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● LIVING IN OUR COMMUNITIES

Civics for Young Citizens • By Edward Krug
and I. James Quillen

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On Government

“... The legitimate object of government is to do for a community of people whatever they need to have done, but cannot do at all, or cannot so well do, for themselves, in their separate and individual capacities. In all that the people can individually do as well for themselves, government ought not to interfere. The desirable things which the individuals of a people cannot do, or cannot well do, for themselves, fall into two classes: those which have relation to wrongs, and those which have not. Each of these branch off into an infinite variety of subdivisions.

“The first—that in relation to wrongs—embraces all crimes, misdemeanors, and non-performance of contracts. The other embraces all which, in its nature, and without wrong, requires combined action, as public roads and highways, public schools, charities, pauperism, orphanage, estates of the deceased, and the machinery of government itself.

“From this it appears that if all men were just, there would still be some, though not so much, need of government.”

Abraham Lincoln.



1.

SCATTERED EVERYWHERE on the face of our earth are communities. If you think of all the different kinds of communities you have visited or have seen in pictures, you can probably call to mind great cities like New York and London, little farming towns of the Middle Western Corn Belt, mining camps high in the Rockies, sun-baked Indian pueblos in the desert, fishing villages on seacoasts, and lonely trading outposts in the far north. And these are only a few of the many kinds of communities where human beings live and carry on their work.

Different as they are, all these communities have one thing in common—they exist because people want them. The people who live in them can meet their needs better through community living than if they lived by themselves.

This book is planned to help you understand how people meet their needs by living

You will discover that—

1. A community is different from a family, a school, or a neighborhood.
2. A community has facilities for social affairs.
3. Each community serves a definite purpose or purposes in its surrounding country.
4. The purposes a community serves may change.
5. The facilities of the community exist to help people meet their needs.

We study the community to see how it can help us meet our needs.

The Idea of a Community

together in communities. It will show you ways in which you can use your community to meet your own needs, as well as ways in which you can do more to meet the needs of other people. Meeting the needs of other people is not quite so unselfish as it sounds. If you think about it a moment, you will see that most people make a living by doing just that.

To start you thinking about communities, here are a few questions:

1. What kind of community do you live in? Is it a city, village, or farm community? Do the people live near each other or far apart? Is it in the mountains, on the plains, or along the seacoast?

2. Do you know the difference between a community and a neighborhood? Are there few or many neighborhoods in your community? How old is your community? How did it get its name?

3. What other communities besides your own have you visited? Which of these covers the most ground? Which covers the least? Which has the most people? Which has the fewest? How are these communities like your own? And how are they different?

In this chapter, and elsewhere in this book, are descriptions of several communities. These communities are real ones, just as real as the one you live in, and their real names are used. Of course, the people who live in these communities and do the things described in this book have not been given their real names. Because some people would not like to have their names used in a book, the authors have taken care to change names and other particulars about the people mentioned. The situations described are typical, though.

These communities are described to give a clearer idea of what communities are for and

why some live and prosper while others fade out and die. Reading about these communities may make you think of interesting things you could find out about the community in which you live.

One important thing to keep in mind is that communities are made up of people. Sometimes we are likely to talk about communities as though they were just places on the map or pieces of land. But the land is just the particular spot where the community happens to be located. Communities are "of the people, by the people, and for the people." That is why they exist. You are a part of the community where you live. Along with others there you might well say, "We, the community," when talking among yourselves. You and they *are* your community.

Take A Look At This Living Community

ROCHESTER, INDIANA, is a community of nearly four thousand which is living, growing, and serving human needs. If you were to look at a map of the state of Indiana, you would find Rochester in the north central part, ninety miles north of Indianapolis, the state capital, fifty miles south of the Michigan boundary, and a little over one hundred miles southeast of Chicago, Illinois. It is a town set in the midst of dairy farms. Through it run the main-line tracks of the Erie Railroad and a branch line of the Nickel Plate Railroad. Through it also courses much-traveled U. S. Highway 31, heading southward from South Bend down to Indianapolis.

A motorist driving down Highway 31 might not pay much attention to Rochester on his way through. It is just another town to slow

down for. An article in *Fortune* magazine, describing Rochester, says:

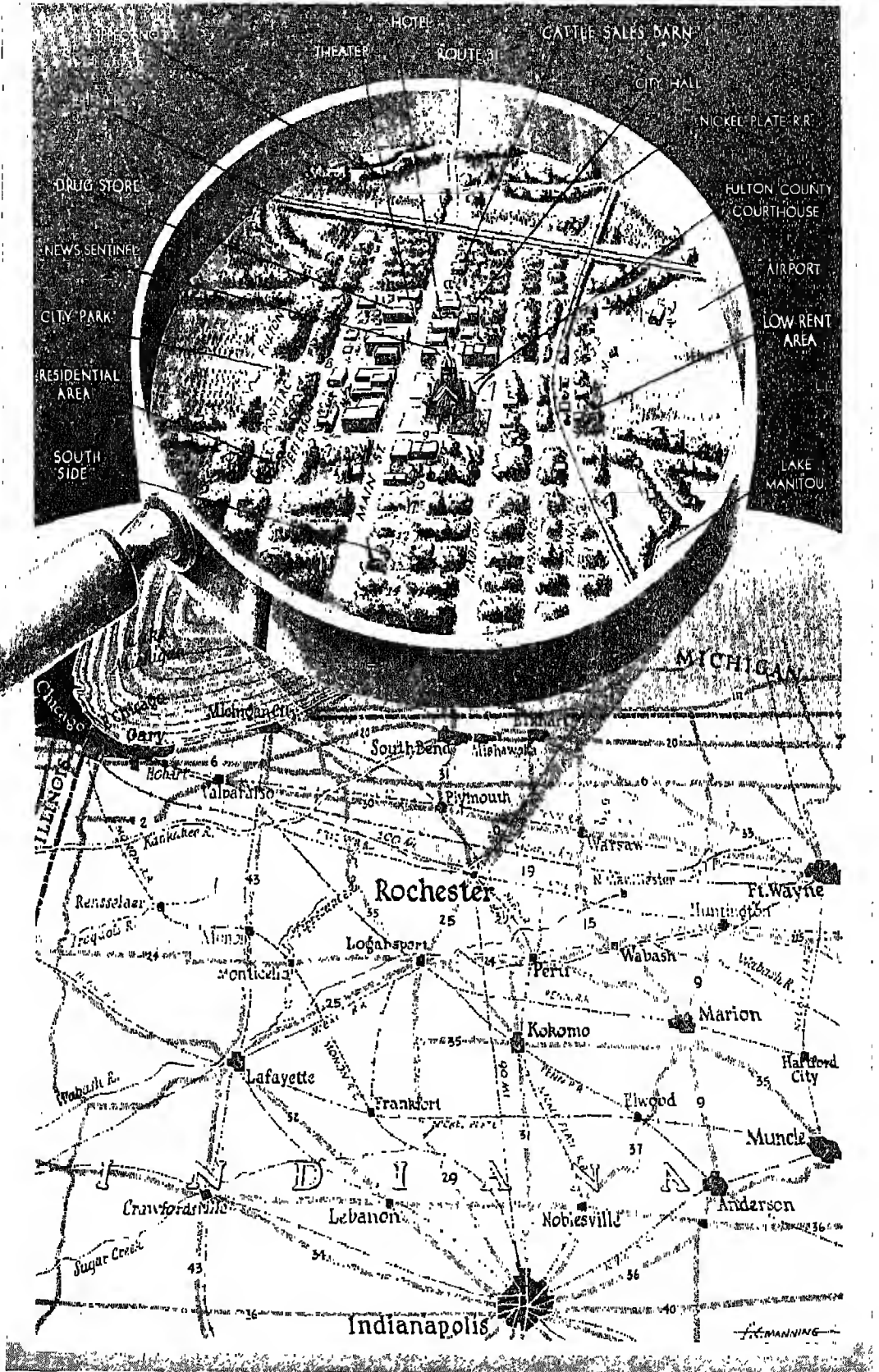
To the roadsick tourist or the auto-race fan hurrying toward Indianapolis on Memorial Day, the main street of Rochester is a sixteen-block-long irritation of parked cars and traffic lights (three of them) before the concrete stretches straight and open ahead of him once more. But to the citizen of Rochester the main street is Main Street. It is north Main—"tractors with lugs and rough-shod horses prohibited"—where it comes in across the tracks past the Church of God, the old Opera House (now the lodge rooms of the Loyal Order of Moose), the cattle sales barn with the Saturday crowd of farmers, the busy garages. The street is just plain Main through the business district where the cars are parked thick, where farmers' wives stare into store windows . . . past the glaring, treeless, hot, and almost empty courthouse square. And it is south Main as it runs maple-shaded between the deep-set, comfortable houses of the leading citizens, where women sit on the wide porches and watch the cars go by, where boys in sport shirts and knee breeches ride their bikes, no hands, on the sidewalks; past the Baptist and Catholic churches, the tourist homes and antique shops—on out to the city limits, where the town suddenly and simply gives way again to pastureland and cornfield.

You can see by this description that Rochester looks like many other towns. It is an American community, and by studying it we can get some ideas about the ways in which people live, work, and play together in many other communities.

Serving the people in this community of Rochester, before the beginning of World War II, were nine churches, nine doctors, one hospital, and 88 clubs and lodges. In these 88 clubs, the people found opportunities for working and playing together, opportunities which they did not get in their families, their churches, or in their neighborhoods alone.

.....

■ This book is really a guide for the study of your own community. From time to time activities will be suggested (in spaces like this one) for the purpose of making you better acquainted with your job as a community member. The activities will deal with the business of living in a community and with what the community offers you. The first one of these activities is discussed at the bottom of page 20 and you might look ahead at it now, just to see what the general idea will be.



But these clubs, doctors, churches, as well as the Rochester stores and movies, did not serve only the people in the town itself. They also served the people in the surrounding countryside, who are an equally important part of Rochester.

A Farm Family Goes To Town

LET US JOIN A FARM family and spend an afternoon and evening in the town. The Benson family is made up of Mr. and Mrs. Benson, their fourteen-year-old son, Jack, and a twelve-year-old daughter, Kate. Their farm in Fulton County is near the Tippecanoe River, only about five miles from Rochester.

On this hot Saturday afternoon in June, the Bensons get into their car a little after one o'clock. This is usually the time they leave for Rochester on Saturday afternoons. They will have trouble finding a parking space in town if they leave home much later.

In less than ten minutes they cross the Erie tracks on Highway 31 and are on north Main Street. They drive past the garages along north Main and then, just in front of the Barrett Hotel, Mr. Benson notices a vacant parking space.

While Mrs. Benson and Kate stay in the business district to do some shopping, Mr. Benson and Jack walk back on north Main Street to the community sales barn. Here farmers and townspeople come to buy and sell everything from farm machinery and household goods to all kinds of livestock. Inside the barn is a grandstand of benches for people who want to sit and watch the trading. Jack and his father push their way inside and find places to sit. They become so interested in what is taking place that they do not care how hot and stuffy it is.

Down on the floor a man is talking and shouting. He is the auctioneer, and it is his job to take charge of selling the cattle and to get good prices for them. He asks the buyers how much they will offer for one of the cows

in the pen. Someone who wants to make an offer calls out the price he will pay. Or the auctioneer asks if anyone will pay, say \$75, and a buyer who is willing to pay that much nods his head or makes some signal to the auctioneer. This is called "making a bid." If another buyer will pay more, he makes a higher bid, or nods when the auctioneer asks who will pay, say \$80. Then the first man can bid again, this time offering a higher price if he wants to. The bidding goes on, up and up, until no one will bid any more. The auctioneer then sells the animal to the buyer who made the highest bid.

Mr. Benson has nothing to sell this afternoon, and he is not interested in buying anything, but he and Jack stay because they like to watch the trading. It is fun to listen to the auctioneer as he shouts and wisecracks. Many of the farmers joke with the auctioneer, and every so often there is a roar of laughter. Mr. Benson and Jack enjoy this as much as many people do the movies.

All this time Mrs. Benson and Kate are doing their shopping. First they stop at the bank, where Mrs. Benson deposits checks in the family account and takes out some cash to buy household supplies for the following week. In many communities the bank would be closed on Saturday afternoon, but in Rochester this is the busiest day of the week.

Mrs. Benson and Kate go from the bank to the drug store to buy some iodine, some adhesive tape, and some gauze bandages. On a farm someone frequently gets bruised or scratched or cut. Kate and her mother have a soda with one of their friends, just to visit and cool off before they finish their shopping.

After they leave the drug store, Mrs. Benson and Kate walk down a few doors to Arnold's Dry Goods and Dress Shop. They want to buy a dress for Kate. The store is crowded, and many women are looking through the racks of dresses. Mrs. Benson and Kate look over a rack of cotton dresses marked \$4.95. Mr. Arnold, the owner of the store, notices



"See you Saturday." Everyone goes to town Saturday in a farm community. For the busy farmer and his family it's the day to knock off, visit with friends, shop, market the produce, eat supper in town.

that they are having trouble finding what they want and comes right over to help.

"Something for you or for the young lady?"

"It's for me," replies Kate. "But I can't find anything I like in a size twelve."

Mr. Arnold selects several size twelve dresses from the rack. Among them are three which Mrs. Benson thinks will do. Kate likes two of them and tries them on in a small dressing room. When she chooses the one she wants, Mrs. Benson approves and buys it for her.

Mrs. Benson and Kate then go back to the parked car to wait for Jack and his father. As they sit there they see many other farm families doing their shopping and visiting with one another on the sidewalk. They see the mail carriers bringing the picked-up mail to the post office. A few minutes later an auto takes the mail over to the railroad station.

When Mr. Benson and Jack return, Mrs. Benson suggests that they all go over to the

hardware store to look at a new kitchen stove. Their old one is worn out and must be replaced. Mr. Benson agrees, and the whole family goes to the hardware store. Jack is not particularly interested in stoves, but the gun rack in the store will occupy his time while the rest look at stoves. Two of the stoves suit Mrs. Benson, and she finds out how much each one costs, how much has to be paid down, and how much they can save by paying all cash. But she knows that her husband isn't quite sold on the whole idea as yet, and so she tells the salesman that they will come in again next Saturday.

By now it is late in the afternoon. Mr. Benson looks at his watch and says it is time to go home. "Supper will be pretty late."

"I'd like to stay in town and eat someone else's cooking for a change," says Mrs. Benson.

"And I want to see the movie at the Times," says Kate.

"Well, all right," Mr. Benson gives in. "I'll call Joe and ask him to do the chores for us. Suppose you go over to Mrs. Wilkins' cafe. I want to stop at the newspaper office and put in an ad. I'd like to get rid of the old tractor."

While the rest of the family walk over to Mrs. Wilkins' cafe, Mr. Benson goes to the office of the *News-Sentinel*, the community newspaper. He telephones Joe and then writes out his advertisements, which he gives to the girl at the desk. She reads it over, counts the words, and tells him how much it will cost. The ad will appear in next week's paper, and Mr. Benson knows that people who are interested in buying used tractors will be sure to see his ad. This business finished, Mr. Benson goes to the restaurant to join his family.

The Bensons enjoy their meal—they always do, for Mrs. Wilkins puts a little scoop of ice cream on their pie and doesn't charge for it. After supper they go to the movies, three of them to the Times, but Jack insists on going to the Rex by himself. The Rex shows "westerns" on Saturday, and Jack likes them best.

When they come out of the movies at ten-thirty, there are still many cars parked on Main Street. Quite a few of the farmers stayed over, as the Bensons did, to go to a show or to do some more shopping. Some of them will stay until the shops close at midnight. But the Bensons get into their car and start home. On their way they stop at the storage house and open their frozen-food locker to take out meat enough for a few days.

The community of Rochester exists largely to meet the needs of farm families like the Bensons. From this brief account of a single afternoon and evening, you could make up a list of the Bensons' needs which they came to

town to meet. If you could make a similar list for every farm family that came to town on this particular Saturday, you'd have most of the reasons for having a community like Rochester. Because most of these reasons would have to do with farmers buying and selling something, a community of this sort is known as a farming market center. It provides a place where farmers can sell their products and buy the things they do not produce on their farms. It provides other places, such as the movies, for people like the Bensons who want to be entertained when they have finished their business.

How The Community Serves A Town Family

THERE ARE MANY PEOPLE who live in Rochester and work to meet the needs of people like the Bensons. One of these people is Arthur Sample, a businessman. The Bensons often go to his store, which was his father's and his grandfather's before him. On this Saturday evening Mr. Sample stays in his store until nine o'clock to do business with the farmers who have come into town. He is glad to do this, for he knows that if it were not for the farmers he would not have much business. One of his clerks will stay even later, but only one person is needed to handle the business after nine o'clock.

Mr. Sample lives in a big house just four blocks from his store, but he also has a summer cottage at Lake Manitou, a mile east of the town. It is there that Mr. and Mrs. Sample, with their daughter, Jane, spend much of the time in the summer. Many people of Rochester have cottages down at the lake so that they may go swimming, give picnic suppers, and enjoy resort life.

.....

■ It would be a miracle if all the activities that will appear in these spaces appealed to you. But as you go on into the book, you'll admit that some of them are right down your alley. Choose those at first, but later on talk yourself into occasionally doing one that seems a little out of your line—simply because it's good experience.

Here's what the article in *Fortune* magazine has to say about the lake:

Half a dozen fishermen's rowboats are anchored out in the deep spot of the lake before six o'clock in the morning. An outboard motor sputters, put-puts for a minute, and is cut off when the propeller gets caught in weeds at the marshy south end of the lake. Children run from one cottage to another, tapping on the windows of their friends' rooms. "Hey, gang!" Screen doors bong, bathing suits are snatched off lines strung by the back door, boat keels grope on the pebbles, the smell of coffee comes through the open kitchen windows.

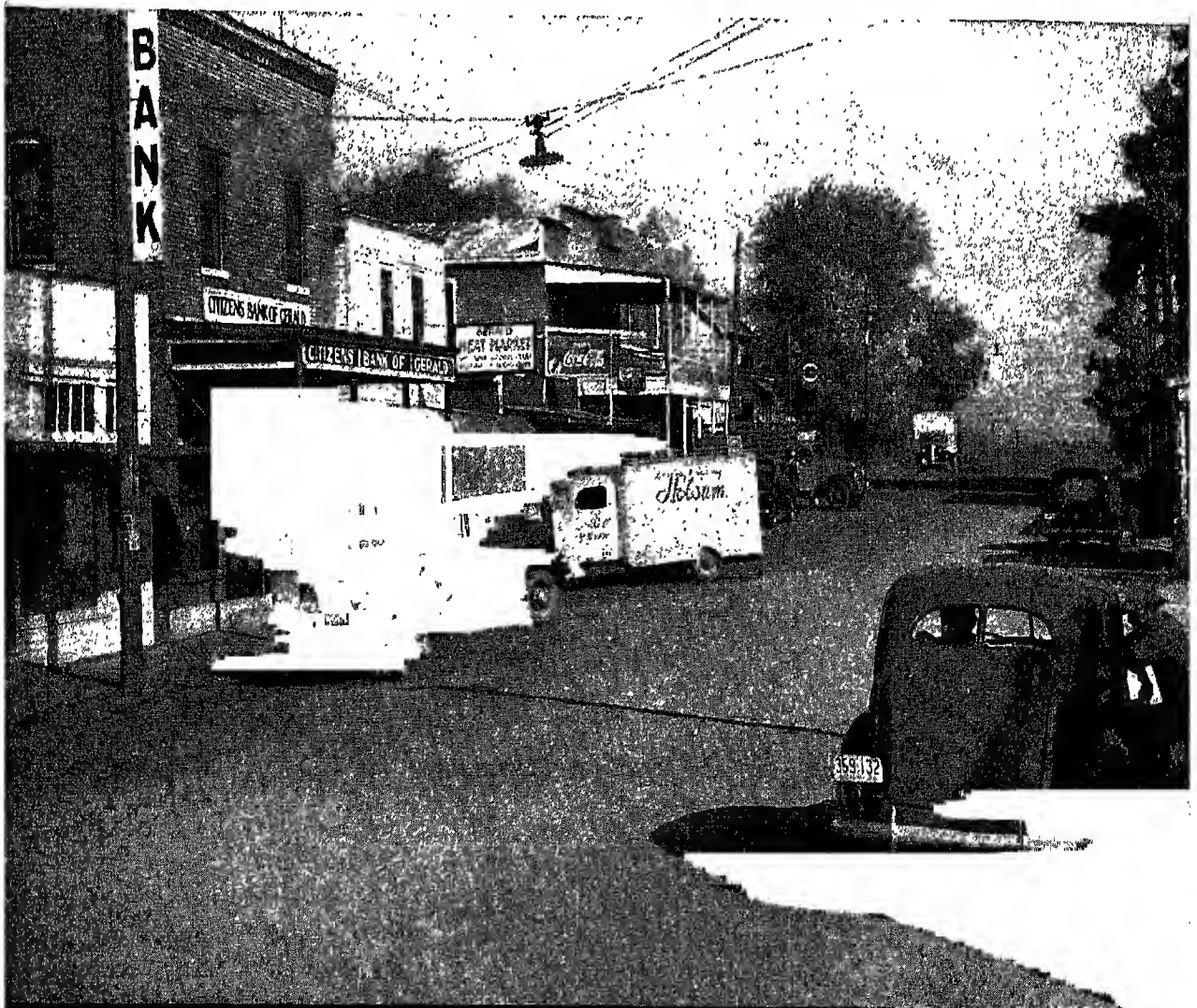
Each cottage, whether it is a one-room shack or a two-story house with electricity and plumbing, has a pier, and a porch screened from mosquitoes, and a name: We-Two, Twill-Dew, Laf-a-Lot, B-Hop-E, Villa Nava, Skeeter Haven, Wigwam, Miramar, Yours 'n Mine, Constant Camfort, Linger Longer. In them, from Memorial Day to Labor Day, live the prosperous citi-

zens of Rochester, and summer people from all over northern Indiana.

As Mr. Sample drives home and then out to the lake on this Saturday evening, he passes some of the places that are important to the people who live in Rochester.

First of all he drives past the big courthouse in the center of town. This is the biggest building in the town. In it are the county courts and the various offices of the men who work for the county government, for Rochester is the county seat of Fulton County. Mr. Sample has paid his taxes in the county treasurer's office for years. Twice he has been in court, both times as a witness in lawsuits. Another time he appeared before the board of supervisors in the courthouse to talk in favor of a plan for paving one of the roads.

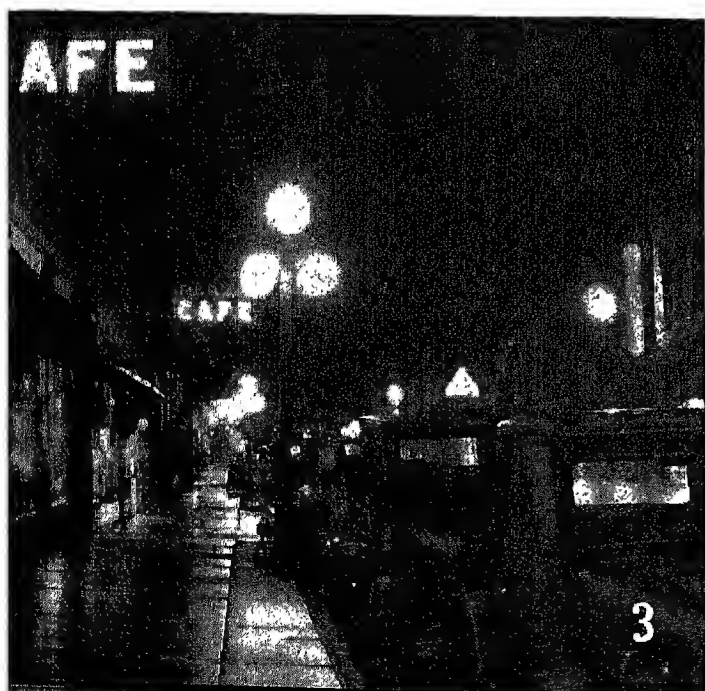
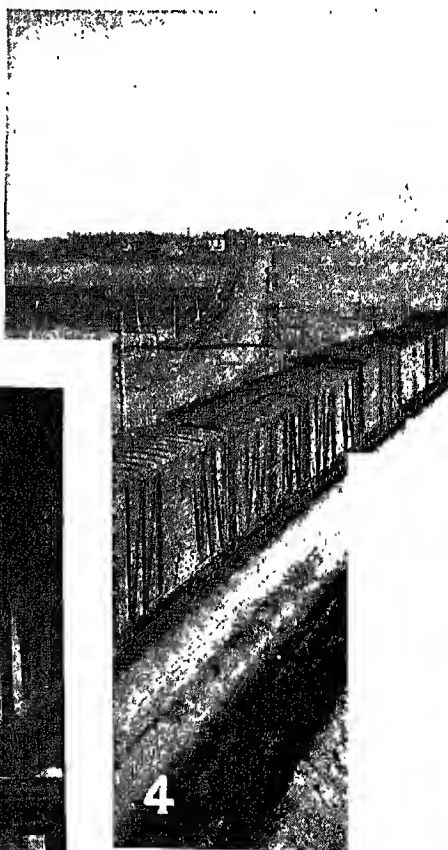
A Monday Main Street anywhere. The Saturday rush is over, farmers are back at work, and the country town has settled down to the easy-going quiet of Monday morning.

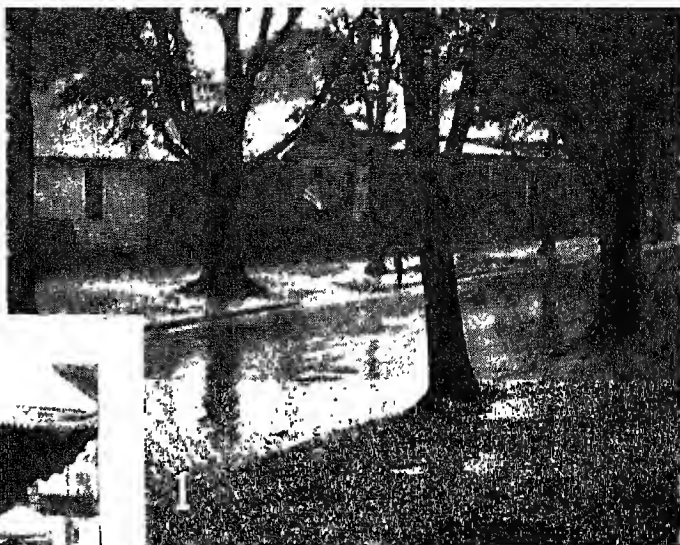




You can close your eyes and feel a small town—anywhere across the country. There is the quiet, broken by an occasional parade when everyone turns out to see the band go by. Then silence descends once more. The screen door on the drug store slams like punctuation marks in the life of the town . . .

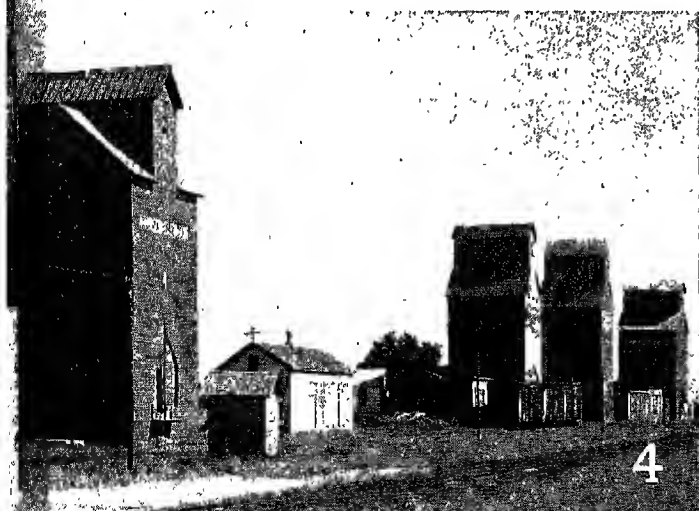
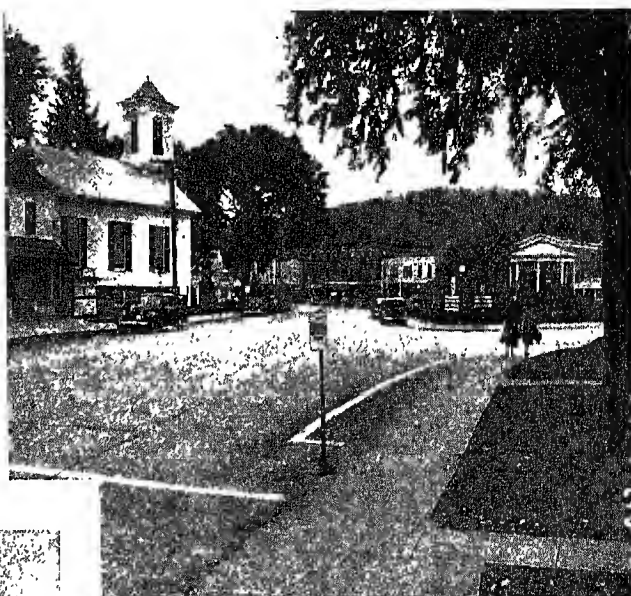
If it's summer there's the underlying singsong of a calliope from the fair grounds; show horses exhibit their braided manes and tails; feet move through the thick dust and heat, hurrying to the fair. A freight train moans across the fields. On a rainy night the streets are empty, yellow lights wink at a scattering of parked cars . . .





You can smell warmth, the earth, growing things. Fresh rain in the dust. Open your eyes and see a boy wading the street after a summer downpour. See farmers come to town for a spare tractor part. Farmers' wives laying in a week's supplies. Kids on their way to the Saturday matinee . . .

There is the silence of Sunday, a line of cars is parked at the curb before the church house, the last bell rings through the emptied streets. The elevators, where yesterday creaking wagons came to dump their loads, rise stark against the Sabbath sky. Across the country these signs of small towns are seen.



On another street is the city hall of Rochester. In it are the police station and the fire house. The policemen and firemen who work there help protect the lives and property of Rochester people.

Mr. Sample drives by the public library, a pleasant little stone building on a tree-lined street. He had intended to return a book and take out several others, but he is too late. The library is closed.

As Mr. Sample drives on, he passes one of Rochester's churches. On Sunday morning he will be there with his wife and daughter. Most of the people in this community are to be found in church on Sunday mornings. They sometimes go to the church building on weekdays, too, for social gatherings, music recitals, plays, and lectures which help them satisfy their taste for things that are beautiful and spiritual.

A little farther on Mr. Sample glances at the lights of the town hospital. Rochester people are proud of their little hospital. The building is new and modern, and though it is owned by one of the local doctors, a surgeon, the eight other doctors in Rochester use the hospital for their patients, too.

At home Mr. Sample stops for his golf clubs. He phones his wife at the cottage to ask if there is anything she wants him to bring out. He doesn't recognize the voice of the night operator and wonders if the Slater girl has quit her job with the telephone company. He has never paid much attention to the fact that the little telephone office over the drug store makes it possible for him to keep in touch with almost anyone in Rochester and in other cities, too. Only the day

before he had talked long distance with a wholesale house in Chicago—a matter of course these days.

Mr. Sample then starts for the lake. He has to stop when he comes to the Nickel Plate crossing, for a long freight is going by, headed toward Chicago after stopping to pick up a car of wheat at the grain elevator. He could have told anyone that this railroad and the Erie provide the people of Rochester with freight and passenger transportation, but it never occurs to him to wonder what would happen if the trains should stop running.

After the train has cleared the crossing, Mr. Sample starts his car again and is out at the lake in less than three minutes. He feels that he has earned his weekend.

Mr. Sample is only one of the many people who make Rochester, Indiana, their home. The needs of these townspeople are many and varied, yet almost all the needs can be met right in the community. But the main reason the community exists is to meet the needs of the farmers, like the Bensons, rather than townspeople, like the Samples. Rochester is a market center for these Fulton County farmers, and gives them a place to come and sell what they produce on their farms. And it also gives them a place to buy some of the things they do not produce.

The fact that Rochester is mainly a market center for the farmers is brought out by the stillness of the streets on weekdays, when the farmers are working on their farms. On Saturday afternoons, when the farmers are in town, Rochester is really busy. There is hardly a place to park a car. On Mondays, though, the streets are almost deserted. Only

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- The activities suggested for you to do are planned to make you realize that you belong to the community and the community belongs to you. If many accidents occur at some corner, whose business is it to do something about it? Isn't it yours? You shouldn't just mutter "Bad corner," and let it go at that. You might be involved in the next accident. It's part of your business as a citizen to try to improve bad conditions, whatever they are, or whether or not you feel concerned personally.

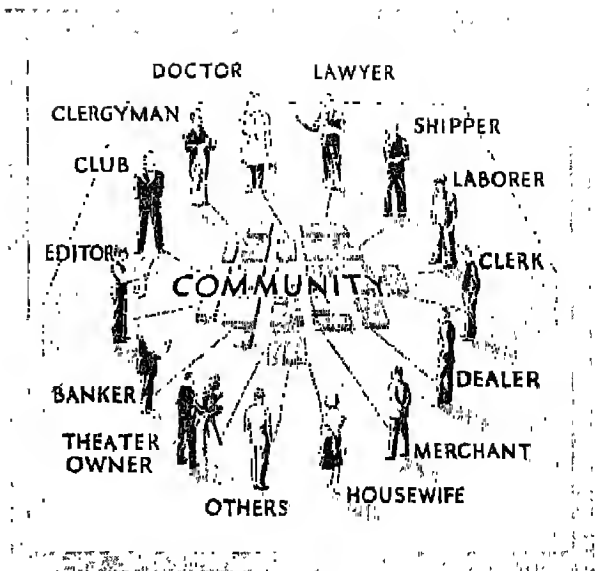
a few people walk about under the burning summer sun. The businessmen and their clerks can relax a little after a hard Saturday, taking time to balance their books and get their stock ready for the next Saturday.

Most of the people who live in Rochester itself are the ones who serve the farmers. They include the storekeepers, the newspaper owners, the people connected with the movie houses, the ministers, railroad men, policemen, firemen, telephone operators, doctors—all the workers in town. If the farmers of Fulton County decided that they no longer needed Rochester and what Rochester has to offer, the townspeople would have no one but each other to serve. And so there would be much less business in Rochester, and the community would become less important as people went elsewhere to satisfy their needs.

But as a living community, the people of Rochester do much to satisfy their own wants as well as the wants of the farmers outside the city. They use the doctors, the police and fire departments, and the hospital to protect their lives and property. They act as a group to provide government, law and order. Through their library and schools they provide themselves with education. Their storekeepers market everything from food to machines. On the other hand, the elevator and community barn, and the newspaper, too, help farmers buy and sell. The movie houses, the golf course, the tennis courts, and the lake help people have fun. In their churches the people gather to worship. The telephone company and the post office provide communication within the town and with other communities, while the railroads, busses, private automobiles, and trucks provide transportation for passengers and freight.

Just What Is A Community?

THIS EXAMPLE OF ROCHESTER, Indiana, brings out the points needed to show more exactly what is meant by a community.

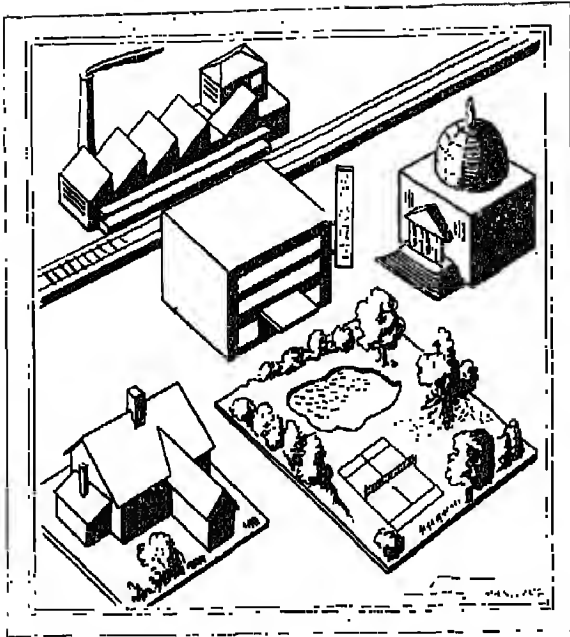


Communities are people. Doctors, lawyers, merchants, chiefs, all kinds of people go to make up a community. For a community is its people.

First of all, Rochester consists of people—nearly four thousand of them, living, working, and playing together. Second, these people do not live just anywhere, but in a definite place—an area sixteen blocks long and ten wide on U. S. Highway 31 in the state of Indiana. In the third place, these people possess the means to carry on the work of meeting human needs. Another way to say it is that Rochester has stores, railroads, churches, a newspaper, a telephone company, a public library, a hospital, and schools. To sum it all up, then, a community is a group of people living together in a particular place, who have the means for carrying on their common activities.

How do people carry on these activities (or you can call them tasks, or enterprises, or just plain jobs) in order to provide community living?

1. They protect their lives and health.
2. They protect their property.
3. They make, sell, and use goods and people's services.
4. They maintain government and courts to help them live safely, justly, and at peace with one another.



A community close-up. Many communities can be fitted into this general pattern. What important factors are omitted here?

5. They provide for the transportation of people and goods.
6. They provide for communication among people in the community group and with people outside.
7. They satisfy their needs for religion and beauty.
8. They have fun and recreation.
9. They carry on education.

Whenever any group of people has the means of carrying on these activities, it forms a complete community. The community may make up a little village or an entire big city. It may be only a part of a large city, such as Ravenswood in Chicago, the Sunset District in San Francisco, Shaker Heights in Cleveland, or the Bronx in New York.

It is not always easy to decide about the boundaries of a community. It cannot be said that a community must live entirely without help from the outside, for no community today can do that. Each complete community, though, has some provisions for carrying on the nine group activities just mentioned.

Perhaps you have been wondering about the difference between a community and a

neighborhood. Rochester, Indiana, is one community, but it consists of several neighborhoods, each of which differs from the others. First of all, there is the business district around the courthouse square, with the stores, the banks, courthouse, city hall, the telephone exchange, and the post office. But in this neighborhood you will not find the churches, the hospital, the railroad station, the schools, the library, the tennis courts, or the golf course. So this particular neighborhood does not provide the means for carrying on all the types of group activities.

Down along south Main Street is another neighborhood. It is a residential district where the well-to-do families live. It looks different and is different from the business district. In it are the churches, a school, and the hospital, but there are no stores, no police station, and no courthouse. It is plainly just a neighborhood that must depend on other neighborhoods. It is certainly obvious that it is not a complete community.

There is no one neighborhood in Rochester that provides the means for carrying on all types of group activities. But when we put all the neighborhoods together, we do have a complete community.

How They Do It— People Use Institutions

WE HAVE TALKED BRIEFLY of various means by which communities meet the people's needs. Schools help the people carry on education; hospitals help protect life and health; churches help people satisfy the need of religion. There are often literary clubs, musical societies, and other such organizations which help satisfy people's need for beauty and art. These different means which people use for carrying on their activities are called institutions.

Remember that this is a broad use of the word *institution*. Sometimes people use the word institution to mean only jails or asylums. In fact, in many places it just wouldn't do

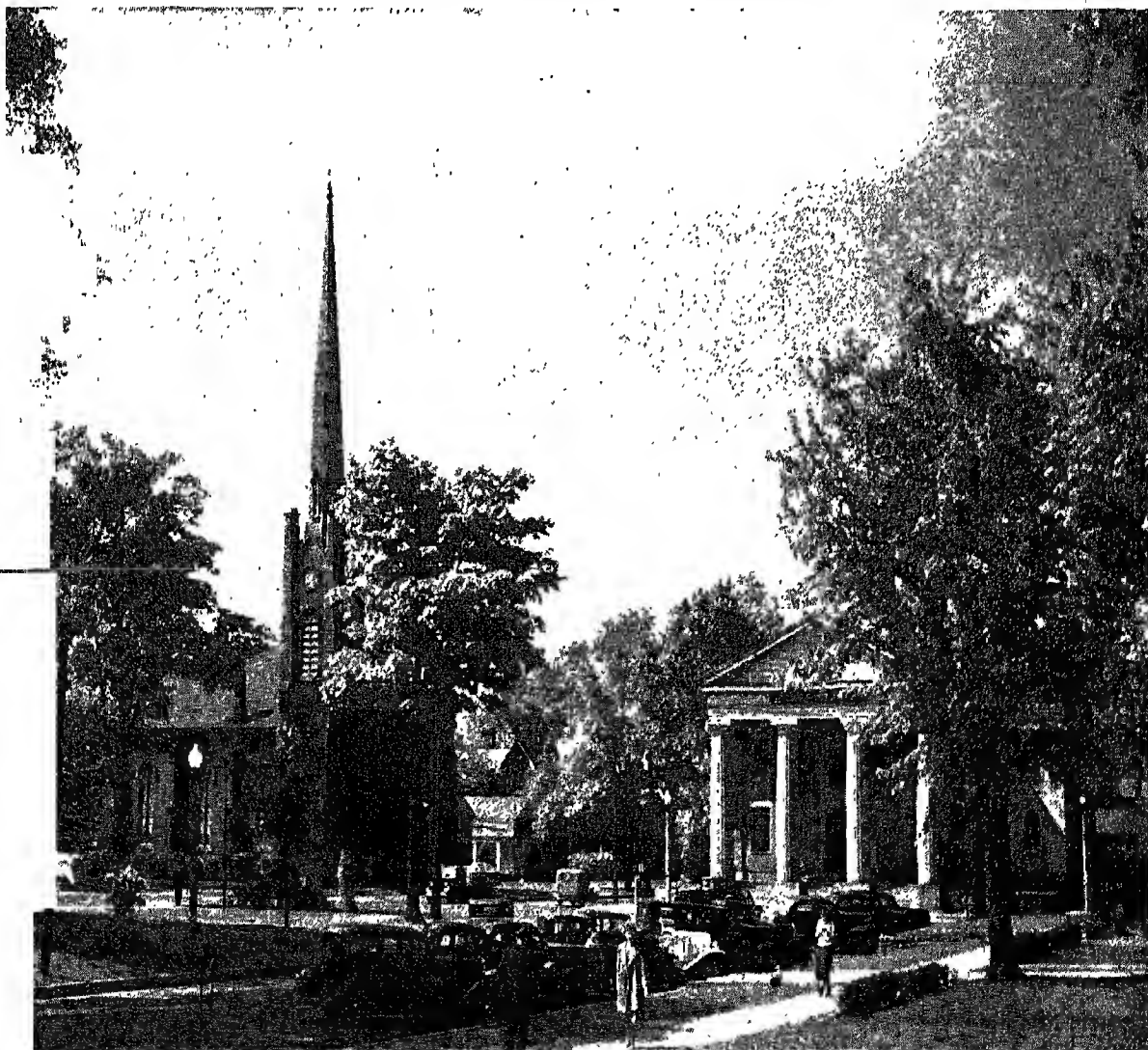
for you to announce that your Uncle John spent his time in a local institution if you wanted people to know that Uncle John was a schoolteacher, or perhaps a retired businessman who spent all his time at a club. Most people would think you had the narrower meaning in mind, and that your Uncle John was either in the jail, the asylum, or the county home. Just keep in mind the fact that the word institution has a broad meaning—it means the churches, clubs, hospitals, schools, and other organizations which people make use of in living, working, and playing together.

A study of your community should help you find many things to be proud of, for most people take pride in being a part of a healthy, happy community. They have some reason

to feel that they belong together and that the community is really theirs to take pride in, to work for, and to keep clean and attractive. They do not have to boast of their community as the biggest or the best in the country. But they do have a sense of its real worth. This feeling of pride is just as right for a community of 500 people as it is for one of 500,000.

But do not overlook problems that still need to be solved. If there are problems in your community, recognize them frankly and try to think of ways to solve them. Maybe a stretch of paving is needed to encourage more farmers to trade in your town. Maybe a group of old buildings should be torn down in your community to accommodate some new store buildings. Such changes take time, but don't give

Divine law and man-made law are housed on cross corners of this pleasant, tree-lined Connecticut town. The steepled church, the pillared city hall are institutions which help citizens meet certain important needs.



up because your community's problems aren't easy to solve. Every community can be made one in which its citizens take pride. Why are you proud to be a member of yours?

Some Communities Aren't Doing So Well

ROCHESTER EXISTS as a community because it serves a purpose. If it failed to offer trading opportunities to farmers, or to provide townspeople with ways of earning a living, Rochester would gradually cease to exist. It would become like Cooksville, Illinois, a little community which is slowly disappearing because it has not continued to serve its purpose. A larger community near by was able to offer more and better services than Cooksville.

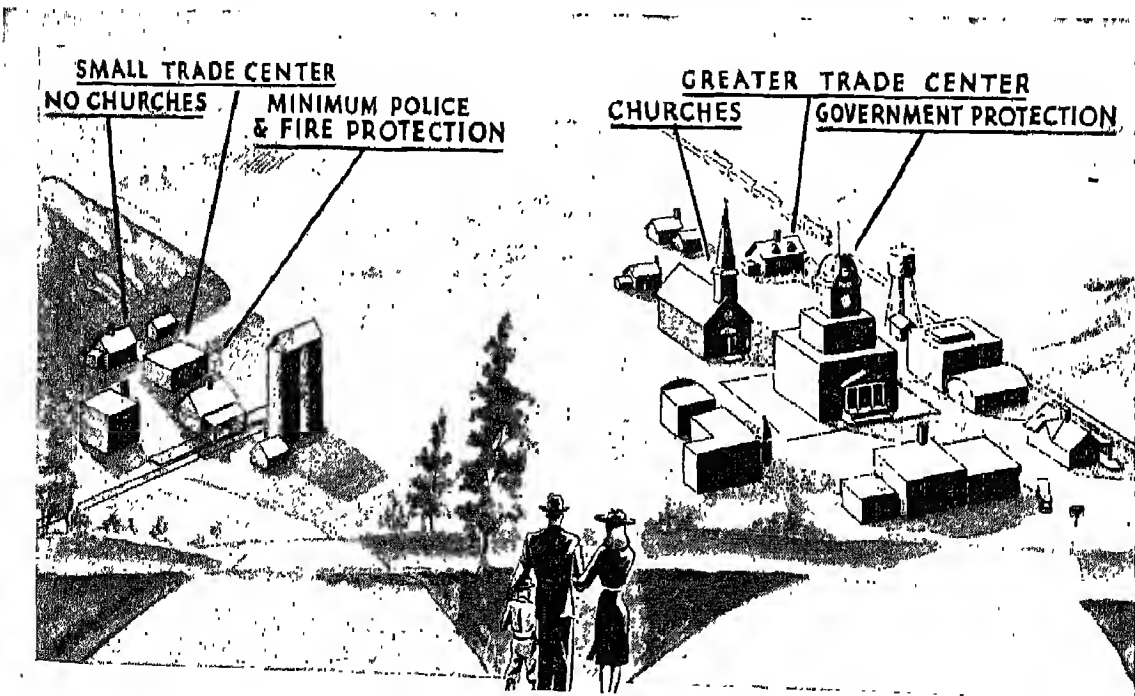
Cooksville lies in the Corn Belt, a country of hot, humid summer nights, where the corn grows in rich, black soil. The farmers raise corn and hogs. Their land is good, their houses are well-built and well-cared-for, and they make a good living for themselves and their

families. All around Cooksville are these corn-and-hog farms, a few of them covering nearly a square mile each in area. Yet Cooksville, in the midst of these rich farms, is getting smaller.

The village itself covers less territory than many a neighboring farm. It is located at the crossroads of two highways, but its main business section is two blocks from either of them. Its total area is less than 200 acres.

This little village came into being because farmers needed a place to bring their grain for shipment on the railroad. And, of course, they needed a place to store their grain while it was waiting to be shipped. The Illinois Central Railroad ran through this part of the Corn Belt, and an elevator was built beside the tracks on the spot where Cooksville now stands. Here the farmers gathered when they brought in their corn to the elevator. Because farmers came there a store was opened. More farmers came because of the store, and soon there were several stores selling various kinds of merchandise and supplies to the farmers

To be or not to be. Communities wither away when they fail to satisfy the needs of their people. The people move on to other communities where they can get what they want, leaving the old community an outgrown shell of empty buildings and broken streets.



and the workers in the grain elevator. Then came a bank, the "State Bank of Cooksville," housed in a two-story building. Four churches were built. Cooksville became a well-to-do village. Its storekeepers served the farmers for miles around. It had a justice of the peace and a constable to protect life and property.

Before the coming of hard roads and automobiles, farmers drove into Cooksville by horse and buggy to do their trading. Bloomington, the county seat, was only seventeen miles away, but seventeen miles in those days meant several extra hours' driving in a slow buggy or wagon to complete the 34-mile round trip. With the coming of automobiles, farmers found it easy to go straight to Bloomington. They could spin along the smooth roads comfortably, do their marketing in Bloomington, and be back at their farm chores almost as quickly as they used to make the trip into Cooksville. And in Bloomington there were more stores, with a greater variety of goods, as well as movies and other forms of entertainment. So Bloomington got the business that had been going to Cooksville, while Cooksville became less important.

Today, half the stores are closed in Cooksville, and only one train a day stops there. Although the tall grain elevator, which stretches up as a landmark over the flat farmland, is still busy, farmers are doing more and more of their trading in larger towns. As time goes on, many Cooksville people will find homes in Bloomington and in other towns, because when a community does not satisfy the needs of its people, the people in it will

gradually move away, find new work, and settle in some other place.

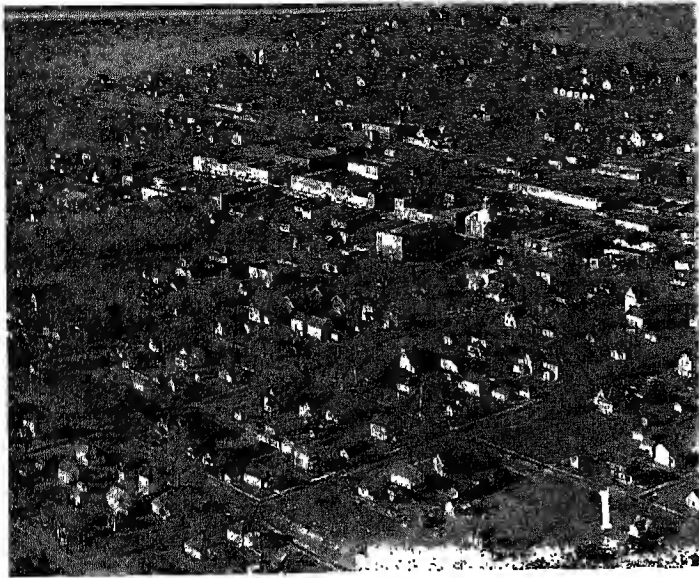
Rochester is living, while Cooksville is dwindling away, because Rochester continues to serve a purpose. Cooksville once served a purpose similar to Rochester's, but the farmers around it found they could meet their market needs better in Bloomington. The largest city close by Rochester is Logansport, Indiana, twenty-three miles away. But so far, at least, the farmers around Rochester prefer to use that city for their needs.

Why Communities Stay Alive

EVERY COMMUNITY exists to serve some purpose, but not all communities serve the same purpose. Rochester, Indiana, for example, is a place where farmers come to buy and sell. They use its banks, newspaper, doctors, and transportation. There are larger cities than Rochester that serve this same purpose. One is Oskaloosa, Iowa, a city with about 11,000 people, according to the 1940 census. It is like Rochester because it serves as a market center for nearby corn farmers.

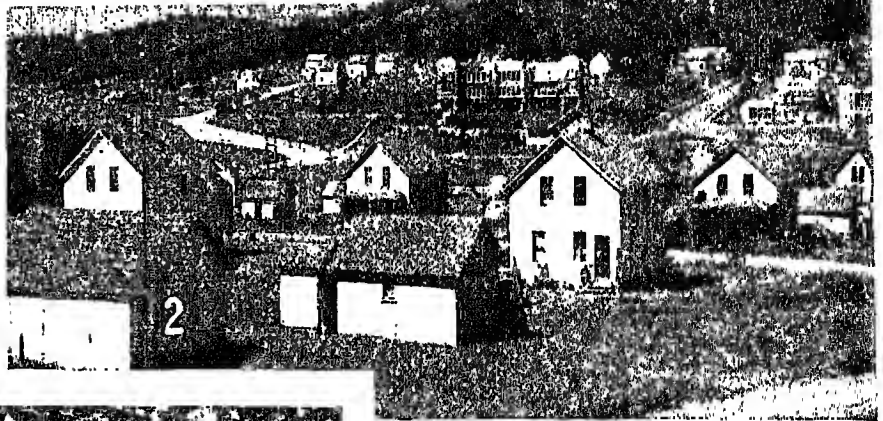
Some cities serve as transportation centers. Stockton, California, and Houston, Texas, for instance, are seaports where freight is transferred from railroad cars to ocean-going vessels. Clinton, Iowa, is a "division-point" on the Chicago and North Western Railway. At a division point the trains change locomotives and crews. It is there that the roundhouses and shops are located, and a community grows up to serve the railroad workers.

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- Choose things to do that you know you'll enjoy, but once in a while select some you won't find easy. Interviewing people might seem hard the first few times, but afterward you'll be glad to have had that experience in talking with strangers. You may shy away at first from making inquiries or investigations in libraries, and later may find it just the kind of experience you need to make your work in other subjects easier. Maybe committee work is what you need; maybe you ought to do more work "on your own." You are going to have the experience of finding ways in which to get your own ideas across to the members of your class and get back from them some of their ideas.

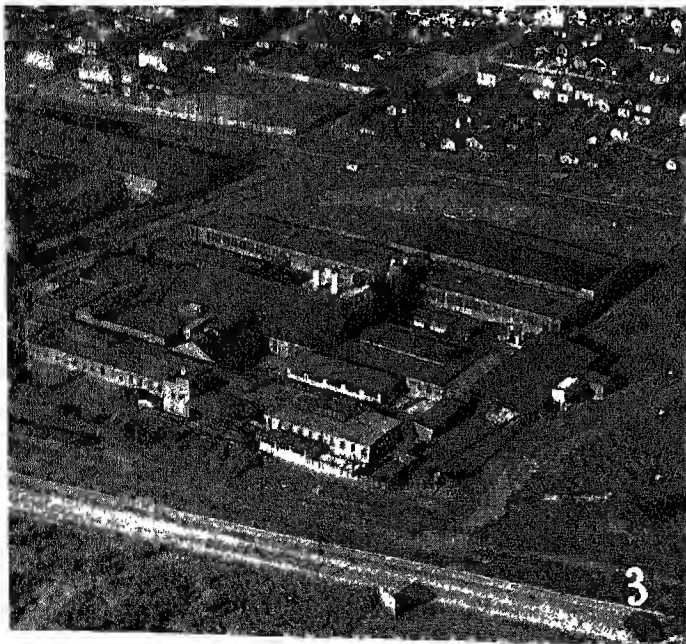


Plane view of a sprawling prairie farm community

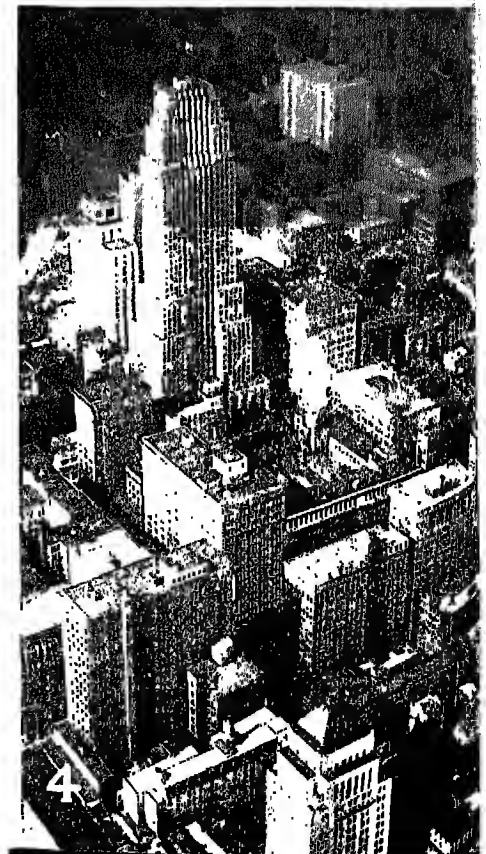
Communities have different faces — from sunburned adobe houses to the tall, lean skyscrapers of the city; from squat clapboard mining towns to sturdy red barns and neat farm homes, set on a patchwork of prairie fields.



Bleak iron-mining town in the Pennsylvania hills



In Ohio factory district
buildings hug the ground



Cincinnati's skyline
reaches for the sky

Still other cities serve as manufacturing centers. Gary, Indiana, for example, has great busy steel mills. Lowell, Massachusetts, has been an important center for the manufacture of textiles. Like many other such textile centers, Lowell has had a difficult time in recent years. When textile machinery was installed in southern factories, near the plantations where cotton is grown, many New England textile factories lost business and some had to close.

Some cities have grown up around mineral deposits. Butte, Montana, is such a city. When a city serves as a mining center, it usually ceases to exist if the minerals give out. There are "ghost" towns in California and Colorado which once flourished near gold mines. In Mark Twain's book *Roughing It* you can read the interesting story of how Virginia City, Nevada, grew up around a great silver mine. Here is a small part of the story:

Six months after my entry into journalism the grand "flush times" of Silverland began and they continued with unabated splendor for three years. Virginia had grown to be the "liveliest" town, for its age and population, that America had ever produced. The sidewalks swarmed with people—to such an extent, indeed, that it was generally no easy matter to stem the human tide. The streets themselves were just as crowded with quartz-wagons, freight-teams, and other vehicles. The procession was endless. So great was the pack that buggies frequently had to wait half an hour for an opportunity to cross the principal street. Joy sat on every countenance, and there was a glad, almost fierce, intensity in every eye, that told of the money-getting schemes that were seething in every brain and the high hope that held sway in every heart. Money was as plenty as dust; every individual considered himself wealthy, and a melancholy countenance was nowhere to be seen. There were military companies, fire companies, brass bands, banks, hotels, theaters, "hurdy gurdy" houses, wide-open gambling palaces, political pow-wows, civic processions, street-fights, murders, inquests, riots, a whiskey mill every fifteen steps, a Board of Aldermen, a Mayor, a City Surveyor, a City Engineer, a Chief of the Fire Department, with First, Second, and Third Assistants, a Chief of Police, City Marshall, and a large police force, two Boards

of Mining Brokers, a dozen breweries, and half a dozen jails and station-houses in full operation, and some talk of building a church. The flush times were in magnificent flower! Large fire-proof brick buildings were going up in the principal streets, and the wooden suburbs were spreading out in all directions. Town lots soared to prices that were amazing.

In another part of *Roughing It*, Mark Twain describes the fate of another city:

By and by, an old friend of mine, a miner, came down from one of the decayed mining camps of Tuolumne, California, and I went back with him. We lived in a small cabin on a verdant hillside, and there were not five other cabins in view over the wide expanse of hill and forest. Yet a flourishing city of two or three thousand population had occupied this grassy dead solitude during the flush times of twelve or fifteen years before, and where our cabin stood had once been the heart of the teeming hive, the center of the city. When the mines gave out the town fell into decay, and in a few years wholly disappeared—streets, dwellings, shops, everything—and left no sign. The grassy slopes were as green and smooth and desolate of life as if they had never been disturbed. The mere handful of miners still remaining had seen the town spring up, spread, grow, and flourish in its pride; and they had seen it sicken and die, and pass away like a dream.

It seems strange that a thriving community like this could almost vanish in a short time. But when the minerals were gone, the community no longer had a reason to exist.

Many cities exist to serve special purposes of providing education. Palo Alto, California, and Chapel Hill, North Carolina, communities that have grown up around universities, serve the purpose of providing education. Rochester, Minnesota, is known all over the country because the hospital and other buildings of the famous Mayo Clinic are located there. Salt Lake City, Utah, originally grew up around the Church of the Latter Day Saints, generally called the Mormon Church, and so was a community which served the purpose of providing religion. Palm Beach, Florida, and Palm Springs, California, have

grown up to provide recreation and play for those who seek relaxation in a sunny resort.

These examples show that many communities spring up and survive because they serve some special purpose. They not only must serve that main purpose, but also must provide ways in which their citizens may satisfy their other needs. Palo Alto, California, for example, exists mostly because of Stanford University, but it provides protection, marketing, religion, recreation, and all other important activities for the people who live there. These same services are provided by Gary, Stockton, Lowell, Houston, Rochester, Chapel Hill, Salt Lake City, Palm Beach, and Palm Springs.

Some cities are so large and important that their existence does not depend upon a single purpose. Instead they have many reasons for living and growing. New York City is a center for marketing, for manufacturing, for the protection of health, for transportation, communication, education, recreation, and practically every activity. It is a seaport and railroad center. It is one city, and yet it includes many communities. Such a large city is known as a metropolis. Some of the other metropolises in the United States are Chicago, Philadelphia, Detroit, Los Angeles, Cleveland, Baltimore, St. Louis, and Boston.

Living Communities Change And Grow

COMMUNITIES DO NOT always remain the same. They keep changing and in the process either grow or decline. One community which has had some interesting changes during its his-

tory, and has kept growing during the changes, is Stockton, California.

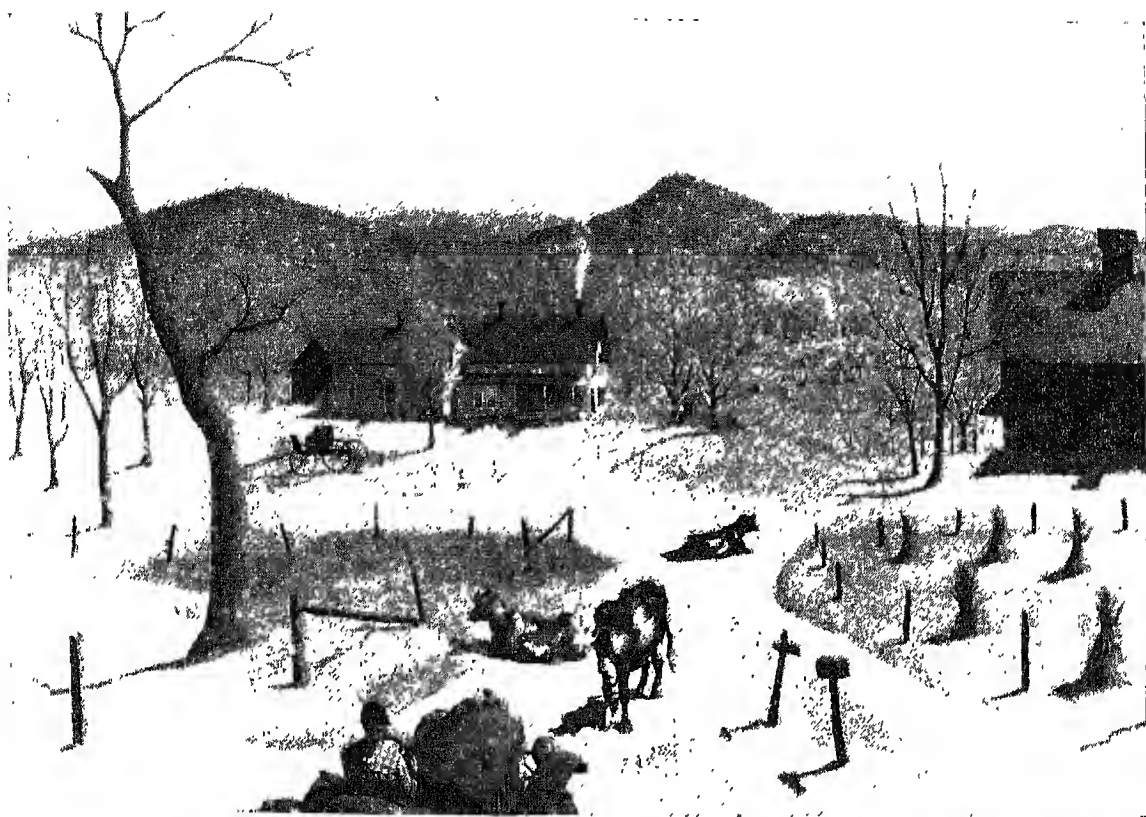
Stockton is a busy and prosperous city, with a population of about 54,000 people according to the 1940 census. It is located in the central part of California, between the mountains of the coast range to the west and the Sierra Nevada to the east. Through it runs the San Joaquin River on its way to the ocean. The great San Joaquin Valley, formed by this river, is one of the richest farming regions in the world, and Stockton today thrives as a market center for this territory.

In 1813, the San Joaquin Valley was explored by a soldier named Gabriel Moraga. California, at that time, was part of the Spanish possessions in America, and its capital city was Monterey, located on the Pacific Ocean about 100 miles southwest of where Stockton now stands. The Spaniards did not know or care much about the San Joaquin Valley, for at that time it was not very promising as a farming region. There was almost no rain during the long summer months, and day after day the burning hot sun baked the dry soil.

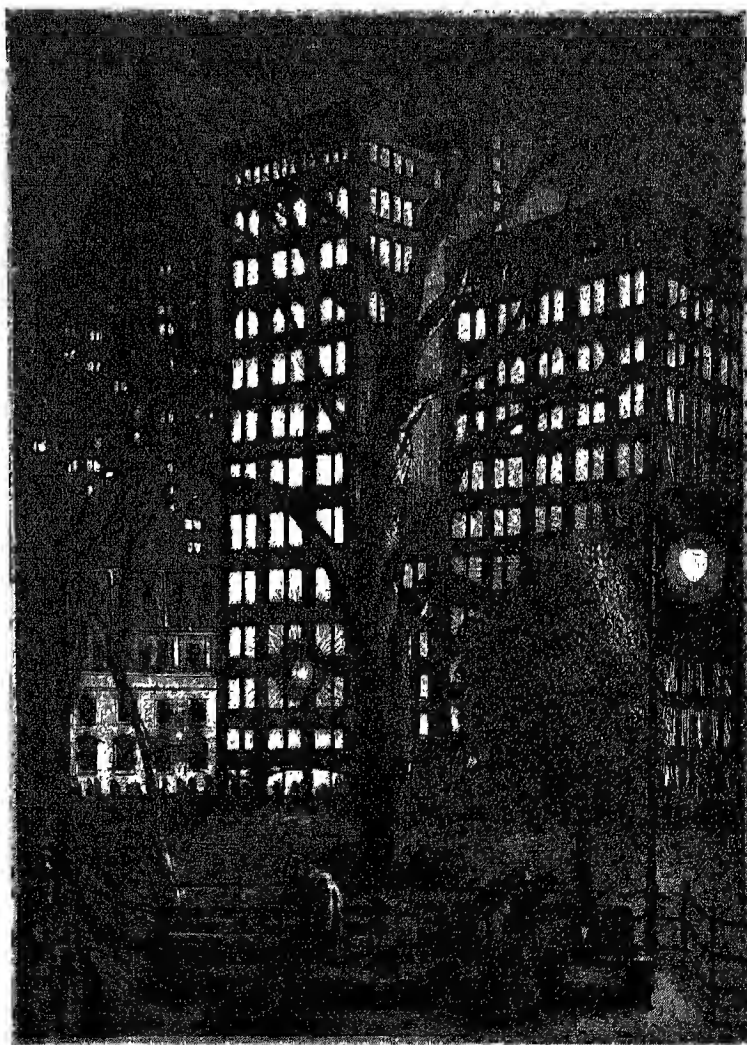
Although the Spaniards took little interest in the San Joaquin Valley, other white men did. Trappers from the Hudson's Bay Company in Canada knew there were fur-bearing animals in the region. In 1828, trappers settled at a place called French Camp, a few miles south of where Stockton is today. By 1835 there were about four hundred fur trappers working up and down the San Joaquin Valley.

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■ *Movie fans will cheer the idea of getting educated via the screen. And it can be done! If you aren't already acquainted with the system of turning your classroom into a theater occasionally, investigate the possibilities now. Is there a movie projector available? If the school is minus this fine device, try borrowing one from a club, a church, or a private individual. (You might even open a campaign to get the school to buy one. Give this idea serious consideration—you might be glad you did!) Many excellent "shorts" on educational subjects can be borrowed or rented. You might ask your school librarian for catalogs of the educational films which are available. You will find that many excellent films can be secured at nominal fees. Make class movies a regular occasion.*



There are many ways of telling a story. In this book you'll learn of community living, an American story told in words, to be read by camera-light. But in each chapter you'll find a page similar to this one, on which the story is told yet another way, by artists who have drawn what they saw and felt and knew of America. On each of these art pages you'll find two pictures whose subjects fit into the pattern of community living. In the pictures here you can see a good contrast between country and city life. Above is "Impasse" by Paul Sample, and at the right is "City Lights" by Ernest Fiene.

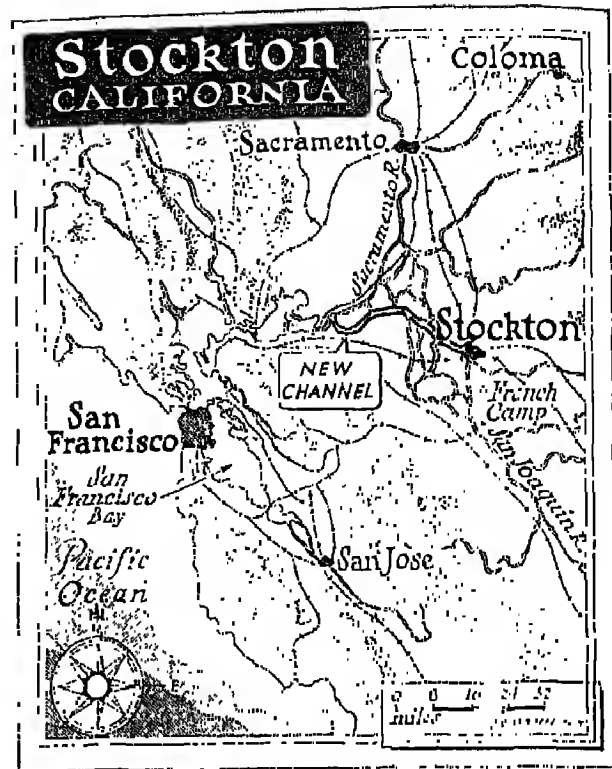


A few years later, in 1841, Captain Charles N. Weber, an American who was traveling from San José to Sacramento, thought that the place offered opportunities as a shipping center, because the San Joaquin River flowed westward from this spot and emptied into San Francisco Bay. Two years later, he and his partner, a Mexican citizen named Gulnac, applied to the Mexican government for a grant of land. By this time California was no longer a province of Spain but had become part of the independent republic of Mexico. The Mexican governor gave Weber and Gulnac a grant of more than 48,000 acres in the northern end of the San Joaquin Valley. In 1845 oaks were cut down to build log cabins for the first settlement on the present site of Stockton. The name Stockton was given to the settlement in honor of an American commodore whom Weber had met during the Mexican War.

Then came the tremendous event that changed everything, not only for the new settlement of Stockton but for all California. Early in 1848, shortly after California had become a part of the United States, a horseman arrived at Stockton with the news that gold had been discovered at Coloma, only 90 miles away.

Before long the great Gold Rush was on. Thousands of Americans began coming from the East, both overland and around Cape Horn. Many even dared the overland trip across the Isthmus of Panama. Those who came by ship sailed right up the San Joaquin River and disembarked at Stockton, or else traveled by land from San Francisco and found Stockton a convenient stopping place.

Captain Weber hauled supplies from San Francisco in a 13-ton boat on the San Joaquin River and sold them in Stockton. The gold-seekers found it more convenient to wait and purchase their supplies in Stockton than to haul them all the way from San Francisco. In the month of April 1850, more than 3000 persons on their way to the mines bought sup-



Change of pace. Stockton grew with the country, withstood the ebb tide of the gold rush by switching from a mining town to a farming center.

plies in Stockton. By this time the community had become a city with a regular city government and officials. By 1853 the population was a little more than 5000.

When the Gold Rush was over, people found that Stockton itself had great untouched riches—the fertile soil of the Valley. Irrigation was used during the dry summer months, and the soil proved rich and productive. The San Joaquin Valley grew into a farm area, and Stockton became the center for shipping fruits and vegetables. It also became the center for distributing farm implements to the ranches and farms of the Valley. Today San Joaquin County produces about \$40,000,000 worth of farm products every year, and Stockton has become a prosperous city by meeting the needs of the farmers who produce this wealth.

But the people of Stockton did not give up all of the old purposes their city once had served. There was a time when ocean-going vessels had come right up the river to the city,

but when larger ships were made, the river was too shallow for them. The people decided to cut a deeper channel in the river. The channel was dredged, and in 1933 a great new port was opened for ocean-going ships. Since that time, hundreds of ships from many parts of the world have called at the port of Stockton. It is possible that in the future Stockton may become an important transportation center, as well as a farm market center for the San Joaquin Valley.

This brief history of Stockton brings out some important points. First of all, the character of a community depends on the natural resources of the surrounding country. For example, fur-bearing animals were a natural resource that brought the Hudson Bay trapper to the Valley. Later, the discovery of gold and other mineral resources changed the character of the place from a trappers' post to a mining settlement. The water route to the ocean made Stockton important to the gold-seekers. Then the rich soil made the whole valley a good farming district, and the character of Stockton as a community again changed. Stockton is still changing because new use is being made of the water route to the ocean.

A second important point is that the character of a community depends on the way the people make use of resources. None of the resources mentioned meant much to the Indians who once lived in the San Joaquin Valley. They lacked tools to mine or farm, and if they had possessed them, they would have lacked the "know-how" or skill for using them. The resources of gold and rich farmland had no influence on the Indian communities in the Valley. And the Indians made

very limited use of the fur-bearing animals. But the trappers knew how to use this resource. They had the traps and they had trapping skill.

When the character of Stockton changed again, it was not just because the gold was there, for the gold had always been there. The change came because men learned about the gold and knew how to get it from the ground. The water route to the ocean had always been there, too, but it didn't have any influence on Stockton until men came who could sail ships up the river. You can see, then, that it takes other things besides resources to change the character of a community.

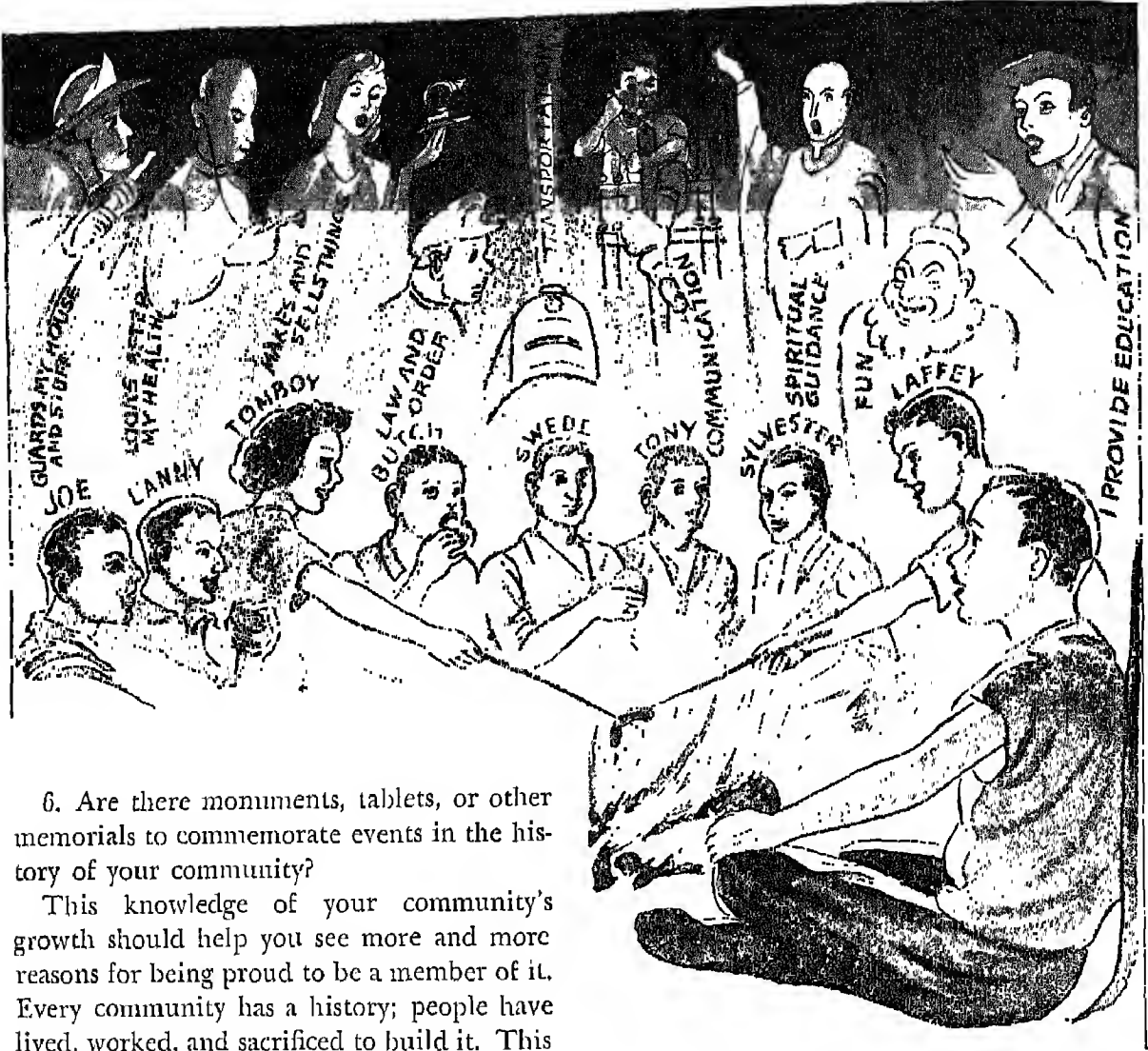
The History Of Your Own Community

THE STORY OF STOCKTON shows how important it is to know something about the history of a community. Here is a list of questions which you can use as a guide in studying your own community's history.

1. What Indian tribes, if there were any, were located in the region of your community at the time of the first white settlement? How did they use the local resources? Where did they go?
2. When did the first white settlers arrive? Where did they come from? What was their purpose in settling?
3. What are the natural resources or advantages of your community?
4. What changes have taken place in the purposes your community has served?
5. Who were the early leaders of your community? Are their families still leaders in the community today?

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■ Maybe a cavalcade of old pictures would help bring to life your own community's history. Bring in a collection of "shots"—the first store, the first school building, the volunteer fire department, a football team in the early 1900's, an early high-school graduating class. Make a bulletin-board or showcase display, and brighten up the evidence with tales of the good ol' days. (Tip: Try attics of old houses for early newspaper clippings and family albums!)



6. Are there monuments, tablets, or other memorials to commemorate events in the history of your community?

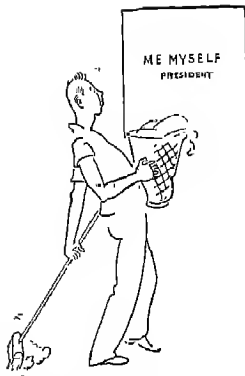
This knowledge of your community's growth should help you see more and more reasons for being proud to be a member of it. Every community has a history; people have lived, worked, and sacrificed to build it. This community history is a part of what makes the spirit and the growth of a community. It will help you to understand your community today and better equip you to contribute to its future.

In the next chapter you will read about your place in the community and about some of the institutions which help you meet your personal needs. Farther on in this book you

will read how various communities help their people carry on their common tasks. As you read, think of this material in relation to your town or city. Learn to use your community as a workshop for testing ideas and getting information. Your purpose in this study is to learn how to be of use to your community and how to make the community be of use to you.

WHILE YOU are studying communities, you will be wondering what career you should choose in order to take an active part in community life. Perhaps your decision will take you to some other community. What

then? The fact remains that some day you are going to find your niche in some community, and right now isn't too early to begin to understand communities and what they have to do with your life.



Planning now doesn't mean that you must choose your future vocation right away. It doesn't mean you can find the right kind of job now and immediately jump all the hurdles. But it does mean that this is the time to get information about voca-

tions, so that you and your parents will not say, when you are a senior, "Why didn't someone tell us about that four years ago?" One parent said, "My boy graduated, but he couldn't go to the college we had selected because he didn't take the right subjects in high school. Why didn't someone ask him what his plans were, and tell him what was required?" One girl wanted to become a nurse; but she was shy, and no one knew about her ambition. If this girl had received help in planning for nursing, she could have taken subjects in high school which would have made nurse's training much easier for her.

Right now you should ask yourself two important questions: "Where am I going?" (This brings up your vocational plan.); and "How am I going to get there?" (This brings up your educational plan.)

Do some thinking about yourself. Some other questions you might ask yourself are: "What do I *want* to do? What *can* I do? Do I have what it takes to succeed? Just *what* does it take?" Keep these questions in mind as you read about communities and the individual's place in them.

You should observe, think, and plan. Some people say that it's useless for young people to make plans in their beginning years of high school because their plans probably won't be carried out. It's all right if you change your plans; a change of plan should show that you are thinking. By all means plan this trip you are going to make, this journey from here and now to your future work. Your plan is as important for your future as a road map is for

anyone planning a long journey by automobile.

The career you follow will be a factor in determining many things for you during the rest of your life: happiness, income, leisure, responsibility, leadership, working conditions, living quarters, friends and associates. All these matters will be discussed later in this book, especially in the chapter called "Selecting a Vocation." But right now you should get a bird's-eye view of the business of actually proceeding systematically toward making a wise vocational choice for yourself.

You should think of this class as an information bureau, a place where you may come and ask questions. Your teacher will help you find the facts, help you know yourself better, and help you see all sides of your questions. Then you should be able to make your own decisions. If you happen to ask whether you should become a lawyer or a carpenter, your teacher will not tell you. But you will be told where and how to find out the requirements for practicing law, the training needed and its costs, what lawyers earn, and so on. Then you'll be told where and how to find out the same things about carpentering. You may even take some tests—called aptitude and vocational-interest tests. By the time you have all this information, you should be able to decide for yourself which vocation would be best for you. In this way you will stand on your own feet, make your own decision, and know why you made it.

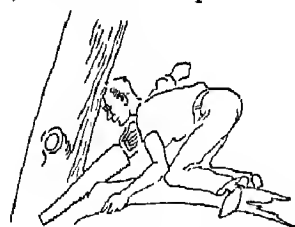
At the end of each chapter of this book will be a section, like this one, which will be devoted to you and your future in the community you select as a place to live and work. Right here is the place to say that these sections are important to girls who expect to get married and run homes as well as to boys who know they will have to



get jobs and earn their livings. Any girl can look around her and find examples of other girls who have suddenly had to change from homemakers into wage earners. It's a good idea to be prepared.

As for the final sections of the chapters, naturally some of these sections will interest you more than others. Maybe you think you want to be a pilot and consequently aren't at all interested in medicine. You'd be tempted to skip the section at the end of the chapter on health. That might be a mistake on your part; health is a pretty important thing to pilots. And then, too, there are careers that combine different skills—flying doctors, for example. Besides, a little exploring in other fields won't hurt a bit and might give you some new ideas.

Speaking of other fields, did you know that there are 20,000 different kinds of occupations? Among that many there must be several that you would like and could handle. Perhaps you haven't yet heard of the very ones you would like best. You've probably heard some older person say, "I wish I'd known about that work when I began to earn a living. I'd have been good at that—but it's too late now." You won't have regrets like that if you become acquainted with different kinds of



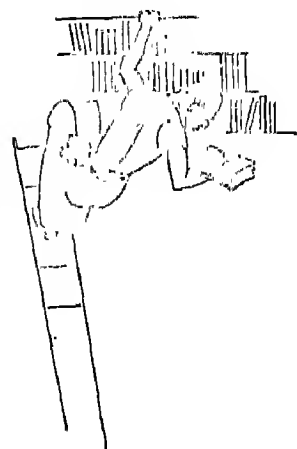
work now. In fact you can have fun doing it.

Some dull-looking reference to a book may point the way to some of the most interesting, even exciting, reading you've ever done. You'll find references in each of these sections at the ends of the chapters. They are about books and pamphlets you can read, films you can see, speakers you can hear. There are good solid references and material for those who want to find out facts, and there's story material for those who'd like some entertainment. The references have been chosen with one idea in mind—to give you interesting information that will capture your imagination and

make you want to think about your future.

A good many ideas will come to you as you follow the chapters dealing with community problems of health, safety, transportation, government, and the others. You will run across many new job possibilities, and as you do, you should look into them. Read articles about them, find books on the subjects, talk to people who have made a go of such jobs. Perhaps some of this will change one or two of your present ideas. Make use of the experience of teachers and counselors, too, for it can be a great help to you.

You can also get a world of help in a library and from a librarian, for, after all, a library is filled with the printed experience of thousands of people. But all the time you are taking advantage of the help that others can give you, you should remember one thing, and that is that this search for information about the future is a personal job. You are most interested in *you*.



Making A Start On The Problem Of A Vocation

ALTHOUGH THIS is a personal job, because you are the one most concerned, there are ways to work with your classmates that will make this job more interesting. Here's a plan that has worked well with high-school classes. Hold a meeting and select committees to do certain jobs for the class. Use some care in the selection of committee members. Choose persons who *like* to do the things mentioned. You'll want the following committees:

A Library Committee—The job of this committee will be to locate the books and other references given at the end of each chapter. Perhaps some will be found in your school library, some in the local library; others may

be available in the state library. By having the members of a committee handle this work for all the class, the librarian won't have to answer the same set of questions over and over again. The list of books available can be made out by the committee and posted on a bulletin board.

A word of caution should be given the Library Committee. Frequently anthologies are included in the references, and the Committee should be careful to notice the copyright dates given for them. By securing books with these dates, the Committee can be assured that all the selections mentioned will be found.

A Corresponding Committee—You'll want to write for certain pamphlets and booklets published by the government at Washington or your state government, or by various private companies. Suggestions for these appear at the end of each chapter in your book. As it takes time to get such material by mail, this committee will have to work ahead of the class and know in advance what material will be wanted in a few weeks' time. The Committee's job will be to have this ready for you when it is needed. Don't expect your teacher to handle this. It's really your job, and your committee can do it with little trouble.

Moving Picture Committee—There are frequent opportunities in the following chapters to make use of good films that are available. Let this committee become experts on films and secure them for you. Some will be free, some will have to be rented; but arrangements will have to be made well in advance to get

any of them. If your school doesn't have a projector for your use, let it be a part of this committee's work to borrow one for you to use every week or so. A larger number of people than you might suppose



are owners of moving-picture projectors.

Ways and Means Committee—Some of the things you'll want will cost money. How will you raise it? That will be the problem of this committee. Perhaps the Committee can persuade the librarian that some of the pamphlets you want ought to be paid for out of library funds. Or maybe the principal can dig up some funds for film rental. Maybe you'll have to take up a collection or even give an entertainment. Let the Committee iron out the details and then back up the action of the members.



Members of the four committees mentioned above should watch the chapters ahead and be ready with the "goods" when the class needs them.

Bulletin Board Committee—Every person in the class should be serving on at least one committee throughout the year. The bulletin-board work should be handled by a committee composed of the following subcommittees: (The number after each subcommittee name shows the chapter where the subject is discussed.)

Health (3)	Community History (11)
Safety (4)	Community Govern-
Education (5)	ment (12)
Social Affairs, Man-	County and State Gov-
ners, and Recrea-	ernment (13)
tion (6)	National Government
Beauty (7)	(14)
Transportation (8)	Taxes (15)
Producing and Sell-	Community Future (16)
ing (9)	Vocational Choice (17)
Personality (10)	

Membership in each of these subcommittees should be limited to persons particularly interested in the subject which the committee is investigating. As soon as the subcommittees are organized the members should begin to

collect information about their subjects—pictures, clippings from newspapers and magazines, graphs, statistics—anything which will be of value. Information about what is being done in your own community should be included also.

Keep envelope files of all this information. Then, when the class is discussing *your* subject, the bulletin board will be yours for you to help your classmates learn more about your own community and yourselves.

Some of you will display your material early in the term because your subject will be near the beginning of the book. But keep working on the subject throughout your course—this committee work is really a term project for you. If you do this work, you'll have information quite valuable to some members of the class when the time comes for a final review.

Each committee should gradually assemble the material collected in a loose-leaf scrapbook (subject to revision as the term progresses). During the last few weeks of the term, most of the scrapbooks should be complete and accessible to class members. The scrapbooks for the last few subjects will not be quite complete until almost the end of the term. Class members may refer to these scrapbooks for helpful information, much of which will not have been displayed on the bulletin board.

If you follow these suggestions, it will mean a total of five committees, one of which is composed of several subcommittees, working throughout the year. It would be a good plan to use thirty minutes of one class period each week for committee planning and reports.

Save all your questions about committee work for the special committee period.

Here are some references on which the Library Committee can get busy right away:

The Promise of Tomorrow, by Myer and Coss, published by Civic Education Service, 744 Jackson Pl., N.W., Washington, D. C.

Finding Yourself, by Hiram N. Raseley, published by the Gregg Publishing Co., 270 Madison Ave., New York City.

The material in the last book named was broadcast over the radio before it was put into book form. There is an excellent Personal Analysis Questionnaire Chart at the end.

Stuff of Life, by Joseph F. Newton, published by Harper & Bros., 49 E. 34th St., New York City 16.

Newton's book is inspirational. It contains a series of brief articles which were published in a syndicated newspaper column in recent years.

Occupations Today, by Brewer and Landy, published by Ginn & Co., Statler Bldg., Boston.

The revised edition of this book contains 72 photographs of workers at their jobs. You'll find something that will interest you in it. If you live in a community such as the rural area around Rochester, Indiana, Chapter 16 will be particularly valuable to you.

I Find My Vocation, by Harry D. Kitson, published by McGraw-Hill Book Co., Inc., 330 W. 42nd St., New York City 18.

This book lists sources of information about specific occupations.

FOR STUDY AND DISCUSSION:

1. Before you read this chapter you were asked to state your idea of a community. In what ways has your idea of a community changed since you read this chapter?
2. Why do communities exist?

3. Explain these statements:

One important thing to keep in mind is that communities are made up of people.

The public school is a great institution.

Every community exists to serve some purpose, but not all communities serve the same kind of purpose.

Communities have different faces.

The character of a community depends on the natural resources of the surrounding country.

It takes other things besides resources to change the character of a community.

4. Write a legend for the map on page 5, explaining how to use it.
5. What effect has the automobile had on many small rural communities?
6. What is meant by a "ghost" town?
7. About whom are people really talking when they give adverse criticisms of, or "run down," their own community?
8. In what ways did the story of the Bensons and the account of Mr. Sample's activities help you to understand and know the community of Rochester, Indiana?
9. How did the author answer his question "Just What Is a Community?" (See page 13.)
10. Explain the difference between a community and a neighborhood.
11. Describe the neighborhood in which you live.
12. Suppose your father should come home some evening and tell you that he is being transferred to another town or city, or that he is changing his occupation, which will require moving to a different place. Suggest the things you would want to know about the place.
13. Tell several ways in which communities might change.
14. What are the possibilities of your community changing in the future? Is it likely to grow larger, remain the same size, or decline as Cooksville did? What other sorts of changes can take place besides changes in size? Give reasons for your answers.
15. What is meant by community pride? What things in your community show evidence of community pride?
16. On page 24 the author states what your purpose should be in studying this book. What is it? Keep this purpose in mind as you read each succeeding chapter. It will make your study more meaningful and much more interesting.
17. Turn to page 3 and reread the statements at the top of the page. Discuss each one briefly.

MORE THINGS TO DO:

1. Imagine that one of your classmates is a businessman and that he is thinking of locating in your community. Pretend that you are a member of the Chamber of Commerce and that you are anxious to have him locate in your community. What questions would he ask? What facts would you present to convince him that your community is "just the place" for him to locate? Put on this interview before the class.
2. Pretend that you are a real-estate man trying to rent or sell a house to a man who is thinking of bringing his family to your community. Let one of your classmates represent this man. Set the stage in the front of the classroom and dramatize the scene. Perhaps the man's wife and children might be with him. Use as many characters as you need.

In preparing this dramatization you might visit a real-estate man to ask him what facts about the community he considers good selling points.

3. On a sheet of notebook paper complete the following chart and rate your community on the nine items which the author listed on pages 13 and 14.

Excellent Good Fair Poor

1. Protection of lives and health

2. Protection of property

3. (List the rest of the nine items in order.)

If you mark some of the items "Fair" or "Poor," be ready to make suggestions as to how these community services might be improved.

4. Choose a committee of four or five to make a report to the class on your own community's history. In collecting data for this report the group will find the guide questions on pages 23 and 24 very helpful. By close coöperation with the Bulletin Board Committee the work of both these committees will be more interesting and beneficial.
5. Visit some of the leading citizens and find out what ideas they have for the improvement of your community. If you live in a village or city, these leaders might be the president of the Chamber of Commerce and the president of the village, or the mayor of the city. If you live in the country, they might be the township supervisors or officers in the local agricultural association. If you have some good ideas for improvements, they might be glad to hear them—if you present them in the right way.
6. On page 25 the author says "But right now you should get a bird's-eye view of the business of actually proceeding systematically toward making a wise vocational choice for yourself." What are you going to do about this suggestion? As you read about vocations you might collect materials about those which especially interest you. Would a scrapbook be a good device for filing and keeping this information? Maybe you will think of a better plan.
7. Make a chart of all the churches, clubs, lodges, and other civic organizations in your community and indicate the regular meeting times of each. You may be surprised at the number. Perhaps a lot does go on in your community.

COMMITTEE WORK:

By this time the committees selected in accordance with the suggestions on pages 26-28 should have given good accounts of themselves. Members of the class should check on them to keep them "on their toes."

CIVICS IN OTHER SUBJECTS:

1. Looking for something to write about for that English theme? You may not be as good as a *Fortune* magazine writer, but why not take a try at describing your community in much the same way as the passages on pages 4 and 9 do?
2. Perhaps you are looking for a subject to debate? Try this one: A city, or urban, community is a better place in which to live than a country, or rural, community. You won't have much trouble finding people willing to take sides.
3. Do you intend to do an art poster? Why not try one which would help advertise your community as a good place in which to live?
- What cultural advantages does your community have to offer in art? Are there any artists or cartoonists in your community? Who are they?
4. What's your score in math these days? Can you think of any math problems in connection with your community? Do these items suggest anything: tax bills, cost of electricity, meter reading, fire insurance?

Looking Ahead to the Next Chapter: What is the title of Chapter 2? Mention ways in which people use communities. Together the class might make a list of these ways—as complete as possible. Keep the list until the study of the chapter is completed, then see how many more ways you can add.

Read the six statements on page 33 under the heading "You will discover that—" and explain what you think each statement means.

Scan the first three paragraphs on pages 32 and 33 to see if you can find the aim or purpose of this chapter. Keep this purpose in mind as you study the ways people use communities.

Mention some of the needs every person has. (We usually take most of these things for granted.) Discuss one or two of these needs from the standpoint of the people who are employed and the equipment that is used. Discuss some of your community institutions in the same way (library, school, health department, theater, for example).

Think for a moment about how many people, how many different trades, how much machinery, and how much time were involved in preparing the breakfast you had this morning. Name some of the items on your menu and see if you can tell about some of the processes that went into the preparation of each.

In order to live, people must meet their basic needs for food, clothing, and shelter. We might call these our basic *physical* needs. Would our lives be very interesting if just these needs were taken care of? Give reasons for your answer. We also have other needs that might be called *social* needs—religion, recreation, and education are important ones. What are some other social needs that help to make our lives more interesting?

Turn the pages and read the topic headings. Look at the charts and pictures and read their legends. What things do they tell you about how people use their communities?

Why not give some time and thought to the author's suggestions at the bottom of page 50? Start planning now what you can do.

Committee Work: The Library Committee should locate for the class the interesting stories and other references listed on pages 55-57. The Committee should remember to use the public library as well as the school library in collecting these references.

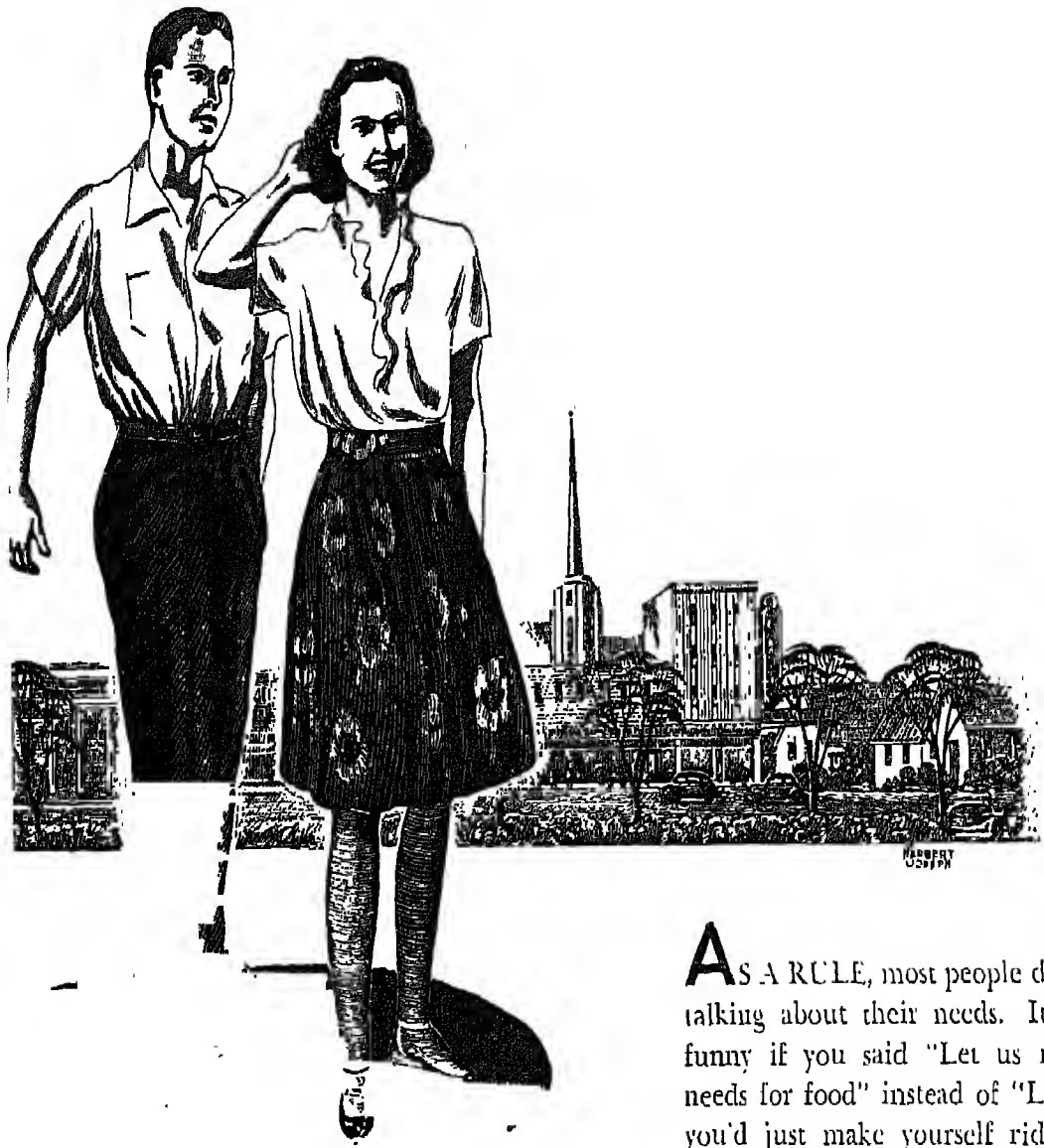
On page 35 the author suggests some work for a special committee. Perhaps you'd like to appoint that committee now, for its members will need several days in which to collect information and prepare their reports.

The Bulletin Board Committee will find some good suggestions on page 45.

The Moving Picture Committee will have no trouble in finding industrial films that will supplement the material in this chapter. Films may be obtained free from dairies, telephone companies, food-producing concerns, and other manufacturers.

The Committee should order the films desired at once. (The fact is that the Committee will be of far greater help to the class if it consistently arranges several weeks in advance for the use of films.) Many films may be used free of charge, but careful planning is necessary to be able to show them when they will be of the most use and the greatest interest to the class.

Reading: Keep in mind the main purpose of the chapter as you rapidly read it for the general theme. Then reread it more carefully for details. When you have finished, make a brief plan of purposeful work that will help you take part in the class procedure. Your plan should contain varied items, such as working on one of the activities the author has suggested, doing some of the reading which the Library Committee has found, or making plans for your particular committee.



2.

AS A RULE, most people don't go around talking about their needs. It would sound funny if you said "Let us now meet our needs for food" instead of "Let's eat!" And you'd just make yourself ridiculous if you stopped at the bus station and said "I shall now satisfy my need for transportation" instead of "I think I'll ride home."

Then why do we talk about meeting needs in this book? The point is that this whole business about meeting needs isn't quite so simple as eating a hamburger or riding home in a bus. When we use our everyday way of talking, we are taking a lot for granted. When we say "Let's eat," we expect food—right away. We take for granted the work and coöperation of all the people who had something to do with getting the food in shape to eat and getting it to the place where we eat it. We probably think very little about actu-

You will discover that—

1. Everyone has needs.
2. No one can meet these needs without some help.
3. People coöperate in meeting needs in such groups as families, churches, neighborhoods, and whole communities.
4. Health, protection, education, and religion are among the most important needs.
5. People have an urge to create things.
6. People like to feel that they are a part of what is going on—that they “belong.”

Every community has the problem of doing a better job in meeting human needs.

People Use Communities

ally needing the food. Our point of view would be a lot different if we were refugees in some war-torn country or famine victims in a drought-stricken land. Then it wouldn't seem strange to say “I need food” instead of “Let's eat.” And we would have to do some real thinking about getting that food.

The reason the word *needs* is often used in this book is to remind us that the need for some things comes first, that needs are not always easy to satisfy, and that a lot of people have to do a great deal of work before we can satisfy some of our simplest needs. The first chapter of this book emphasized the fact that people live together in communities so that they can meet their needs better than if they lived by themselves. This chapter should bring home the point that in meeting our needs we all have to depend on one another, sometimes in very complex ways.

In this chapter you will read about Ken and Louise Anderson, who live in Rochester, Indiana. Ken is fourteen and a freshman in Rochester High School, while Louise, who is twelve, is in seventh grade. Their father works in one of the stores in Rochester, and so you know that the Andersons are neither especially rich nor especially poor, as American families go. They have needs like those of other families all over the country, and they make use of their community in satisfying these needs.

An expert writing a book for a college sociology class would say, “Ken and Louise utilize the resources of their community and its institutions in satisfying their needs.” He might say, “Ken and Louise desire to meet their need for recreation,” which you would translate into “They want to have some fun.” But even if we do think of or discuss these



things in the ordinary terms we use in our everyday conversation, don't forget that the needs and the resources and the institutions are there, even if we don't keep mentioning them in these precise terms.

Anderson, by the way, is not the last name of Ken and Louise, nor are Ken and Louise their first names. And the names of other characters have been invented, too. But they are all real people, they do the things real people do, and they have to solve the problems faced by real people.

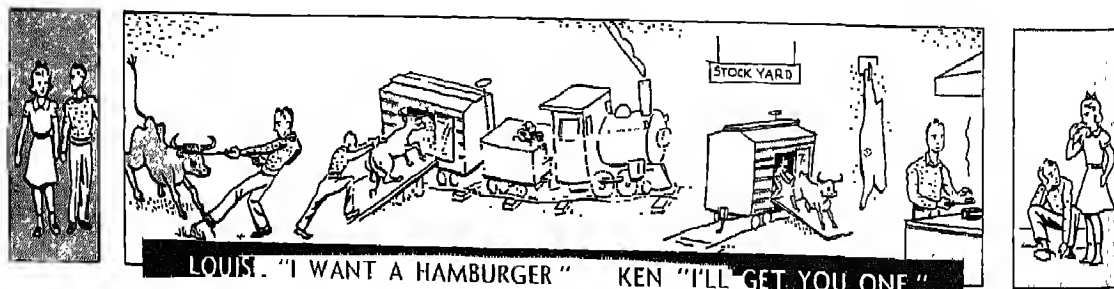
Right Foods Are Important

ONE OF THE IMPORTANT needs of everyone is good health, and Ken and Louise are not exceptions. Without good health they could scarcely enjoy life or carry on work. Both know that food, clothing, and shelter are of great importance in good health, but they take these things for granted, as many of us do. There is no particular reason for them to dwell on the fact that without food they would starve, without clothing and shelter they would suffer from the cold of winter and the heat of summer.

Suppose you think of the needs of Ken and Louise for a while and decide which ones are of greater importance and which are of less importance in this matter of health.

First, what they need is not just barely enough food to keep them from starving, but a balanced diet. In the days of the old sailing vessels, when ships voyaged for months without taking on supplies, the sailors usually had enough to eat, but the lack of fresh vegetables and fruits in their diet gave them the disease called scurvy. Some children living today in our country do not drink enough milk and do not eat enough green vegetables and other necessary kinds of food. Because of this lack of variety in their diet, they often suffer from such diseases as pellagra and rickets. In order to be healthy and strong, young people should have the right amounts of fruits, milk, vegetables, meat, cereals, and sweets. Ken and Louise are fortunate to have the right diet. Although Mr. Anderson's income is not large, it is enough to provide his family with good nourishing food.

Right here you run squarely into one of the problems that has confronted people for centuries. Some families do not have incomes large enough to provide a varied diet of good food. In times of depression there may be millions of such families; in good times, when factories are busy and business booms, there may be few. You may find out how much families with different-sized incomes spend for food by looking at the chart on page 35. This chart was compiled from figures that are pub-





lished regularly by the United States Bureau of the Census.

Although Ken and Louise Anderson depend directly on their family for the food they need, there are other groups which play a part in supplying them with food. The men who own and work in the grocery stores, the meat markets, the fruit and vegetable markets, and the bakeries are important to Ken and Louise. Behind these men are the farmers who grow grain, fruits, and vegetables, the workers who grind grain into flour for bread or preserve the fruits and vegetables by canning. If it were not for these workers, the Anderson family would have to provide all its own food, just as families did on the American frontier and as some families in sparsely settled sections still do today.

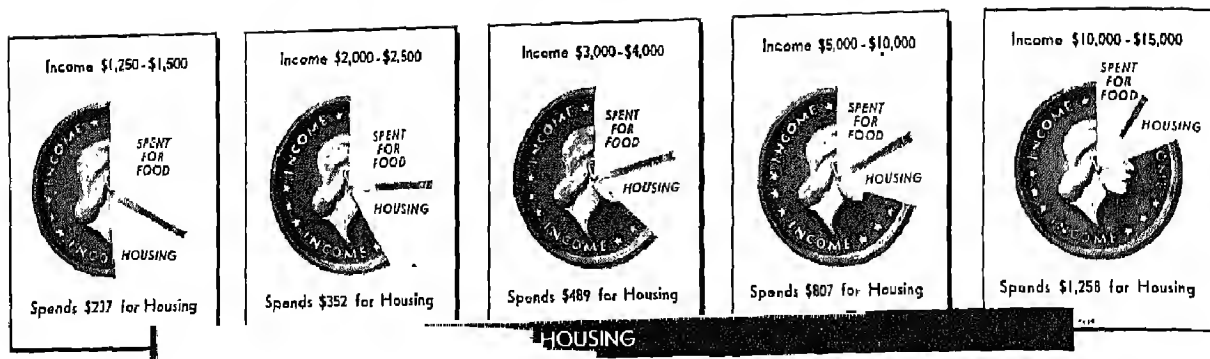
Ken and Louise eat many kinds of food which are not produced in and around Rochester, Indiana. They get their oranges from California and Florida, their grapefruit from Florida and Texas, their dates and figs from California, their beef and lamb from the Great Plains region of the West, their salmon from Washington and Oregon. If it were not for the railroads and highways which connect Rochester with the outside world, Ken and Louise would have much less variety

in their diet. That should remind you that the men who work in the local railroad stations of the Erie and the Nickel Plate form another group that has something to do with the Andersons' food supply.

But it is not enough for Ken and Louise to have a well-balanced diet. The food they eat must be clean, fresh, and free from anything poisonous or harmful. This is where the local health department steps in. No retail store may be kept open in Rochester without a license, and in order to get a license, the store-keeper has to prove he is obeying the health laws. Meat-market owners, for example, must have proper refrigerators in which to keep their meat. The meat which is displayed in the store must be protected from dust and flies. Food producers, such as the local dairy-men, also must abide by certain laws and regulations, for milk can be a carrier of diseases such as tuberculosis, typhoid fever, diphtheria, septic sore throat, and scarlet fever. Milk sold to the public must contain a certain amount of butterfat to insure enough food value.

The Rochester city government is not alone in helping Ken and Louise to secure uncontaminated food by inspecting their food and the places where it is handled and sold. The state of Indiana, like almost all the other

- A special committee from your class might be selected to investigate the food, clothing, and housing that families in your community could afford if they spent the amounts shown in the charts on pages 35-37. Real-estate men, clothiers, and grocers would have to be interviewed. Take into consideration the quality of foods and clothing, the age and condition of rented property.



states, and the national government help to provide pure foods by means of regulations and frequent inspections of all places dealing in foodstuffs.

Rochester also helps its residents obtain pure water. Its supply of water comes from deep wells, and the water passes through a modern purification plant. Some citizens of Rochester complain because the water is "hard," but none of them can ever complain that the water is dirty or dangerous. In many parts of the world, such as Asia, the traveler has to boil the water before he can take a chance on drinking it. Citizens of Rochester may use the local water supply in perfect confidence that it will not bring disease or harm them in any way.

Health also depends on proper medical advice and care. Here it is that Ken and Louise are especially fortunate, for Rochester has excellent facilities for safeguarding health. First of all, there is the school, in which the principal and teachers are all concerned about helping the pupils maintain good health. All of them, regardless of family income, are taught how to take care of their bodies so that they may be well and strong. In the gymnasium they exercise and play games. Trained nurses come to the school regularly to give physical examinations to all the pupils. Medical advice and care are provided in Rochester by the capable local doctors and in the fine modern hospital. In making use of the doctors and the hospital, however, family income again becomes important. If Ken or Louise should become very ill, there would

be no question about the hospital. Their father could pay hospital bills, although it would be a hard blow to the family finances. In the next chapter you will find more information about health protection. There you will also read about insurance plans that make it possible for people with moderate incomes to meet unexpected bills caused by illness or accident.

There Is That Thing Called Housing

HOUSING IS IMPORTANT to Ken and Louise in maintaining health. They live in a comfortable six-room bungalow. While the house is not brand-new, it is solidly built and has a modern heating plant. Even on the coldest days of winter they keep warm and comfortable; and in midsummer they enjoy the cool game room in the basement.

But there are boys and girls who do not enjoy the comfortable and healthful living conditions which go with a modern house, just as there are those who do not eat well-balanced and healthful meals. Like Ken and Louise, these young people have to depend on family income for shelter. Look at the chart on this page to find out how much families with these different incomes spend on housing. It shows that a family with an income of \$2000 to \$2500 a year spends, on an average, \$352 a year for housing. That is almost \$30 a month. What kind of house or apartment can be rented in your community for that sum?

To get back to the Andersons and their home—many people outside the Anderson

family have played a part in supplying good housing to Ken and Louise. An architect planned the building for Mr. Anderson, a contractor built it, while local plasterers, painters, carpenters, and other building tradesmen did the work. The lumber came by ship and rail from the South and the Pacific Northwest, and the local railway employees therefore made up another group. The city government, through its building regulations, saw to it that the contractor used approved materials and that the house was well constructed. The plumbing was also checked to guard against leakages and bad fittings. A city inspector checked the electrical wiring to see that it had been properly installed and wasn't a hazard.

Some city governments in our country, such as that of Palo Alto, California, even supply fuel gas and electric power to their citizens at low cost. Many cities have worked in co-operation with the United States Housing Authority to build modern homes that sell or rent at low prices. And so, in many ways, the community is important to families in meeting the need for housing.

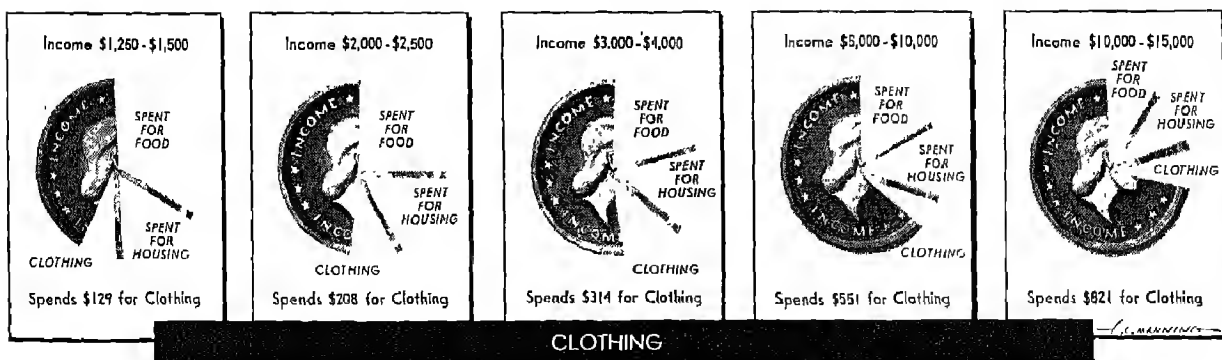
**Right Clothing
Protects Health**

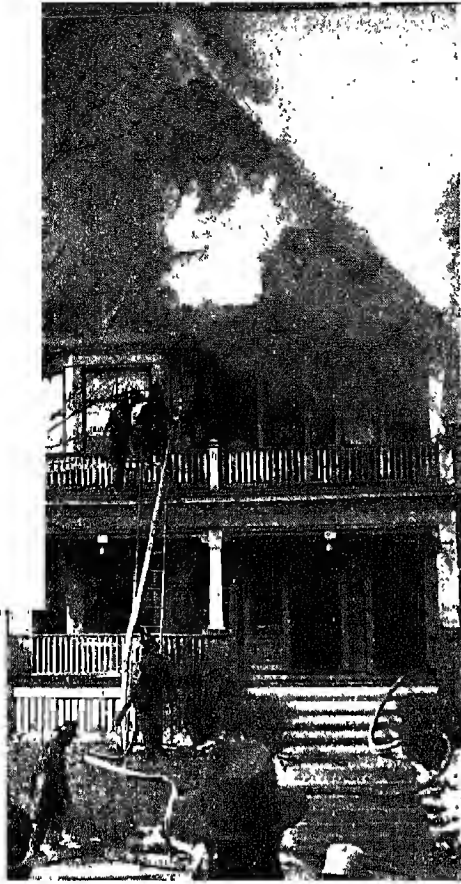
KEN AND LOUISE also depend on their parents for clothing. Warm clothing and good shoes protect them from exposure to rough weather and help them build up resistance to sickness. The chart on this page shows you how much families with different incomes spend on clothing in a year.

The local merchants and the local railway men play a part in bringing clothing to a community, also. But still more people enter into the picture, for clothing is made from wool, flax, cotton, rayon, leather, and other materials which come from many parts of the country and pass through many hands. You have probably studied the subject and know that retail merchants, like Mr. Arnold in Rochester, are only a single part of a complicated business machine that produces raw materials, makes the materials into goods, and gets the goods to the stores and other places where consumers like the Andersons can buy them.

When Ken and Louise's great-great-grandparents came to the Indiana frontier from Massachusetts in 1805, families supplied many of their own needs directly without much help from storekeepers and transportation. These pioneers raised most of their own food on the farms they cleared in the wilderness. The wild game in the forests and streams supplied much of their meat. The pioneers produced the leather for their shoes, the flax to be spun into linen, and the wool for weaving into cloth for coats, trousers, and dresses. Furs from animals they trapped or shot provided materials for cold-proof coats, hats, and lap robes. They built their own log cabins. The needs of the families were met without the use of much money.

Frontier families were not always able to supply themselves entirely by their own efforts. When a new family arrived in the





You don't mind the cost of protection when your own home catches fire. Modern fire departments are worth the cost, for a bucket brigade would lose this battle.

wilderness, settlers for miles around would often come and help in clearing the land, in rolling logs for the cabin, and in building the cabin itself. Many families regularly got together for such tasks as preserving food, spinning thread and yarn, weaving cloth, and making clothing.

Perhaps you are comparing Ken and Louise with young people in pioneer days. Do you think that Ken and Louise are more dependent on their family than they would have been had they lived in pioneer days? Ken, for example, depends today on his father for money to buy his clothes. In pioneer times Ken would have had to depend on his mother's skill in spinning and weaving. In the past there were few sources from which to draw when people had needs to be satisfied. Today there are many. The pioneer family relied on its own efforts to satisfy most of its needs. It had to be skilled at many jobs, and

it had to use a great deal of ingenuity to meet its needs. Today the family satisfies its needs by using money which members of the family earn. The chart on page 37 shows what average families spend for clothing.

And You Need Protection, Too

ANOTHER NEED OF KEN and Louise is for protection—protection of life and property. Their great-great-grandparents needed protection against wild animals of the forests and against Indians who raided pioneer settlements. Ken and Louise are in no danger from wild animals, or wild Indians, either, but they face other dangers, such as injury from fire, electricity, and machinery.

In their home Ken and Louise have protection against fire, falls, electric shocks, and many other hazards. Bricks, stone, and other fire-resistant materials were used in building the house. The floors and stairs are kept in good repair. The electric wiring was done by competent workmen, and the electrical appliances, such as lamps, toasters, washers, heaters, and radios, are in good condition. Ken and Louise are protected in their home from almost everything but their own carelessness.

The family of today does not try to meet directly its need for protection. Instead it uses its income to buy goods and services which provide that protection. The safety of the house in which Ken and Louise live was secured, for the most part, by hiring a contractor of integrity and by purchasing materials from reliable dealers. It was the family income that paid for these.

The city government also has a part in this matter. The government makes regulations which state how a house must be built and how wiring must be installed. If a contractor puts in faulty wiring, the city inspector will refuse to O.K. the job. After doing everything in its power to prevent fires, the city government provides a fire department to fight fires

which break out in spite of every precaution that can be taken.

The city government also does much to protect Ken and Louise outside the home, especially from traffic accidents. Each year between 35,000 and 40,000 people in our country are killed by automobiles, and the job of a community government in protecting its citizens from traffic accidents is not an easy one. It is really hard in Rochester, for Main Street is U. S. Highway 31. Motorists hurrying from South Bend to Indianapolis, for example, do not like to slow down going through small towns like Rochester, even though the city government has set speed limits for the part of the highway that is within the town. To help regulate this traffic and reduce the possibility of accidents, the city government has installed three stop-and-go lights on important corners along Main Street.

What about protection for Ken and Louise in school? The Board of Education, acting for all the people in the school district, has provided a safe building with modern, well-lighted corridors and wide staircases that help prevent accidents inside the building. On the playground and in the gymnasium, Ken and Louise use well-constructed apparatus under the supervision of a competent teacher. And in their classroom work, Ken and Louise learn the rules and principles of home and school safety, safety in sports, and traffic safety.

Other groups have something to do with protection, too. The local Kiwanis Club, composed of business and professional men, took the leadership in studying the traffic problem along Main Street and conducted studies of traffic volume that led the city to install the stop-and-go lights. The Club used to sponsor a safe-driving contest for high-school boys and girls, giving prizes to those who passed the tests with the highest scores. In other communities similar projects are carried on by the Rotary Club or the Lions' Club. Another community group which has helped Rochester is the Rochester branch of

the Indiana Automobile Association. This organization distributes free printed material on safety to the local schools.

An important community institution which protects Ken and Louise at play is the American Red Cross. For example, at Lake Manitou, during the summers before the war, a Red Cross instructor had classes in lifesaving and water-safety. Young people take these courses and learn how to take care of themselves and others in the water and how to avoid upsets in using rowboats and canoes. In town the Red Cross has classes in first aid and home nursing. Both the Boy Scout and Girl Scout organizations give their members instruction in first aid and safety work, too.

Ken and Louise get another sort of protection that they give little thought to most of the time. Rochester has three policemen for the protection of life and property. The chief of police takes care of the day shift—in fact, he is the day shift. His two assistants patrol the town during the night. Rochester has few crimes of any kind, and this small police force is all that is needed. Additional protection is supplied by Indiana state troopers who are available for emergencies on short notice.

Flannigan, Duncan, Swanson may be just John to the kids, but this seasoned cop saves young lives by his watchfulness. He can hand out advice or a joke, too.



Although Ken and Louise occasionally think of the Rochester policemen as giving them protection, they practically never think of other groups doing anything to protect them. As a matter of fact, though, scores of people contribute, directly or indirectly, to their safety. You have already had most of these groups called to your attention. We might summarize the agencies that give Ken and Louise protection.

The Anderson family group plays an important part in protection by maintaining a safe, orderly home. During the construction of the Anderson house, the contractor, the storekeepers, and all the building tradesmen helped insure the safety of the Anderson family. The local government provides protection through building regulations, traffic laws, and police and fire departments. The schools are modern and properly supervised and give training in safety. Other groups in Rochester that contribute protection are the Kiwanis Club through its traffic studies, the Rochester branch of the Indiana Automobile

Association through its free material on safety, and the Red Cross, Boy Scout, and Girl Scout groups through various courses of safety instruction.

Family, Church, And School Provide Education

AFTER KEN AND LOUISE have been fed, clothed, given a house to live in, provided with medical care when ill, and protected from accidents and other dangers, they still have some other needs. An important one is education. By education is meant all the experiences which help you in understanding the world, in building character, in getting along with other people, and in learning the skills that are necessary in modern living.

Perhaps by this time you think that life for Ken and Louise is just one problem after another. But you have the same problems, too. Even if you don't think about them much, the chances are that other people are doing a lot to help you solve these problems day after day.

Have you ever thought, "Why do I have to go to school anyway?" Both Ken and Louise wonder about this once in a while, too. There are some very good reasons why they should go to school when they stop to think about the matter. Education will help both Ken and Louise to take a successful part as members of their home, their church, their neighborhood, and their community. Education is a part of growing up. Unless Ken and Louise were constantly growing up, or maturing, if you prefer that word, they would be unable to live up to their increasing responsibilities. They could not take a useful part in family discussions about such matters as vacations, new furniture, and the thousand and one things that families have to decide together. They would not be so skillful at such jobs as tending the furnace, preparing meals, taking care of the garden, or setting the table, for they would constantly make mistakes and spoil things. They could not be trusted to ride

Schools are just one part of education. Clubs and organizations like the Boy Scouts also help provide education. These Scouts are learning to model clay.



bicycles, for they would have accidents and probably cause some. They could not read signs and directions. They could not go to the store and make purchases, for they would lack the arithmetic skill to figure out what a thing would cost or even to count change correctly. You'll see how deep this matter of education goes if you try making a list of embarrassing moments you'd have if you couldn't read, write, and do some arithmetic.

The second reason for going to school is to become better fitted for a future part in adult society. If young people came to voting age without a knowledge of history, government, and social problems, they would have no basis for casting their vote. They couldn't take a helpful part in community discussions on social problems, for they would have nothing to contribute. If they married and reared children without an understanding of family life and its responsibilities, they would make many mistakes and be failures as parents. Perhaps you are not worried much about such things now, for they may seem a long way off. But it is important to start looking ahead.

A third reason why young people need education is to fit them for their chosen adult work. Without schooling, our engineers, doctors, lawyers, teachers, clergymen, and scientists would be unable to perform their tasks. Even housewives, businessmen, and other nonprofessional people would be seriously handicapped in doing their jobs well. Education is important in fitting people to enter and carry on their careers.

Ken Anderson has already decided that he wants to become a doctor, and he will take courses in high school that will enable him

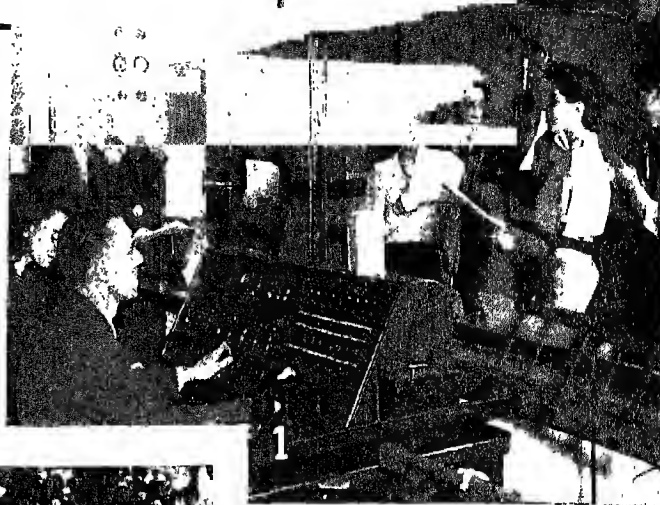


Education disguised in a paint box, unpressed slacks, a day outdoors. Learning can be fun.

to enter Indiana University at Bloomington, Indiana, in four years. His program the first semester of his freshman year consists of algebra, English, civics, French, and physical education. He would take the work in English, civics, and physical education even if he were not going to college. They are subjects which the school authorities feel every student should take. A foreign language and mathematics are in his program because they are required for entrance to the university. In this way the school is trying to meet two educational needs—Ken's general needs as a

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- You ought to report to the class things you find out about your community. Think of effective ways to get your information across. If you like dramatics, you might "sell" your material by presenting it as a radio script. If your bent is journalistic, try passing your discoveries on as short stories or essays. Camera enthusiasts can tell their stories with photos or slides. Maybe you've a gift for drawing cartoons or making charts. Whatever you do, make the class want to look or listen.

Reading, writing, and arithmetic aren't all of education. You might say education is the sum total of all your experiences. Helping with a program over your local radio station, playing in the school band or on the football team, putting out the paper — your school offers many ways for you to learn and to express yourself.



But school isn't all of it, either. Movies (and not just travelogues) are educational, too; for good or bad they add to your experience.



One of the biggest sources of education is your family. Along with gardening, dish drying, and keeping your elbows off the table, you learn character habits and social adjustments at home.



growing youth and future citizen and his special needs as a prospective college student.

Louise, who is now in seventh grade, has not chosen any occupation, and her program is made up entirely of general studies, consisting of English, American history, geography, arithmetic, sewing, physical education, music, and art.

But Ken and Louise don't get all their education within the walls of the classrooms. They belong to school clubs and take part in some of the school activities. Ken has already joined groups at high school which are especially interested in stamp collecting and photography. He held back from joining both groups for a while, for he wasn't sure his allowance and the money he earns would be enough to pay for stamps and to buy photographic supplies. In taking part in both activities he will learn about other things besides photography and stamps. He will learn a lot about getting along and working with other young people.

As for Louise, she belongs to a group which goes on bicycle tours on Saturday afternoons in the spring and fall. She wanted very much to be a representative on the student government council, but she missed out on that. She had fun taking part in the school operetta, though.

Not all education for these two Andersons is in connection with school, either. Their first education—in fact, all they received up to about age six—came from their family. Even today home training is important to Ken and Louise because most of the instruction they get in manners and behavior comes from their parents. Most of the ideas they are beginning to form about social problems are learned from Mr. and Mrs. Anderson, too. You can see that much education occurs in the family group.

In the time of Ken and Louise's great-great-grandparents, the home was responsible for much more education than it is at present. There were some extremely important things

for boys and girls to learn in their homes at that time. They learned outside of school to work together cheerfully with other people in groups. Each child had some task in the home for which he was responsible, and if he failed in this task, the family suffered as a result. A fourteen-year-old boy like Ken would have had the responsibility of keeping up a supply of wood for the fire—no light task, either, in those days when it was the only fuel for all heating and cooking. A twelve-year-old girl like Louise would have had the job of keeping candles trimmed and lamps filled, and that was no five-minute job, either. If either Ken's or Louise's job weren't done, the family went without light or heat, or else some other member of the family had to take on the work in addition to his regular tasks. Young people learned how important they were as part of a team to get things done. This is the kind of education that most modern schools try to emphasize.

The church makes a contribution to education, too. Going to church is not simply a matter of learning to say prayers and sing hymns, or of attending Sunday school and other services regularly. Nor is it merely a study of the history and background of the church. It becomes far more important than that. The church wants to develop in its members a sense of right and wrong and to create a spirit of fellowship, not only among its own group but among people everywhere.

The public library provides another means of education for Ken and Louise. Here are ten thousand volumes which bring to them, and to other citizens of Rochester, a vast range of facts and ideas from the entire world and from all ages of history. Certainly Mr. Anderson could not afford to buy all the books that are available in the library for his children, nor could anyone else in Rochester.

Besides books, the library keeps on file many different periodicals, because magazines and newspapers provide information about what is going on in the world and what people

are thinking. The Rochester *News-Sentinel* tells Ken and Louise (when they read it) what their neighbors are doing. As they grow older this information will become more interesting to them. They do not depend, to any extent as yet, on newspapers for a knowledge of what is going on in the world. They get that from the news flashes that are sandwiched in between the radio programs that are their favorites.

In their Boy Scout and Girl Scout organizations, Ken and Louise secure a kind of education which they could not get in school, family, or church. When they go camping they learn to build fires, pitch tents, prepare their own food over open fires, apply first aid in emergencies, and take care of themselves when they are alone and away from home. At the same time they are also learning to be self-reliant, helpful, courteous, and coöperative.

The moving-picture theaters in Rochester would be offended if they were not included in a list of the organizations and institutions that help in educating Ken and Louise. The movie managers would point out the fact that many of their short films are educational. If

we agree that education consists of experiences, then certainly we must admit that the movies, good or bad, play an important part in education.

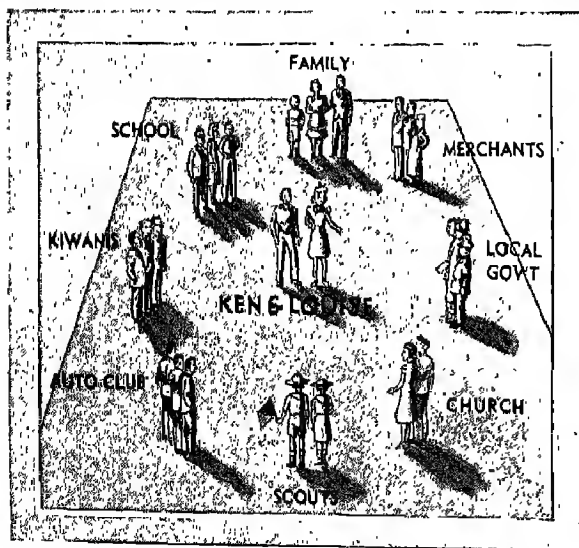
You have probably discovered by now that it is awkward to refer to all these educational helps as "organizations and institutions." It will be easier to call them *resources*. And they really are resources, for the public library, with its books and periodicals for Ken's use, is just as much a resource of education as the soil of a farm is a resource to the farmer. The schools, the Boy Scouts, and all the other things mentioned as offering help in education may certainly be called resources of education.

Here is the place to draw a comparison between your community and Rochester. Does your community have the same educational resources as Rochester? Which ones does it lack? What resources for education does your community have that Rochester lacks? And, most important of all, can you think of ways in which these resources in your community could be put to better use?

Having Fun Is Important

LIKE ALL OTHER people, Ken and Louise need fun and recreation. There are lots of chances to have fun around Rochester. The Andersons, for example, rent a cottage on Lake Manitou each summer. From Memorial Day to Labor Day Ken and Louise may go swimming, fishing, and boating. They go to dances at the lake, of course with different crowds. Their house in Rochester also has things which they enjoy. In the basement recreation room is a phonograph-radio which they use when friends come in and want to dance or listen to music. There is an outfit for playing what Ken calls "table tennis" and Louise says is "ping-pong." The Andersons subscribe to several magazines, so there is always something new to read.

Your community is really a school, each group providing some part of your education. Below are sources of education for Ken and Louise.



Naturally Ken and Louise couldn't supply all these things themselves. For these kinds of fun they must rely on the family home and the family income. But what about young folks whose family income is not large enough to supply them with a cottage at a lake and a recreation room of their own? How about the children in families with incomes that are small? There are a great many such families. Do young people in Rochester (or anywhere else, for that matter) have to do without recreation if their parents' incomes are small?

The Rochester school provides recreation for all who go to school, regardless of their parents' incomes. At the high school, parties and dances are held frequently. The gym is open after school for those who want to play basketball or other games. The athletic field is open for baseball, football, and track. In one basement room are shuffleboard and table-tennis equipment.

The churches help young folks enjoy themselves. Almost every church has a young people's society which organizes parties, picnics, games, and other entertainments. Many of them have rooms for parties.

Don't Leave Out The "Gang"!

KEN'S GANG IS IMPORTANT to him in having fun. Baseball is the favorite sport of this gang, but in the winter the members often gather at one another's houses to listen to the radio, to work on their model planes, or just to talk. Louise belongs to a gang, too, but she wouldn't call it that. She



"Can't you folks go to a movie and leave me here alone? I got stacks of studying to do, and my radio upstairs is out of order!"

Home was never like this, or was it? Any similarity to your home and family is purely intentional.

goes roller skating, swimming, and bicycling with the girls in summer. And, as Ken's gang does, these girls visit at one another's homes. Sometimes sewing or knitting is the excuse for a meeting, but usually the girls just listen to the radio or talk.

In large cities gangs of boys do not usually have opportunities to enjoy themselves in many ways, especially in the sections where people do not have much money. Sometimes one gang will fight with another just to have

- While you are getting acquainted with your community, find a few good propaganda agents for it in your class. Get them to cover the bulletin board with news about the community—the new power house, the addition to the school, the new athletic or "gym" equipment, the stretch of repaired pavement. Cutouts from the local newspapers, snapshots, information about what other communities are doing—all these help you keep the community and its needs in mind. You'll also have to include some unhappy news occasionally, so that thinking will be done and some action taken to remove the causes of accidents or other troubles.



The pictures on this and the next page show different ways to have fun.



Having fun is a matter of taste, like preferring chocolate shakes to lemon sodas. It's the sort of thing no one can decide for you, for it's as individual as a thumb print. Maybe you like monkeying with a wrench, or maybe you'd rather curl up around a book and a stack of cookies. Perhaps you just like petunias and want to grow petunias, whether anyone else likes petunias or not. Maybe you like collecting dance steps.



The mighty muscle crowd holds there's nothing like football. You might be a wizard at checkers or an Australian-crawl enthusiast. Whatever it is, if it spells fun to you it's important. There are as many fun-ways as people, and healthful recreation is a real need.



something to do, or a gang may take up petty crimes, such as stealing from fruit stands. Because of this the word *gang* has come to have a bad meaning to many people. Ken knows this, but he will continue to think of his friends as his "gang" just the same. Whether such a group is called a gang, or a crowd, or a bunch, or a set, is not important. The important thing is that it is natural for boys and girls to get together in groups.

In *The Story of a Bad Boy*, Thomas Bailey Aldrich tells about his initiation into one of the neighborhood clubs many years ago. You will see that gangs then were not very different from those today:

It was a very select society, the object of which I never fathomed, though I was an active member of the body during the remainder of my residence at Rivermouth, and at one time held the onerous position of F.C.—First Centipede. Each of the elect wore a copper cent (some occult association being established between a cent apiece and a centipede!) suspended by a string round his neck. The medals were worn next the skin, and it was while bathing one day at Grave Point, with Jack Harris and Fred Langdon, that I had my curiosity roused to the highest pitch by a sight of these singular emblems. As soon as I ascertained the existence of a boys' club, of course I was ready to die to join it. And eventually I was allowed to join.

The initiation ceremony took place in Fred Langdon's barn, where I was submitted to a series of trials not calculated to soothe the nerves of a timorous boy. Before being led to the Grotto of Enchantment—such was the modest title given to the loft over my friend's wood house—my hands were securely pinioned, and my eyes covered with a thick silk handkerchief. At the head of the stairs I was told in an unrecognizable, husky voice that it was not yet too late to retreat if I felt myself physically too weak to undergo the necessary tortures. I replied that I was not too weak, in a tone which I intended to be resolute, but which, in spite of me, seemed to come from the pit of my stomach.

"It is well!" said the husky voice.

I did not feel so sure about that; but, having made up my mind to be a Centipede, a Centipede I was bound to be. Other boys had passed through the ordeal and lived, why should not I?

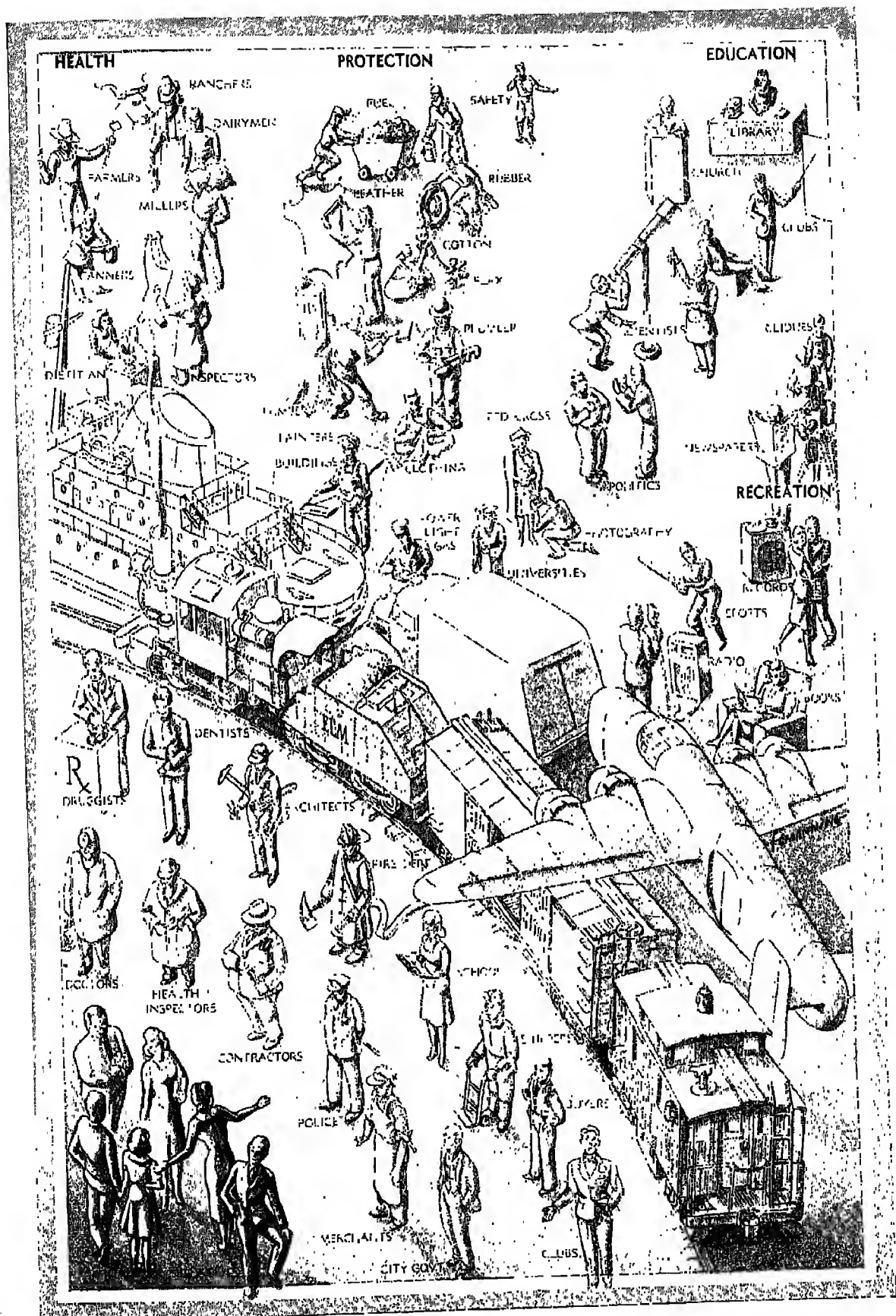
A prolonged silence followed this preliminary ex-omination, and I was wondering what would come next, when a pistol fired off close to my ear deafened me for a moment. The unknown voice then directed me to take ten steps forward and stop at the word halt. I took ten steps, and halted.

"Stricken mortal," said a second husky voice, more husky, if possible, than the first, "if you had advanced another inch, you would have disappeared down an abyss three thousand feet deep."

I naturally shrank back at this friendly piece of information. A prick from some two-pronged instrument, evidently a pitchfork, gently checked my retreat. I was then conducted to the brink of several other precipices, and ordered to step over many dangerous chasms, where the result would have been instant death if I had committed the least mistake. I have neglected to say that my movements were accompanied by dismal groans from different parts of the grotto.

Finally I was led up a steep plank to what appeared to me an incalculable height. Here I stood breathless while the bylaws were read aloud. A more extraordinary code of laws never came from the brain of man. The penalties attached to the abject being who should reveal any of the secrets of the society were enough to make the blood run cold. A second pistol shot was heard, the something I stood on sank with a crash beneath my feet, and I fell two miles, as nearly as I could compute it. At the same instant the handkerchief was whisked from my eyes, and I found myself standing in an empty hogshead surrounded by twelve masked figures fantastically dressed. One of the conspirators was really appalling with a tin saucepan on his head, and a tiger-skin sleigh robe thrown over his shoulders. I scarcely need say that there were no vestiges to be seen of the fearful gulfs over which I had passed so cautiously. My ascent had been to the top of the hogshead, and my descent to the bottom thereof. Holding one another by the hand, and chanting a low dirge, the Mystic Twelve revolved about me. This concluded the ceremony. With a merry shout the boys threw off their masks, and I was declared a regularly installed member of the R. M. C.

I afterwards had a good deal of sport out of the club, for these initiations, as you may imagine, were sometimes very comical spectacles, especially when the aspirant for centipedal honors happened to be of a timid disposition. If he showed the slightest terror, he was certain to be tricked unmercifully. One of our sub-



sequent devices—a humble invention of my own—was to request the blindfolded condidote to put out his tongue, whereupon the First Centipede would soy, in a low tone, as if not intended for the ear of the victim, "Diabolus, fetch me the red-hot iron!" The expedition with which that tongue would disappear was simply ridiculous.

Now that Ken is in high school, he is finding that his neighborhood gang is giving way to another kind of group, made up of boys and girls who go together for dancing and games. There are several of these groups in high school, and Ken has heard them referred to as "cliques." Usually they are called that by people who dislike having young pcople split up into groups that leave out some boys and girls. Sometimes it is hard for a young person to get into such a group. There is little rhyme or reason about the way people get in. One gets in, another gets left out. Not even the members of the group itself can always explain why some are "in" and others are "out." Yet many who are left out wonder what's wrong with themselves.

Ken hasn't become a member of any high-school "bunch" as yet. Some of his old gang belong in one bunch, some are in another. Ken has been invited to several parties and is learning to dance, and probably he will soon be considered a member of one bunch or

another. He may stay with these friends all through high school, or he may change a number of times before he is graduated. There are enough groups in high school so that Ken is almost bound, sooner or later, to find a congenial crowd. There are also enough groups so that almost everyone belongs to one or another. Those who don't get into any group during one year may gct into one the following year. Young people improve their chances of belonging to a group by learning to do the things others enjoy—dancing, swimming, skating, playing games. Many schools now help their students to learn these things.

About once a week Ken goes downtown to see a picture show. Louisc can't go quite so often, for she spends too much of her allowance for candy bars and ice cream. She is a little unhappy about this, and it didn't make her feel any better when Ken said she ought to be satisfied to listen to the radio and read the "funnies" at home.

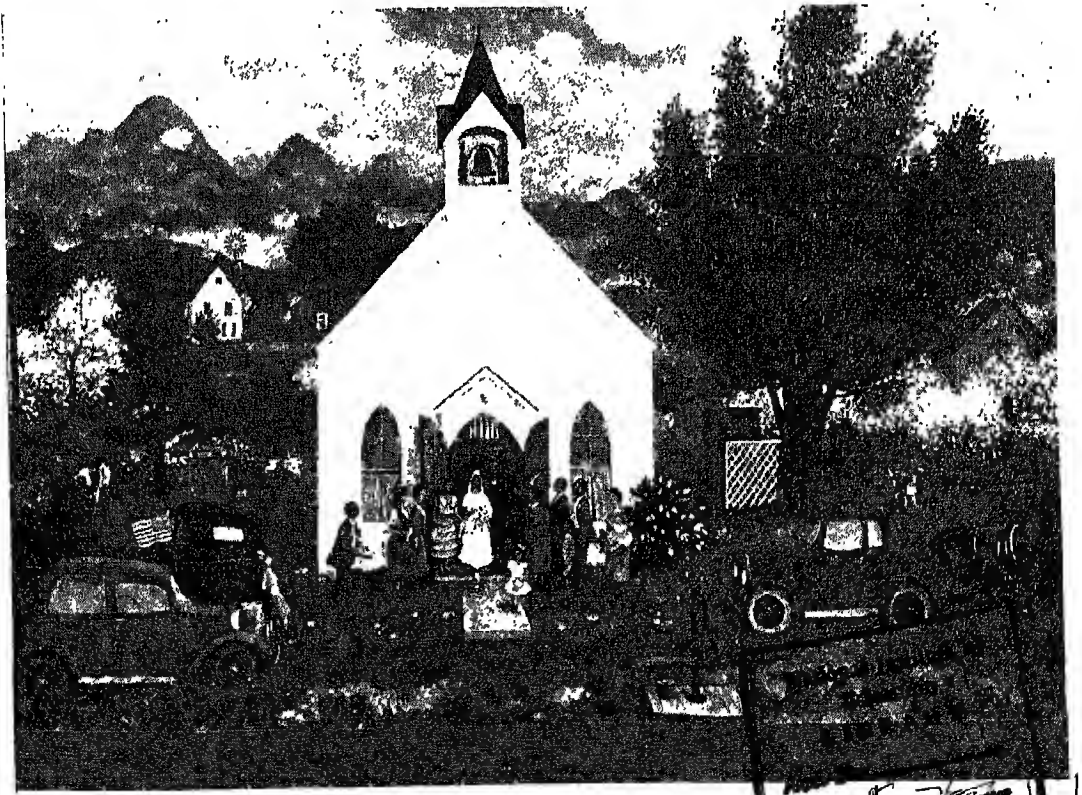
The Need To Create Something

MOST PEOPLE ARE HAPPIER if they have a chance to create something, whether with hands or minds, or perhaps both. This urge to create something may take the form of

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- You people who aren't very enthusiastic about activities that involve making personal contacts or solo appearances before the class might be glad to try some things that require clever hands. There are lots of possibilities. Budding architects and designers might plan and construct models of typical communities of today and communities of the future. Math experts might provide charts and graphs illustrating cost of living, community improvements, and the like. Manual-training specialists might demonstrate with actual materials the problems involved in your town's construction projects—house repair, fences, sidewalks, streets. Almost anyone with an interesting hobby can prepare exhibits and "sell" his idea of how to have fun constructively. Are there any amateur wood carvers, potters, weavers, model-airplane builders, stamp collectors, or "such-like" in your class? An important part of everyone's job is to see that no good talent goes to waste. It may take some ingenuity on your part, but you'll all end up by having a much more interesting time of it if each of you makes some kind of exhibit or report about his special hobby.



The subjects for these two pictures might well have come out of the country around Rochester, Indiana. Perhaps one reason they represent that section of the country so well is that both artists were born in the Midwest, and in these pictures have painted scenes with which they were familiar. The harvest scene above by John S. DeMartelly is called "While the Sun Shines." Below is "Country Wedding" by Doris Lee, a popular woman artist. Of course the mountains in the distance never could be found in Indiana.



drawing a picture, writing a story, playing a tune, making a figure, sewing a dress, or growing flowers.

Right now Ken's favorite form of creating something happens to be wood carving. Last Christmas his father gave him a set of carving tools and helped him set up a workbench in the basement. He got his first lessons in carving from his Scout leader, who used to teach a class in carving. Several other Scouts were having such a good time with their carving that Ken became interested. So far he hasn't done extra well at it, but it's fun and he will keep on, even if he never wins any prizes.

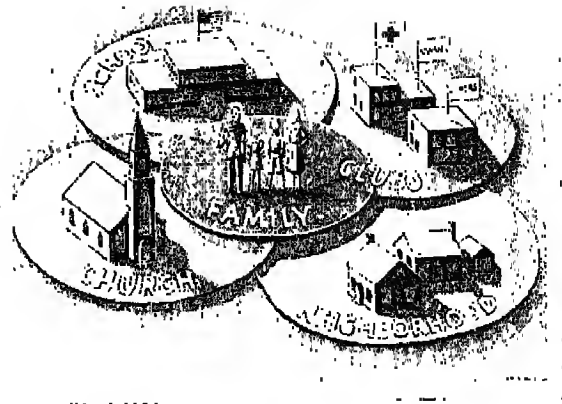
Louise is really good at painting with water colors. Her art teacher at school encouraged her to take it up for amusement. The home economics teacher showed her how she could use her ability in such things as dress designing and home furnishing. Louise has page after page of drawings showing rooms with furniture and draperies in color.

In these amusements, or hobbies, if you prefer that word, Ken and Louise are chiefly dependent on their own efforts. Even so, they do have to rely on others to a certain degree. Both are learning expertness from other people. They get their supplies, such as tools and paints, from local storekeepers; they must rely on transportation and communication systems to get these materials.

Being A Part Of Things

THERE IS ONE THING more. Everyone is happier if he feels he is a part of something. People need to feel that they really belong to their family, their school, their church, neighborhood, and community. People who feel left out of things become unhappy, even though their other needs have been met. We all feel the need to "belong."

Being a part of a family is perhaps first and most important. Ken Anderson, for example, has no doubt in his mind that he is a real part of his family, and that his family is an im-



You know how forlorn a lost dog looks? That's because he can't find where he belongs. Belonging, being a part of things, is a human need, too.

portant part of his life. In many ways he is made to feel this; for instance, he had a good deal to say about the way the recreation room in their house was laid out, and he helped his father with a lot of the work involved in remodeling the basement to build this room. Louise and her mother talked over the furnishings for the room and planned them together. In many ways the family acts together, and the result is that both Ken and Louise feel that they are consulted about important things and that their opinions are taken into consideration.

Next, Ken feels very definitely that he is a part of his school group, and Louise does, too. Since the teachers in the Rochester schools know how important this is, they do everything they can to help young people have something to say about the way school is organized and conducted. The school building is open every day until five o'clock so that it can be used for sports, games, reading, and parties. This helps the pupils feel that school is a part of their life (outside of study and recitation), and that those who go to school together form a social group. The teachers are really interested in the pupils and try to help them be successful.

In their church group Ken and Louise are made to feel a part of things by means of Sunday school and the young people's society.

The church does not stop with making them realize that the Rochester church congregation is their group, but it makes Ken and Louise keenly aware of the fact that their local church is a part of a much greater organization to which they belong.

The Andersons have no difficulty in feeling that they are a part of their neighborhood. They know all the people who live near them and are friendly with them. Ken and Louise have played games and gone on picnics and swim parties with almost all the boys and girls in the neighborhood. If there is a neighborhood job to be done, such as flooding a vacant lot for a skating pond, Ken is ready to help, for he knows his help is needed and welcome. Louise knows that a few of the houses are old-fashioned, but that doesn't bother her in the slightest, for, like Ken, she is really proud of their neighborhood with its clean streets, shady trees, neat lawns, and beds of colorful flowers. Both know they have a part in keeping it attractive.

Finally there is the community. Rochester people want their boys and girls to find places in the community life, and they are disturbed when young people do not feel that they are a part of it. In this they are no different from people in other American communities. But how can young people get this feeling of belonging and what can they do to become a real part of the community life? Louise is beginning to get the idea; last spring she took

part in a "cleanup" campaign. When she gets into high school she will do some of the things that Ken is already doing. For instance, Ken's civics class is now carefully investigating and discussing projects they might work on. One such project they are considering is a survey to learn the causes of bicycle accidents. This would mean studying traffic conditions and making a report with recommendations to the city council. Another project they are thinking of carrying out is a survey that will show what improvements property owners would like to make on their buildings. Everyone who works on such a project knows that he is doing something that may be of use to the community.

In a few years both Ken and Louise will decide on their careers. And when they start actually working, they will know for certain that they are a part of the community and its life. Ken has already decided that he wants to be a doctor, but Louise is still uncertain. She may want to be a teacher, a housewife, a nurse, a stenographer, or else she may choose any one of a number of other careers. Education will help both of the Andersons to reach their goals. If school, and perhaps college, also, does its job well, and both Ken and Louise do their part, they will possess skills needed for their work. If Ken and Louise do their work well, they will then be ready for the responsibilities of a career. They will be ready to take their part in the world of work

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- Most of the people who make up your community are as interested in bettering their surroundings as you are. When they really think about their responsibilities as community members, they are likely to be serious. But that doesn't mean the job calls for long faces. It can be fun if you (and everyone else) will look beyond the serious side for a light moment or two or a laugh. (Remember how this is done in serious radio dramas?) Get cartoon-conscious, so you can learn to laugh with the artist at the silly things people (and you, too) do every day. While cartoonists are poking gentle, good-natured fun, they are helping us understand our fellow humans better. You'll find many cartoons in this book; each one has a point that relates to your work. Suppose you, or a class committee, find others. Or if you've a budding cartoonist in the class —keep him busy.

and will feel that they belong to the community because they are performing some useful service. People who are out of work suffer from lack of the feeling that they are useful and belong to the community.

What All This Means

ALL THIS EMPHASIZES one main point. People's needs are many and complicated, but the community affords ways to satisfy them. The successful community offers people many ways to satisfy needs; the failing community is likely to offer few.

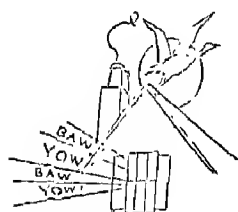
How can your community be successful in this job of meeting people's needs? That is a problem for you and the people of your community. It isn't a problem that has been solved for you already, because as you grow and develop and change, the problem also changes. You have to be considered in solving this problem, and you have to help in its solution. You will be happier and more suc-

cessful if your community makes some provision for your needs and if you make use of what your community has to offer.

You read in Chapter 1 that you and your fellow citizens *are* the community. Because this is true, the only way your community will be effective in meeting needs is for all of you to work together to satisfy those needs. Any community can be successful if the people in it really feel that they have a job to do together. They must be convinced that through common action the community can aid in furnishing health, recreation, beauty, and the other things all people need, and can give them these things in a larger measure than if each person in the community tried to do the job unaided.

In the rest of this book you will read how communities have been organized in the past and how they are organized today to meet some of the most important human needs. Some of these needs haven't been directly mentioned in this chapter.

ALL THIS about you and the community, you and your fellow citizens, really adds up to a personal situation that you are facing right now. You will not suddenly become a member of your community when you get



your first job or when you are old enough to vote; you became a member of a community when you were born. You are a member of your community right now. If you have

lived in several communities, you have simply transferred membership from one community to another. All the time there has been a definite place for you to fill, definite responsibilities for you to assume. In other words, you have an important part to play today.

What is this part which you—a young person in high school—should play? First of all,

this part includes responsibilities at home. You no doubt have noticed that some people are more thoughtless of the members of their family than they are of people they hardly know. Why are they like this? Perhaps you have heard about the man who goes home and kicks his dog after he has had a bad day at work. Can you tell what made him do this? This is the reason: Thoughtless, selfish people are often most unkind to those who love them most because they think they can "get by" with it. They need something to vent their irritation upon, and they know they can't take it out on strangers while they can on their family. Don't be the kind of person who "takes it out" on the family or the dog. Too many people take their families for granted and fail to appreciate them. Your home should be a place where you and your family are happy, where you show love and appreciation, where you work together, stand

together, and stick together. Do you really feel that "be it ever so humble, there's no place like home"? Or do you feel that "home is the place where, when you have to go there, they have to take you in"? If you do, perhaps it's your fault. Are you doing

your part to make your home a pleasant one?

Here are some short stories, essays, and a play about homes and families. The first three are from:

Youth Thinks It Through, edited by Bacon, Wood, and MacConnell, published by McGraw-Hill Book Co., Inc. (1941), 330 W. 42nd St., New York City 18.

You'll enjoy *Aren't Parents Queer?* by Undine Dunn. A sixteen-year-old boy speaks. Do you have any of the troubles he has? . . . the radio? . . . the car? . . . the telephone? . . . an older sister? Then try *You Have To Know How* by Charlotte M. Cummings. If your parents think you are too young to do the things you think you ought to be permitted to do, this selection will tell you what should be done about it. Next, read *An Exhausted Parent Speaks*. Have you ever heard parents say that their children are driving them to despair? You'll have some opinions about what is wrong in the house that is mentioned in that selection. Who is to blame?

The next real-life story is from:

America Speaking, by Perschbacher and Wilde, published by Scott, Foresman & Co., 623 S. Wabash Ave., Chicago 5.

Read the story *The Wuthless Dog* by Russell Coryell. It's about a twelve-year-old boy who was a coward, and lazy, too. His father "belted" him until it seemed that they hated each other. Then one night—well, read the story.

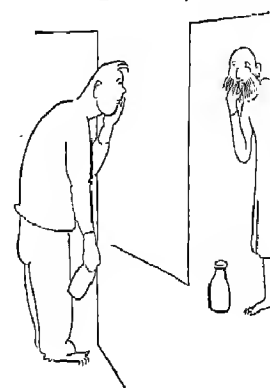
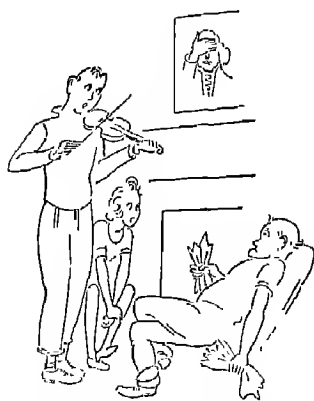
You'll be worn out when you get through the fight with the mountain lion.

There's an excellent chapter on *Home* in:

Living Your Life, by Crawford, Cooley, and Trillingham, published by D. C. Heath & Co. (1940), 285 Columbus Ave., Boston.

Besides your responsibilities at home, you have responsibilities at school. Your school belongs to you, and you belong to it. If you go to school only because you must, if you think of school as something that is holding you against your will and as something you mean to get away from as soon as you are old enough, you are all wrong in your thinking. Schooling for everybody is the foundation of democracy and freedom. Because education is essential in a democracy, you are not really free to leave school when you please. Only educated people can remain free, and so our democracy requires of us that we give a certain amount of our time to education, in order that we be equipped for a free life. Chapter 5 in this book is about education; and you will read more later about what you need to do for your school and what your school can do for you.

You have a third set of responsibilities; you have responsibilities as a neighbor. Everyone has neighbors. Some of you may have them just across the hallway, if you live in an apartment. Some of you may be miles away from your nearest neighbor. But the distance between you and your neighbor isn't the most important thing in this matter. The thing that counts is the *kind* of neighbor you have; the kind *you* are. It makes a person feel good to know that he has good neighbors and that he is a good neighbor. The recipe for that is simple (and very old): Treat your neighbors so they



will be glad to aid you, and be glad to aid them. Neighbors should be tolerant, friendly, and coöperative. Some people eye their neighbors suspiciously because they may have a different religion or nationality. But you should remember that if your neighbors seem queer to you, you probably seem just as queer to them. The real measure of a person is the strength and the quality of his personality. Rudyard Kipling says:

... there is neither East nor West, Border,
nor Breed, nor Birth,
When two strang men stand face to face,
though they come from the ends
of the earth.

Here are two short stories and a play you will like. Read *Awroopdedoop* by Benjamin Appel in:

America Speaking, by Perschbacher and Wilde, published by Scott, Foresman & Co.,
623 S. Wabash Ave., Chicago 5.

Did you ever know anyone who was annoyed by the large, noisy, "foreign" family who moved next door? You'll find out what caused Mrs. Knowles to change her attitude. Then try reading *The Night of the Storm* by Zona Gale. You'll find it in the collection just mentioned, or in:

Literature and Life, Book 1, by Miles and Keck, published by Scott, Foresman & Co.
(1940), 623 S. Wabash Ave., Chicago 5.

Notice how the "black wall of hate" between Stephen Mine and Waldo Rowan destroys neighborly helpfulness at a time when it was needed in the community. What broke the wall?

Another bit of good reading is a play by Zona Gale, *The Neighbors*. It shows there is kindness in every heart. You'll find this play in:

Good Reading for High School, American Writers, by Cross, Smith, and Stauffer, published by Ginn & Co. (1931), Statler Building,
Boston.

Your fourth responsibilities are to your community. Many of the services which communities offer were discussed earlier in this chapter. You have responsibilities in regard to these services. If you and other people do not make use of them, the services are likely to be discontinued. And so you must do your part by using them and supporting them. Have a library card and use it. Join at least one young people's organization—Scouts, 4-H, and so on—and go to meetings. Go to church and be active in the work of your church. Take part in special events and programs. After all, you are really helping yourself.

If you assume responsibilities at home, in school, in the neighborhood, and in the community, you will have that satisfying feeling of *belonging*. If you do not realize the value of that feeling, it is because you have never yet had the misfortune of feeling that you didn't belong. The feeling that no one likes you or wants you or needs you is one of the most discouraging, hopeless feelings which a person can experience. Don't ever let yourself feel that way!



During these years of growing up, or maturing, as some people prefer to say, there are certain capacities which you should be developing, as well as responsibilities which you should be assuming. One of these capacities is straight thinking. To think straight, you must first of all get the facts—all the facts. Don't get just one fact and jump to a conclusion.

Second, you must put aside your prejudices.

Third, you must consider the facts in terms of what is best for everyone concerned.

Fourth, you must be independent and fearless in your thinking. Don't let others influence you too much, and don't be afraid of what people will say. It is all right to get opinions from others, but consider these opinions only as a part of the data you collect.

Then, make your decision. By this time you should have thought the question straight through to a logical conclusion, a conclusion which you can back up with sound reasons.

A second capacity which you should be developing is faith. You need to have faith in yourself, in your fellow men, and in God. If you lose faith in yourself, you will feel inferior and discouraged, and you will be likely to fail in the things which you attempt. If you lose faith in others, you won't have friends. You will always be expecting someone to let you down, and you will be suspicious and unhappy. And, finally, if you lose faith in God, life will have no meaning and no hope for you, and the result will be despair.

Why does a person lose faith? Usually faith is lost because something has happened to shatter it, and then the individual jumps to a wrong conclusion. Loss of faith is really the result of the failure to get the facts and to think straight. For example, suppose you tried to get a job and failed. If you jump to the conclusion that you are no good and that you will never get any kind of job, you are losing faith in yourself. You are letting yourself down because of one thing that has happened. That would not be straight thinking.

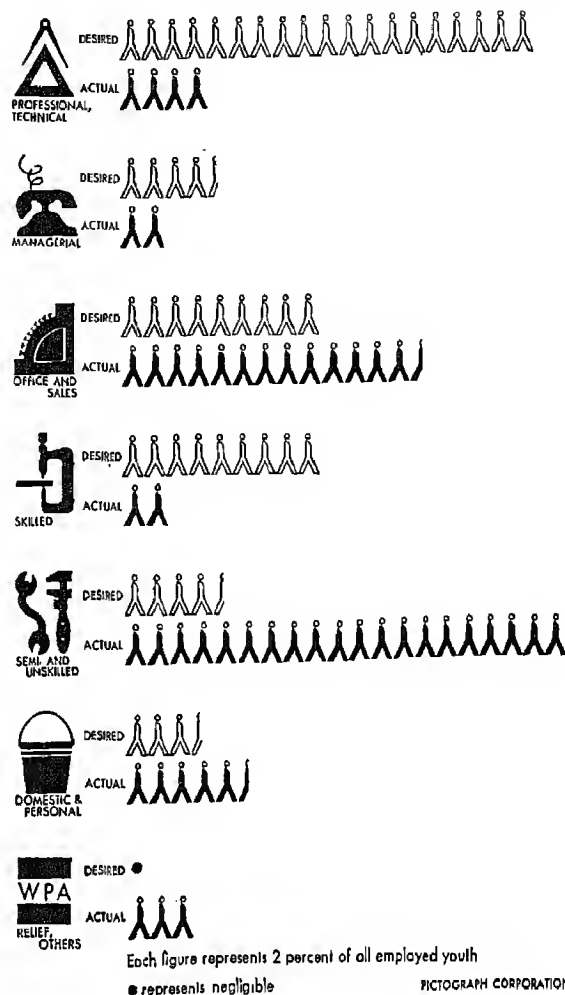


A third capacity which you should be developing is the ability to adjust to new situations. Here are two interesting stories, and in each of them the main character finds it necessary to make adjustments in a new job. Read *South Toward Home* by Margaret W. Jackson. You'll find it in:

Prose and Poetry for Appreciation, edited by Ansorge, Lucas, McCoy, and Tower, published by L. W. Singer Co. (1942), 249 W. Erie Blvd., Syracuse, N. Y.

This story is about a boy who had his first job away from home. The city was new to

DESIRED VS. ACTUAL OCCUPATION (EMPLOYED YOUTH, MARYLAND)



him, he was homesick—or was it too many hamburgers?—but he had what the new job took. What was it? The other story is *A Start in Life* by Ruth Suchow. It is in:

Prose and Poetry for Enjoyment, edited by Ansorge, Lucas, McCoy, and Tower, published by L. W. Singer Co. (1942), 249 W. Erie Blvd., Syracuse, N. Y.

Along with assuming responsibilities and developing capacities, you should be finding out about the job situation so that you can more intelligently plan your future.

Many people are in jobs they do not want. Let's look at a chart that was made after conditions in Maryland were investigated. Young people employed in Maryland were in-

Of course, there were many reasons for such a state of affairs. A lot of those who would like professional and technical jobs couldn't get such jobs because they did not have the right training. Perhaps many didn't possess the stick-to-it-iveness to get the training. They would have to be content with other jobs. And perhaps the jobs didn't exist for so many, even if they had been well trained. In other words, perhaps some of these young people

What are the conditions in your community? Do you know whether or not the kind of job you want really exists? Have you been thinking there were no jobs for you in the community? The smart thing to do is to find out the real answers and discover what conditions really are before jumping to conclusions. Even if you intend to leave the community and know you are going to do that very thing, finding the answers will give you some practice you may need elsewhere in finding the right job.

CITY (SOUTH SIDE)														
H (NORTH SIDE)														
TOWN "A"														
TOWN "B"														
TOWN "C"														
RURAL														
	1	2	3	4	5	6	7	8	9	10	11	12	13	

CITY (SOUTH SIDE)													
H (NORTH SIDE)													
TOWN "A"													
TOWN "B"													
TOWN "C"													
RURAL													
	1	2	3	4	5	6	7	8	9	10	11	12	13

1. How would you rate the housing conditions in your community? What can be done about the neighborhoods where poor housing conditions exist?
2. Explain the relation between family income and the food, clothing, and shelter a family may have.
3. Mention the different kinds of protection that a community offers its citizens.
4. Why are hobbies important? Tell what your hobby is, how you got started at it, and why you enjoy it. It might be interesting for the class to make a list of all the hobbies represented among its members.
5. Did you like the passages from the *Story of a Bad Boy*? Why or why not? Do you belong to a gang or to a certain crowd?
6. Why is having fun important? What advantages for having fun does your community

offer to young people? What suggestions can you make for increasing and improving these advantages?

7. Do you feel that you are a part of your community? If your answer is "Yes," tell about some of the things you do, or about some of the groups to which you belong, that make you feel that you are a part of your community. If your answer is "No," think about yourself and try to find out how you can become a part of the community.
8. What four responsibilities does the author say you must meet if you are to play an important part in your community? Are you meeting these responsibilities fairly well? How can you do better in each of them?
9. Explain these statements:
To think straight, you must first of all get the facts—all the facts.
The ability to adjust to new situations is important.
In meeting our needs we all have to depend on one another.
The family of today does not try to meet directly its needs for protection.
The church makes a contribution to education, too.
Everyone feels the need "to belong."
You are a member of your community right now.
The real measure of a person is the strength and the quality of his personality.
10. What are prejudices? Do you have certain prejudices? How do they affect the things you do? How can they be overcome?
11. Does having enough food always mean that a person has the right diet? Explain your answer.
12. What measures are taken in your community to keep your food supply clean and pure?
13. Contrast the way in which a pioneer family supplied its needs with the way in which families of today supply theirs. Explain which you think is the better way. But are there some advantages in the *other* way?
14. Write a legend explaining the picture on page 49.
15. The authors give three reasons why you should go to school. What are they? Can you think of any other good reasons?
16. Do you think Ken and Louise had very interesting times? Does your community satisfy as many different kinds of needs for you as Rochester did for them? In other words, how does your community compare with Rochester in this regard?

MORE THINGS TO DO:

1. Remember the list of "Ways People Use Their Communities" you made when you were getting ready to read this chapter? Look it over and see how many more ways you can add now that you have studied this chapter.
2. Prepare a three-minute talk about the purpose of the chapter as stated on page 33. Plan this brief talk carefully so that you can give many different points or ideas.
3. Make a list of some important health rules. Rate yourself on the basis of the list. How do you "stack up"? Is health one of the things we too often take for granted? Explain your answer.
4. Visit a factory or a dairy to see how many people and machines are used in producing some of the things you use every day. To the number of people you see, add those who produced the raw material for the factory or dairy. If the entire class can't make this trip, appoint a committee to go and report in detail to the class upon its return.
5. Make a chart of the groups in your community which protect your health.

6. Take a section of the bulletin board and by using clippings from newspapers and magazines show the facts summarized in the second paragraph on page 40.
7. Use the suggestions at the bottom of page 41 and prepare some information to present to the class. First select something you think will be of interest, and then choose an interesting way to present it.
8. Make a list of the activities your school offers you. You may be surprised at the number.
9. Try your hand at making a chart as the authors suggested in the last paragraph on page 58.
10. Have you been thinking and doing some reading about vocations? If you don't want to be represented some day by one of those little figures meaning "desired, but not attained" (see chart, page 57), you had better get busy. Find time to work on that scrapbook, too.
11. An allegory is a moral or religious tale to illustrate certain truths. The characters aren't real, however. Perhaps one person, or a committee, would like to write an old-fashioned allegorical play in which a boy or girl consults a fairy godmother to ask what qualities of character will help toward success in life. The fairy godmother might answer by summoning Qualities, good and bad, and letting them speak for themselves. You might make up your list of characters from this chapter, including Health, Education, Responsibility, Neighborliness, Prejudice, Greed, Faith . . . you complete the list. Assign the parts to different members of the class and let each write his own lines for the part. In the last act of the play the fairy godmother might tell the young person that she has shown him many qualities and that it is now up to him to choose. The young person might then make his choice and explain his reasons as the play ends. Perhaps you can think of a better ending for the play, or of a different plot in which you can use the ideas in this chapter.

If you think your play good enough you might want to put it on at an assembly. Perhaps you will want to have some simple costumes for the characters. How might Faith be dressed? Greed? Here is a chance to use some of the art talent that must exist in your class.

12. Are you improving your oratorical and persuasive powers? Debate this topic: Cliques should not be permitted in school.

Suggest other topics that would be interesting to debate.

COMMITTEE WORK:

Has the Bulletin Board Committee done a good job in showing the things learned in this chapter? Were unhappy events included in the display? Have a brief discussion in which you judge the Committee's work. Remember to be kind and courteous in offering criticisms and to be generous in your praise of the good work it has done.

It is time that the special committee (page 35) made reports on its findings.

Of the readings collected by the Library Committee, which did you enjoy the most? Why?

Have you seen the industrial films the Moving Picture Committee was supposed to secure for you?

What is the latest report from the Ways and Means Committee?

CIVICS IN OTHER SUBJECTS:

1. Is there any opportunity in your English class to use the suggestions given in items 10 and 11 under "Additional Things To Do"?
2. For math, can you work out some properly balanced budgets for families of different incomes in your own community? What graphs can you make, using the material suggested in this chapter, such as cost-of-living and cost-of-community-improvements?
3. There is plenty of subject matter in this chapter for your art class. Consider the suggestions given at the bottom of pages 50 and 53.

Looking Ahead to the Next Chapter: Recall the discussion in Chapter 1 about the number of people concerned in the preparation of your breakfast. Chapter 3 is entitled "Keeping People Healthy." Think for a moment about all the people concerned with the work of keeping you healthy. Do all of these people live in your community? In answering this question think about medicines, vaccines, laboratories, and health laws.

Read the statements under the heading "You will discover that—" and discuss each one briefly. You will have a better understanding of these facts after you have studied this chapter.

When you take a drink of water, do you usually stop to think about whether or not it is pure and safe to drink? Mention other things you take for granted in this matter of health.

Here are some words and terms you will run across in studying this chapter. Use in sentences the ones you know the meaning of. If there are any that you don't know or that you aren't sure about, watch for them when you read this chapter.

quarantine	pasteurized milk	clinic
filter	"shots"	aqueducts
tenements	sewage	polluted
contaminated	garbage	street cleaning
food inspection	epidemic	smoke nuisance

In your opinion, should such a chapter as this be included in a civics book? Why or why not?

Turn the pages and read the topic headings. This will give you an idea of the content of the chapter. Look at the pictures, charts, and cartoons and read their legends.

From the things you have discussed and the topic headings and picture legends you have read, make out a statement covering the aim or purpose of this chapter.

Committee Work: The Bulletin Board Committee can have a lot of fun working on this chapter. They can furnish laughs by bringing in ads similar to the one on page 90. The health ads used on the radio might be written down and used also. There is an abundance of material which can be located for this chapter. Space on the bulletin board should be planned carefully so that many phases of health as a subject can be shown.

The Moving Picture Committee has a variety of health films to choose from. A few of the many available titles are: *The Care of the Teeth*, *Pasteurization of Milk*, *The Meat-Packing Industry*, and *The Work of a Health Clinic*.

The Moving Picture Committee will find *Selected Educational Pictures* a helpful book to use in locating appropriate films. In this book are described 480 films for classroom use. (This book may be secured from the American Council on Education, 744 Jackson Place, Washington 6, D. C.)

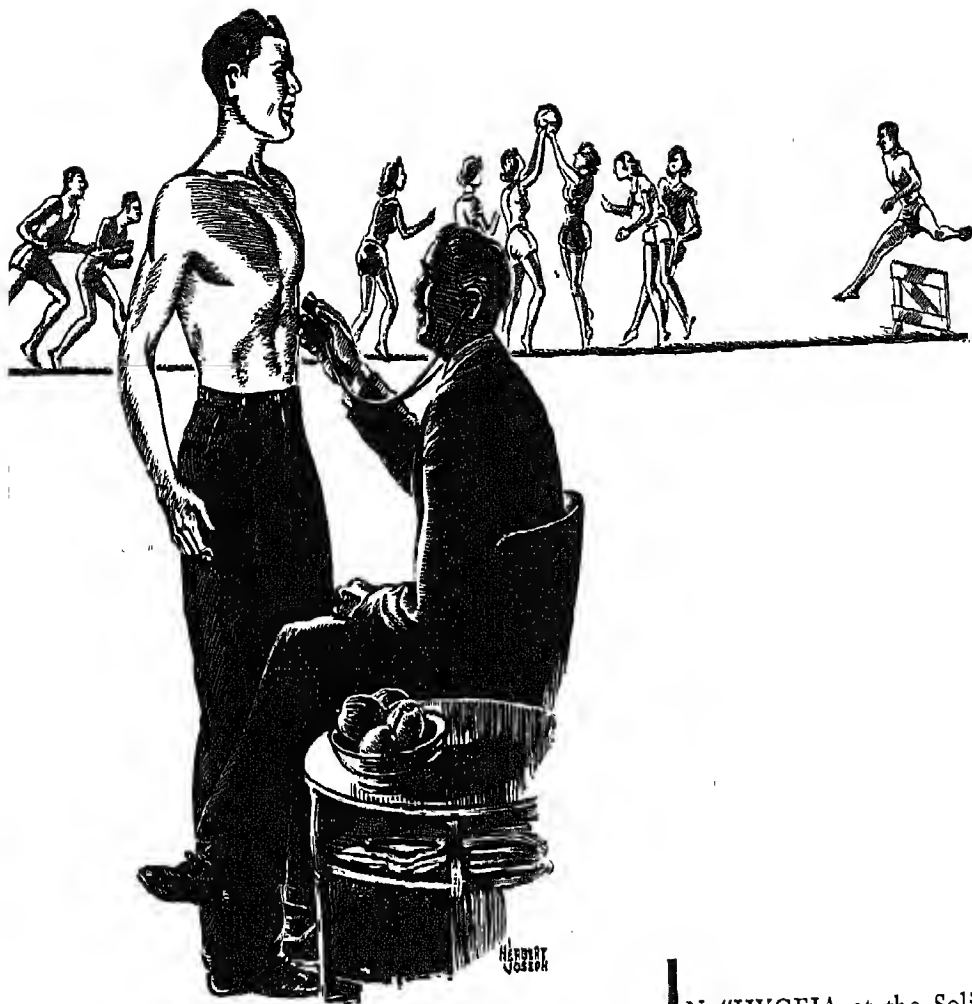
There is a suggestion for the Corresponding Committee in the second column on page 95. Read pages 94-99 for other suggestions.

The Library Committee will have an interesting time providing references and materials about health and about occupations concerned with health.

You will probably want to organize several special committees for work on this chapter. For suggestions, see the activities on pages 64, 69, 74, 81, and 86.

Each of the subcommittees of the Bulletin Board Committee should be working regularly at collecting information and materials on its assigned topic. (Perhaps it would be a good idea to reread the suggestions for the Bulletin Board Committee on pages 27 and 28.)

Reading: This chapter is quite a long one. However, you should learn to tackle and to stick to longer reading assignments. All of the material in this chapter is of vital interest to you personally. Read it through quite rapidly for the general theme and then reread for details. When you have finished, spend your time in getting ready to contribute your share to the general discussion and to your committee work.



3.

IN "HYGEIA at the Solito," a short story from O. Henry's book *Heart of the West*, the author shows the plight of a sick man unable to regain his health. A rancher, Curtis Raidler, finds "Cricket" McGuire on the station platform at San Antonio. Cricket is sick and broke, for he has lost all his money betting on a prize fight. Raidler speaks to him:

"Son, you get up and light out for a hotel. You got a mighty bad cough. Had it long?"

"Lungs," said McGuire comprehensively. "I got it. The croaker says I'll come to time for six months longer—maybe a year if I hold my gait. I wanted to settle down and take care of myself. Dat's why I speculated on that five-to-one bet perhaps. I had a t'ousand iron dollars saved up. If I wonned I was going to buy Delaney's cafe. Who'd a t'ought dat stiff would take a nap in de foist round—say?"

"It's a hard deal," commented Raidler, looking down at the diminutive form of McGuire crumpled against the

You will discover that—

1. Good health is a universal human need.
2. Health depends on one's location and personal habits.
3. Communities usually attend to such health matters as waste disposal and water supply.
4. Inspection of foods and buildings and the supervision of public places are health measures.
5. Individuals and the community both have a responsibility with regard to disease.
6. Forward-looking communities organize for health education.

The health of people is affected by what their community does.

Keeping People Healthy

truck. "But you go to a hotel and rest. There's the Menger and the Maverick and——"

"And the Fi'th Av'noo, and the Waldorf-Astoria," mimicked McGuire. "Told you I went broke. I'm on de bum, proper. I've got one dime left. Maybe a trip to Europe or a sail in me private yacht would fix me up. Paa-perl!"

He flung his dime at a newsboy, got his Express, propped his back against the truck, and was at once rapt in the account of his Waterloo, as explained by the ingenious press.

Curtis Raidler interrogated an enormous gold watch, and laid his hand on McGuire's shoulder.

"Come on, bud," he said. "We got three minutes to catch the train."

Sarcasm seemed to be McGuire's vein.

"You ain't seen me cash in any chips or call a turn since I told you I was broke a minute ago, have you? Friend, chase yourself away."

"You're going down to my ranch," said the cattleman, "and stay till you get well. Six months'll fix you

as good as new." He lifted McGuire with one hand and half dragged him in the direction of the train.

"What about the money?" said McGuire, struggling weakly to escape.

"Money for what?" asked Raidler, puzzled. They eyed each other, not understanding, for they touched only as at the gear of beveled cog-wheels—at right angles, and moving upon different axes.

The story doesn't end there, but goes on to show how Cricket regained his health, partly by his own efforts, partly by the efforts of others. The story is an appealing one, for almost everyone can imagine what it would be like to be sick, friendless, and penniless. Sickness is an almost universal experience.

Good Health Is A Human Need

SEVERAL YEARS AGO the United States Public Health Service decided to find out how many sick people there were in this country. Work-

ers employed by the government went about ringing doorbells in a number of American cities. Everywhere they asked questions about the family's health, then sent the answers to Washington to be tabulated. The Public Health Service learned from these figures that six million people stay home each day, unable to go to work or to school, or to be up and about. This means that for every eighteen Americans up and around doing things, there is one laid up by sickness or injury.

The chances are that the one sick person does more thinking about his health needs than the eighteen well ones. Usually we don't think much about our health until we get sick. But when we do stop to think about it, we realize how lucky we are to be in good health and how bad it would be to stay home in bed. Even the people who occasionally think it might be nice to be sick and not have to work or go to school would soon get tired of sickness day after day.

Everyone needs good health to do his best work and to have fun and enjoy life. Many people do not have good health, for we know that in addition to the sick people counted by the U. S. Public Health Service, there were many others who should have been in bed. And we know there are people who, while not actually sick, are never well enough to have the pep and "go" they envy in others. You probably know some such people and realize that, although they may accomplish wonders through sheer pluck and determination, they would be happier if they were well.

You probably know other people who think too much about their health. To them health

is a constant problem. They are forever feeling their pulses or taking their temperatures, and are always anxious to buy the latest "cures" for whatever they think they may have. These people often worry so much about their health that they worry themselves sick. Nobody wants to get such a foolish notion about health. It is a kind of fear that is profitable only to the people who make and sell medicines.

It is really smart to keep healthy or to get that way if you're not already. Much depends on you—whether you eat wisely, get enough sleep, and take enough of the right kind of exercise. Much depends on your family—whether your parents are able to buy good food, whether you have well-cooked, balanced meals, and whether you live in a healthful home. And finally, much depends on all your neighbors and fellow citizens.

Even though you know all the health rules and observe every one, you still have to live with others in your community. If these people catch diseases and carelessly pass them on to you, you and your family are helpless. So the people of every community have to think and work together on their health problems.

The history of our country shows that American communities have done a good health job in many ways. Some terrible diseases are now things of the past. Smallpox and yellow fever were once very common here, and in England so many people had faces scarred from smallpox that the police made a special point of mentioning it only if a wanted criminal were *not* pock-marked.

-
- Quarantine is a word with a history. Get someone in the class to track it down (probably in an encyclopedia or an unabridged dictionary) and bring the facts back to class. Someone else might be willing to interview the health authorities for news on your community's quarantine regulations. For what diseases is that red sign put on the door? Who enforces quarantine laws? What is your community's contagion record? How does it compare with the records of other communities of similar size in your state? Here's meat for a discussion of your own childhood illnesses, too!

Today few people in our country ever have smallpox or yellow fever. Typhoid fever and diphtheria were once much more common than they are today. Such dreadful diseases as typhus, Asiatic cholera, and the bubonic plague have almost ceased to exist in our country because of the war against disease.

The dread of smallpox which once gripped men's minds, even in this country, is well brought out in the following incident from Mark Twain's *Huckleberry Finn*. Huck uses this fear to get himself out of a tight spot. He and an escaped slave, Jim, were fleeing down the Mississippi on a raft. Some men who were hunting escaped slaves caught Huck on shore and questioned him about the raft on which Jim was hiding. Huck replied that the man on the raft was his father, and asked the men to help him tow the raft to shore.

"Oh, the devil! We're in a hurry, boy. But I suppose we've got to do it. Come, buckle to your paddle and let's get along."

I buckled to my paddle and they laid to their oars. When we had made a stroke or two, I says:

"Pap'll be mighty much obleeged to you, I can tell you. Everybody goes away when I want them to help me tow the raft ashore, and I can't do it by myself."

"Well, that's infernal mean. Odd, too. Say, boy, what's the matter with your father?"

"It's the - - - a - - - the - - - well, it ain't anything much."

They stopped pulling. It warn't but a mighty little ways to the raft now. One says:

"Boy, that's a lie. What is the matter with your pap? Answer up square now, and it'll be the better for you."

"I will sir, I will, honest—but don't leave us, please. It's the—the—Gentlemen, if you'll only pull ahead, and let me heave you the headline, you won't have to come a-near the raft, please do."

"Set her back, John, set her back!" says one. They backed water. "Keep away, boy—keep to looard. Confound it, I just expect the wind has blowed it to us. Your pa's got the smallpox and you know it precious well. Why didn't you come out and say so? Do you want to spread it all over?"

"Well," says I, a-blubbering, "I've told everybody before, and they just went away and left us."



"Now I'll have to go home and try to figure out a good excuse for not eating anything at the dinner table."

Balanced diets, as recommended by Mother and the health experts, sometimes go the way of all flesh and the soda fountain! Human nature can falter . . .

"Poor devil, there's something in that. We are right down sorry for you, but we—well, hang it, we don't want the smallpox, you see. Look here, I'll tell you what to do. Don't you try to land by yourself, or you'll smash everything to pieces. You float along down about twenty miles, and you'll come to a town on the left-hand side of the river. It will be long after sun-up, and when you ask for help you tell them your folks are all down with chills and fever. Don't be a fool again and let people guess what is the matter. Now, we're trying to do you a kindness; so you just put twenty miles between us, that's a good boy. It wouldn't do any good to land yonder where the light is—it's only a woodyard. Say, I reckon your father's poor, and I'm bound to say he's in pretty hard luck. Here, I'll put a twenty-dollar gold piece on this board, and you'll get it when it floats by. I feel mighty mean to leave you, but my kingdom! It won't do to fool with smallpox, don't you see?"

Do you think a trick like that would make anybody suspect the presence of smallpox today?



Although much progress has been made, some communities do better than others in the matter of public health. Here are the most important things that the people of any up-and-coming community should have if they want to do a good job of getting and keeping healthy:

1. A clean and safe water supply
2. Good methods of getting rid of sewage and garbage
3. A food supply free from disease germs
4. Clean and safe houses
5. Clean and supervised public places such as streetcars, busses, theaters, pools
6. Freedom from nuisances such as insects, rodents, noise, and smoke
7. Freedom from contagious diseases
8. Doctors, nurses, and hospitals—near by, if not in the community itself
9. Education in health matters

The first seven things in the above list are always under the supervision of official health agencies—either the U. S. Public Health Service, one of the forty-eight state departments of health, or the health department of the local community. But some health services are also offered by private groups not connected with the government—groups such as the American Red Cross, the Anti-Tuberculosis Association, or private hospitals and clinics. Often the community health departments and the private groups work together. In Missoula, Montana, for example, there is danger from Rocky Mountain spotted fever. It is now possible for people to protect themselves from this disease by taking certain “shots” (injections). Every spring these shots are given without charge to anyone in Missoula, not only by the city health department,

but also by the Western Montana Clinic. The clinic is a group of doctors in private practice who do not work for the city government at all. Because of this coöperation between public and private groups, almost every person in Missoula can get protection against the fever. This brand of coöperation can be a means of controlling diseases everywhere.

Good Water Isn't Found Everywhere

MANY OF US HAVE become so used to a good water supply that we scarcely give more thought to it than to the air we breathe. All that most of us do to get water for drinking or bathing is to turn it on.

Water is “on tap” in most of our homes because we pay the local city government to supply us with the water we need. Of course, in small communities—even in some with a city water supply—many people have wells or cisterns. Such people are not handicapped much if the city supply is cut off for any reason. They can then fall back on their own water supply during the emergency. But recourse to well water isn't always as satisfactory as it might sound, for too often well water is dangerous to health. City people usually must depend on their city for water.

Just imagine living in a city without water for twenty-four hours! Your mother would have difficulty getting meals. All of you would be forced to go without washing and bathing. You would become thirstier and thirstier as the day wore on. Before the end of that day, you would realize just how important the city water supply really is.

To get a water supply, communities have used lakes, rivers, springs, and wells. The loca-



tion of water has often played a large part in deciding where towns would be built.

Some communities in the ancient world did a magnificent job of bringing water long distances when they did not have a good supply close at hand. In Rome the people originally took their water supply from the muddy River Tiber, which flowed through the city, but wanting cleaner water, they began to look for other supplies. They finally built one of the most spectacular water systems of all time. They took water from eighteen springs located many miles from the city, and the water flowed to Rome in aqueducts, some of which were 59 miles long. Roman engineers built similar water systems in many of the smaller cities in the Roman Empire. Those built at Metz, in France, and at Segovia, in Spain, are still carrying water.

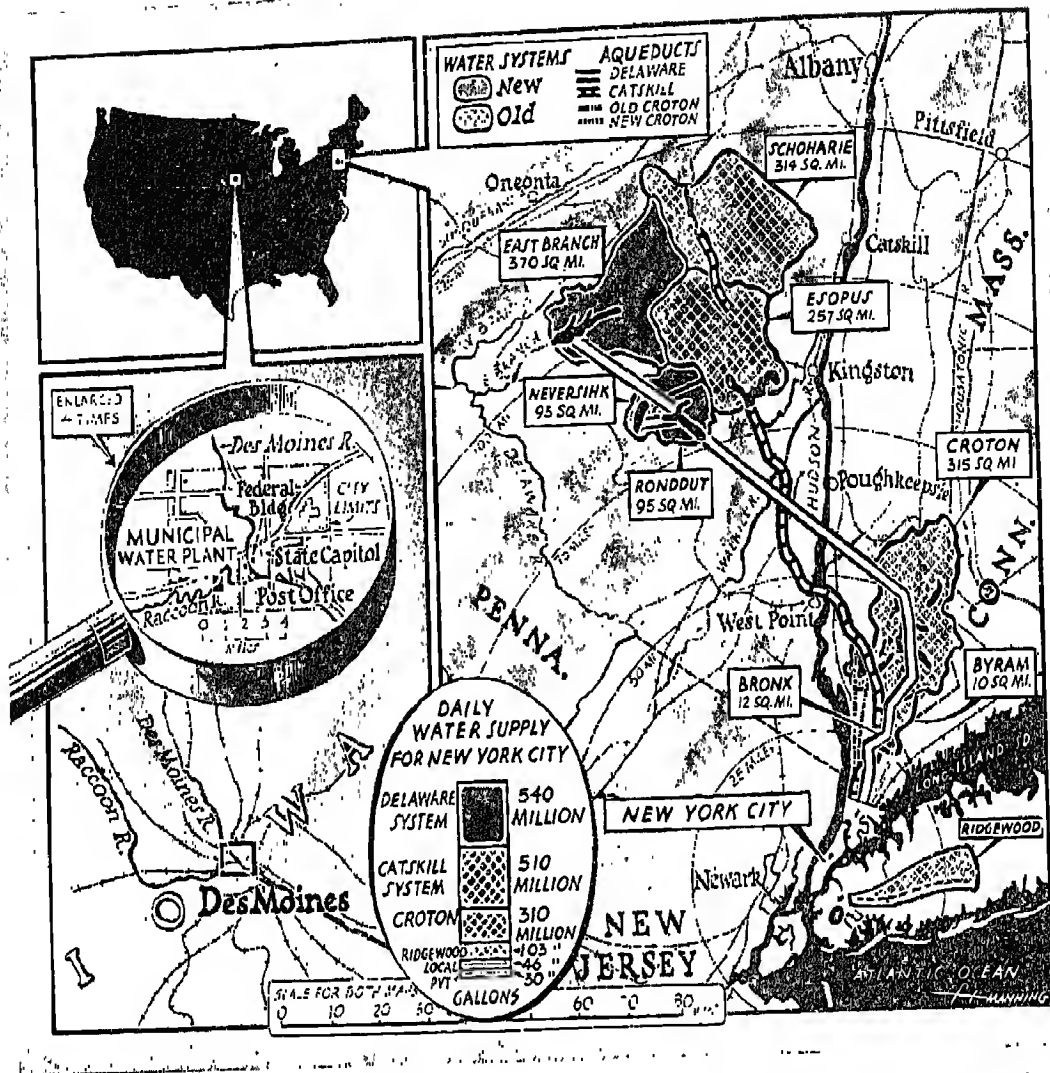
In the early Middle Ages, cities took water from rivers or wells within the town walls. Paris simply drew its water from the River Seine running through the heart of the city. London drew much of its water from the Thames. In these and other cities, sewage was dumped into the same rivers that supplied drinking water.

Later the people in some European cities decided that they wanted cleaner water than they could get from the rivers running through their towns. One of these cities was London. Private companies supplied London people with water brought from springs and rivers farther out in the countryside. This idea began to spread. In America, private companies began supplying spring water to people in New York City and in a few other American communities, but most towns and cities followed the old ways.

In the nineteenth century many large cities in Europe and America began to take over the job of supplying water to their people, instead of depending on private companies. Some cities laid careful plans to bring in a good water supply from a distance outside the city. Glasgow, Paris, Vienna, Liverpool, and Manchester led the way. Some of the water for Paris was brought a distance of 107 miles.

New York City began in 1842 to draw its water from the Croton River, thirty miles north of the city. The first Croton aqueduct supplied about 90 million gallons a day. In 1842 this seemed like a great deal of water, but the population of New York City increased so much that in 1890 a second Croton aqueduct was built to supply an additional 285 million gallons daily. Again the population increased, and in 1907 the city began work to secure an additional water supply from the Catskill Mountains. The first part of the new system was completed in 1915 and the second part in 1924. When finished, this new system supplied the city with almost one billion gallons of water daily. Now the city is planning to secure additional water from the Delaware River. The first stage of this project will add 540 million gallons a day to the city water supply.

The Los Angeles water system is another famous one. The people of this city have always been "water-conscious," for their region with its long, rainless summers is dry. In 1907 Los Angeles began bringing its water from the Owens Valley, 250 miles away. This supply later proved too small. Today the city, with others in southern California, draws its supply from the Parker Dam reservoir in the Colorado River. This water is piped in



Through the ages men have been dependent upon water for the building of their cities, for without water a community cannot live. But large cities, like New York, often outgrow the original supply, and other water sources, farther and farther away, must be found. Smaller cities (see Des Moines map) can usually get enough water from a river or lake close at hand.

tunnels through the mountains on part of its 200-mile journey, while for another part it runs in open troughs across vast stretches of desert country.

Besides supplying enough water to its citizens, the community also has the task of guaranteeing that the water is pure. At one time people knew nothing about disease germs, and to them, pure water was water that was clear and clean in appearance, free from mud, oil, or sand. They did not know that a glass of clear water may contain millions of

active typhoid or cholera germs which cannot be seen except through a microscope. Dr. Victor Heiser, an American doctor who worked in the Philippine Islands before the last war, tells how hard it was to drink boiled water from a warm canteen when there was crystal-clear, cold, but unsafe water near at hand. In his book, *An American Doctor's Odyssey*, he wrote:

On the month-long inspection trips through the Mountain Province, I always had servants bring my canteen to me as soon as it had been filled. If it were

not piping hot, I would know that the water had not been boiled. I also saw to it that each member of the party took half-gallon canteens. He was thereafter supposed to make sure that only properly boiled water was placed in it.

We would carry no ice, of course, on such trips, and the contents of the canteens were often warm and unpleasant. But those who disobeyed the instruction to portage only of boiled water invariably become sick. One by one the foolhardy ones would succumb to temptation. We would arrive at a mountain spring which rippled invitingly across the trail. They would be so hot, and the water would look so clean and cool, that they would lie down and put their dry, thirsty mouths into it and drink. For the moment they would be refreshed, but they would soon find to their cost that they had been imbibing contamination from the villoges above. I remember one particular expedition when out of the twenty men, Forbes, Worcester, and myself were the only ones who did not have to be carried in litters to the coast and shipped back to the Manila hospital.

There used to be a popular notion that water soon purified itself by running, and it was quite true that a stream polluted by sewage (waste matter) at one point might be perfectly *clear* some miles below. But the water could still contain the germs it had picked up from the sewage. Because people did not know the facts about germs and bacteria, great plagues broke out.

People finally began to suspect a connection between certain diseases and polluted water. They became more and more aware of the fact that the rivers and lakes from which they drew water were infected by sewage, and that wells and springs could be polluted by sewage seeping through the ground. Definite proof

that some diseases were carried by germs in water came during the cholera plague of London in 1854.

In that year a terrible outbreak of cholera caused about 700 deaths in St. James parish alone. The death rate from cholera in that parish was twenty-four times as great as the death rate in nearby parishes. Dr. John Snow determined to find out why this outbreak had taken place in that one small locality. He first learned that most of the victims had lived close to a pump over a well in Broad Street. Next he found that a poorhouse in this district had only five deaths among its 525 inmates. This poorhouse had its own well. And there had been no deaths from cholera among the seventy employees of a brewery that also had its own well. But eighteen out of two hundred people employed by a cartridge factory died from cholera. The factory used water from the Broad Street well.

Dr. Snow also found that a bottle of the Broad Street well water had been sent to a woman living in another neighborhood in London. There had been no cholera in that neighborhood, but both the woman and her daughter died after drinking the water. When the Broad Street well was investigated, it turned out that the water was being polluted by sewage leaking from a nearby cesspool.

Twelve years later London had another cholera outbreak. It was definitely shown that this one was caused by sewage-polluted water from a river.

Typhoid outbreaks in Switzerland, England, Pennsylvania, and Massachusetts were

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■ If the map on page 68 still has most of you baffled, you'd better get some map enthusiast in your class to solve the major mysteries. Some simple diagrams on the board and a few well-chosen words of explanation will help you compare Des Moines' close-at-hand water supply with the more complicated long-distance system of New York. You might get one of the sprouting engineers in the class to check the water supply system of your own community and map it out for you on the board, too. Students who are carrying Latin books around can show you pictures of ancient Roman aqueducts. Where's the tie-up?

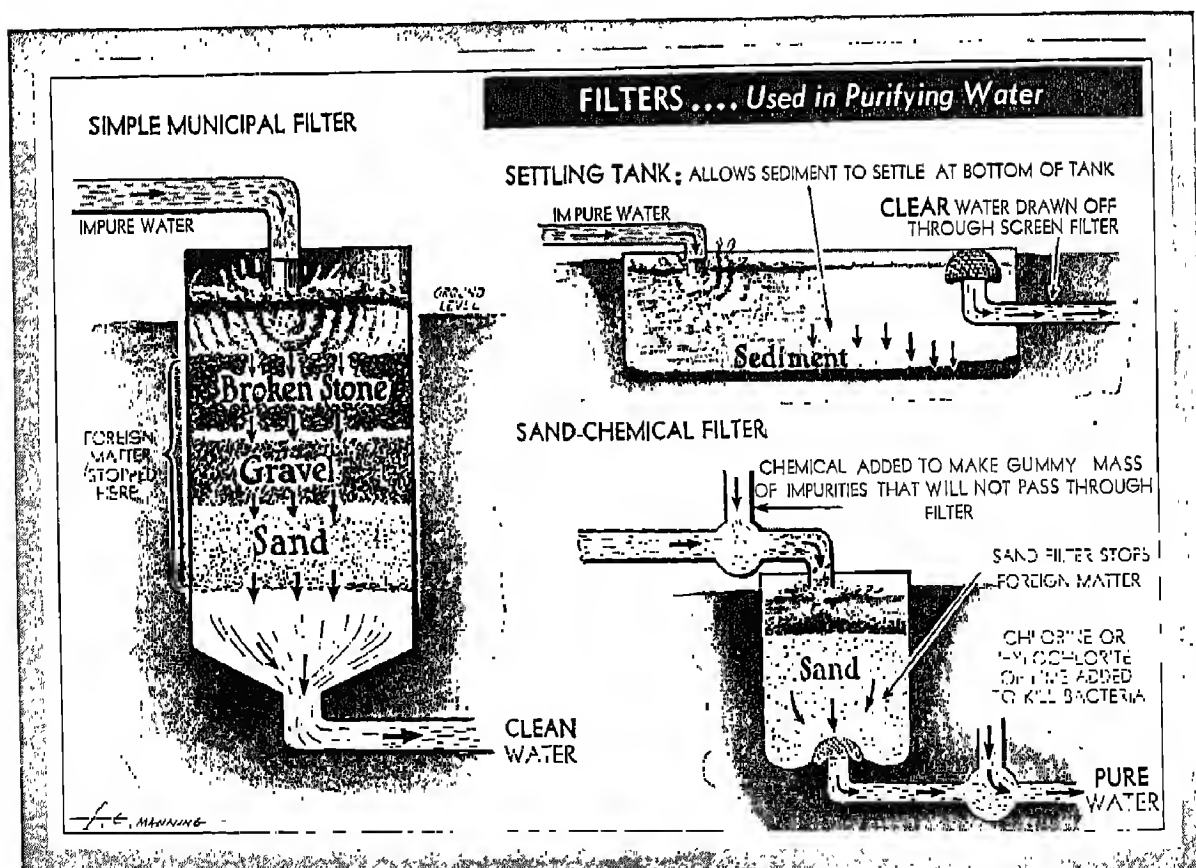
investigated, and doctors learned positively that this disease was carried by polluted water supplies. By the end of the nineteenth century, communities in Europe and America realized that it was important to have water free from disease germs.

To obtain pure water, many cities began filtering their water supplies. This method had first been used in 1829 by the East Chelsea Water Company of London. The first sand-filter plant in America was built at Poughkeepsie, New York, in 1872. In a sand filter the water sinks down through about five feet of broken stone, gravel, and sand. The bacteria are caught by the minute particles of sand as the water seeps down.

The value of filtering was brought out in 1892 when the city of Hamburg, Germany, had an outbreak of cholera. Hamburg used unfiltered water from the Elbe River, while the neighboring city of Altona, which also used water from the Elbe, ran its supply

through filter beds. Altona escaped the cholera. In this country Lawrence, Massachusetts, furnished an example. In the twenty years before it began to use filtered water, Lawrence had an annual death rate from typhoid of 109 persons out of each 100,000 people. After the city began filtering the water, the typhoid death rate was cut to 25 persons in each 100,000—less than one fourth of what it had been.

Modern purification systems generally use filters, often along with other methods. First the water is put into a storage tank and allowed to settle. Much of the material in the water sinks to the bottom of the settling tank, and the water at the top becomes cleaner, but not necessarily safe. The next step is to put this water through a slow sand filter or into what is called a mechanical filter. In the mechanical kind of filter the water is first treated with a chemical which causes some of the impurities to clog up into a gummy mass.



the water is poured over the filter, this gummy mass of impurities is caught in the first layer of coarse sand, and the water goes through the remaining layers much more rapidly than in the other kind of sand filter. Finally, some purifying chemical such as chlorine or hypochlorite of lime is added. Or the water may be purified by means of an electrical process. Practically all large cities in America today use some of these methods to insure a safe water supply.

In spite of the great accomplishments in many cities, the fact remains that in some American communities the water supply is not what it should be. In one city of 50,000 people, just a few years ago, one home in every four depended on private wells in back yards. During one year there were twelve cases of typhoid and these were traced to two of the back-yard water supplies. The city had laws requiring city water connections for all houses, but the laws were not enforced.

The people of every community should know the facts about their local water supply. This does not mean merely reading the laws; it means finding out if the laws are being enforced. Social-studies classes in the schools can often help in conducting surveys by collecting information and making the information available to the people. Perhaps this is a job in which you could be of real assistance to the community.

Getting Rid Of Sewage

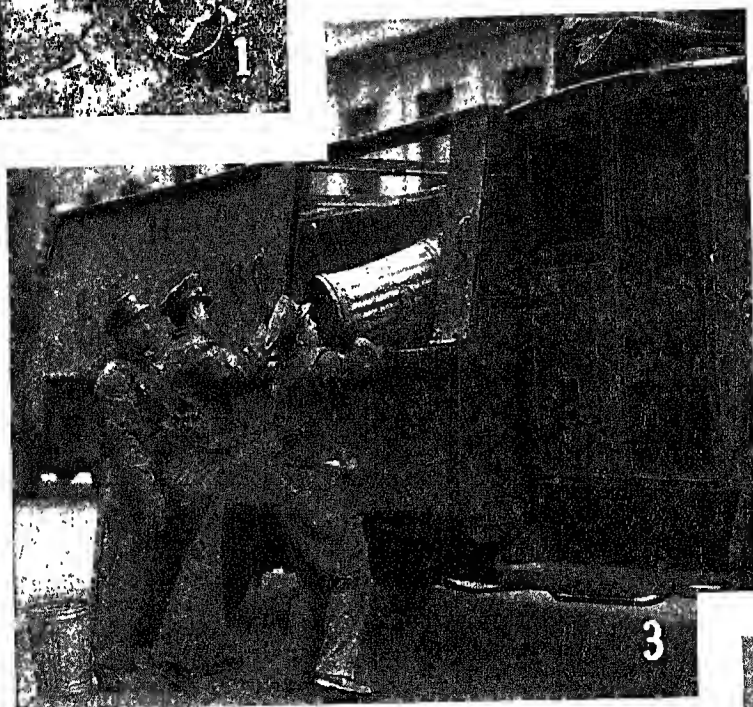
YOUR HEALTH DEPENDS not only on a pure water supply, but on your community's efforts to dispose of garbage (food scraps) and sewage. Communities produce quantities of these wastes, and if they are not disposed of properly, they become a menace to health.

In early times nomadic, or wandering, people solved the waste problem very simply. They just moved from one location to another whenever the accumulated wastes made a place unfit for living. People near streams

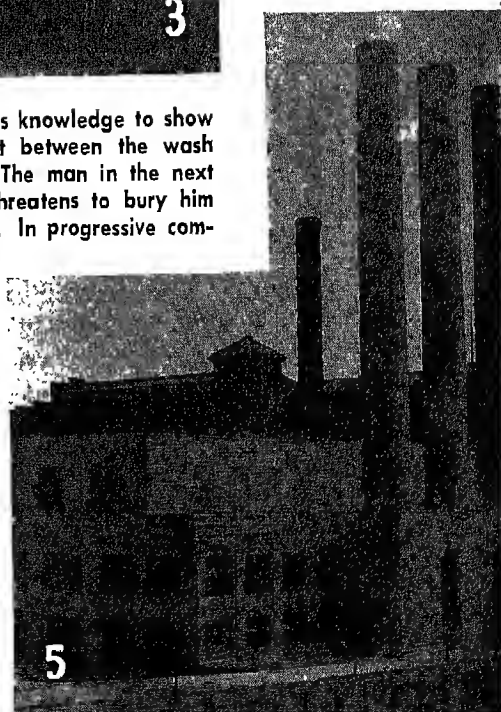
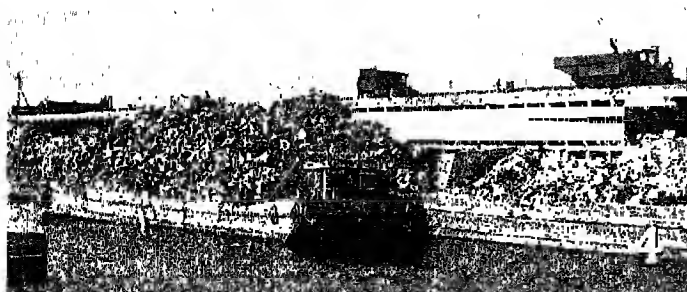
dumped their sewage and garbage into the water. Later, as communities developed, many were located close to rivers or lakes, and the people dumped wastes into the water. Even today New York City drains out three fourths of its billion gallons of sewage a day into the nearby rivers and bays. As New York's water supply comes from other sources, this method of disposing of wastes doesn't directly endanger its people's health.

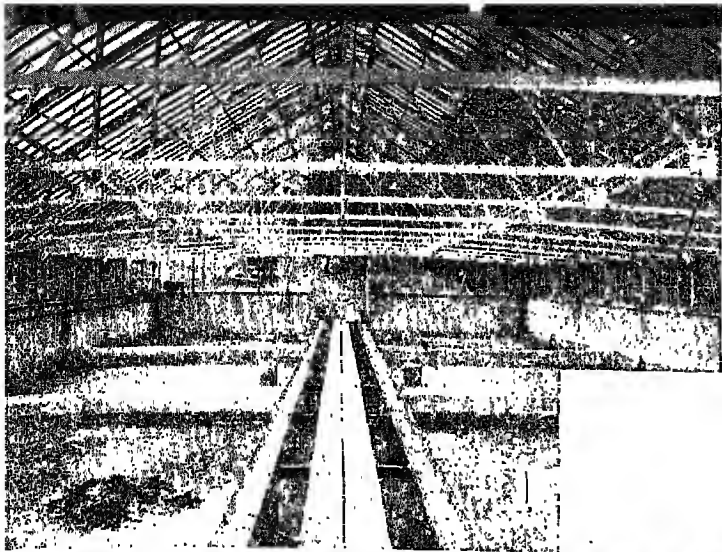
But the trouble is that a sewage-filled river or bay may be dangerous in other ways, even if it doesn't pollute a water supply. For one thing, any shellfish such as oysters, clams, crabs, and lobsters, which are taken from the water, may be contaminated and poison the people who eat them. In the second place, refuse may wash ashore and spoil the beaches. New York realizes that its beaches are being ruined by sewage, and now the city plans to use other methods of waste disposal instead of dumping into the water. Thirdly, rivers and bays used as sewage dumps become ugly in appearance and usually give off a disagreeable stench. They become useless as beauty spots. Chicago, at one time, allowed its sewage to flow into Lake Michigan, but today the city drains off its sewage in a special drainage canal. As a result, Lake Michigan can be used for swimming, boating, and other water sports, and it is lined with beautiful parks for many miles along its shores.

In many communities today the sewage is treated in some way before it is dumped into a body of water. One method is to treat the sewage with chemicals which form the solid materials in the sewage into a gummy mass called a "precipitate." The precipitate settles in huge tanks, and the remaining sewage water is allowed to flow off. One of the first cities to use this method was Worcester, Massachusetts. Another method is to let the sewage flow over screens which catch the solid matter. A third way is to run the sewage through a filter made of sand and layers of crushed stone.

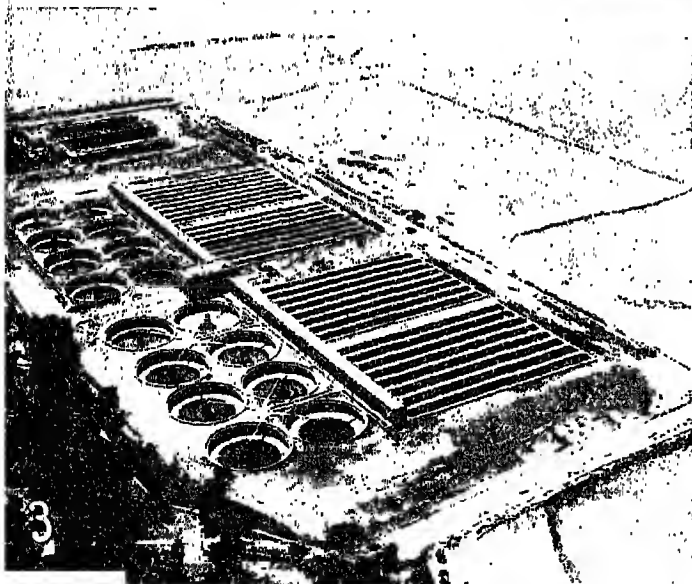
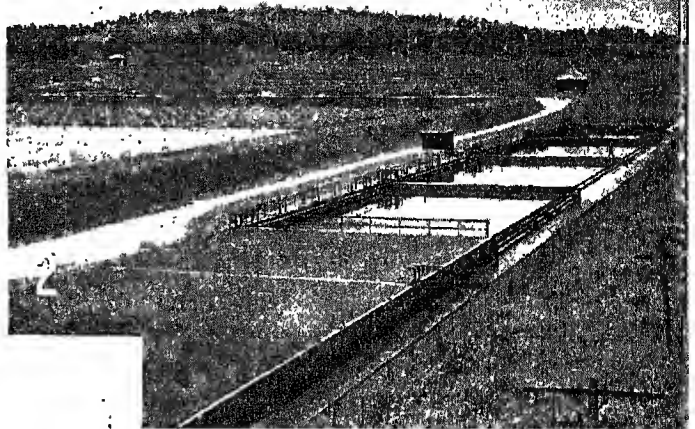


It doesn't take an artistic eye, a sensitive nose, or a health officer's knowledge to show you what's wrong in the first picture. Note the sharp contrast between the wash (gray?) and the surrounding filth, breeding ground of disease. The man in the next picture has built a tin monument to his cooking genius, but it threatens to bury him and his cabin if this system of garbage disposal is long continued. In progressive communities the city hires men to collect garbage in special trucks, haul it away for sanitary disposal. The disposal plant in Picture 5 is an improvement over the old system of dumping refuse from laden barges into bodies of water.

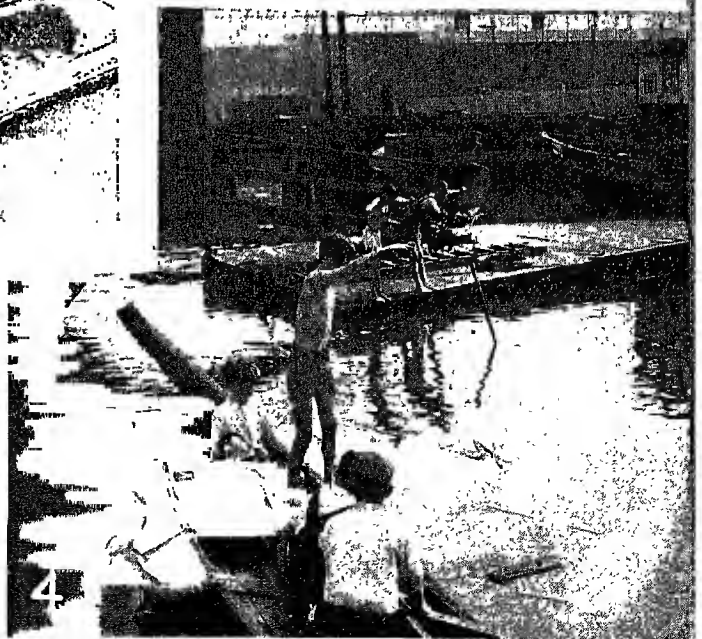




The disposal of sewage is one of the biggest problems faced by communities. Dumont and Bergenfield, New Jersey, are served by a modern plant, part of which is shown above. This interior view pictures a sludge bed of sand through which sewage is filtered after passing through settling and chlorine dosing tanks. Picture 2 shows the Worcester, Massachusetts; plant where sewage is treated with strong chemicals.



One of Cleveland's treatment works is pictured at left. In the foreground are huge circular settling tanks from which sludge is taken to great digestion tanks. These sanitary methods of sewage disposal are a big advance over the old days when raw sewage was dumped in bodies of water—usually the same water which neighborhood boys used for "swimming holes" (Picture 4).



One useful way to dispose of sewage water is to use it for irrigating farms. It acts as a fertilizer, and the soil treated with it yields excellent crops. Those who believe in this method claim there is no danger in eating grain or vegetables raised on such farms, provided the foods are cooked. Many cities get rid of sewage in this way. The sewage farms of Paris, France, at one time covered over 12,000 acres, of which nearly half were owned by the city itself.

What about waste disposal in rural communities? For the country as a whole, only one farmhouse in eight had inside toilets in 1940. In some states, even in 1940, only three out of every hundred farmhouses had inside toilets. Many farmhouses and homes in small towns do not have inside toilets because there is no city sewer system and no adequate method of supplying these homes with plenty of running water. A private supply of running water for each home, and a separate sewage-disposal method for each building would be very expensive.

In some places lack of sewers and of water supplies is a menace to health. But education carried on by both federal and state governments has helped to teach people who must depend on outside toilets the importance of placing them where they cannot contaminate wells. These people are also learning that better construction and frequent cleaning of outside toilets are necessary to keep the water supply safe.

The sewage problem forces each community to realize that it does not live unto itself, but has a responsibility to other com-

munities. A city which dumps untreated sewage into a running stream endangers all the communities located farther downstream. Sewage then becomes not just a local problem, but also a regional one. The problem may be complicated still further by the fact that a river may run through several states, and that each state may have different laws and regulations on the subject of sewage.

What's Done With Other Wastes?

THE OLDEST METHOD of getting rid of garbage is to dump it into water or just pile it up on land. As late as 1934 New York dumped most of its garbage into the ocean. The objection to this method is that it pollutes the water and spoils the beaches. Now the city of New York dumps a great part of its wastes on islands and has made thousands of acres of new ground by this method. Much of the site of the 1939-1940 World's Fair was land built up by dumping wastes such as ashes. Rikers Island is one of New York's big waste dumps and has been enlarged from forty to about five hundred acres.

Other cities have adopted the practice of selling garbage to farmers for hog feed. Sacramento, California, once made \$30,000 profit in a single year on the sale of garbage at the rate of \$2.75 a ton. Garbage in St. Paul, Minnesota, has been used to feed hogs on farms outside the city. The city of Worcester, Massachusetts, has maintained its own hog farm for the disposal of garbage.

Another method of garbage disposal for profit is to cook or dry the garbage and con-

ref.

■ Is illness the leading cause of absence in your school? If so, the absence records in the school office will have good material for a revealing health survey. You don't have to be good with figures to use these records in making a graph. Try working the figures out in percentages to get a clearer picture of the state of your school's health. Put your findings on a large chart and post it where everyone in the school can see it. Maybe an art student could brighten up this information with a caricature of Sniffly Annie and her many colds.

vert it into grease, oil, and fertilizer. The first American plant for doing this was built in Buffalo, New York, in 1886. Cleveland, Columbus, Chicago, Schenectady, Washington, and Indianapolis have operated such plants. Other cities, such as Boston, Los Angeles, Cincinnati, Pittsburgh, and Detroit, have turned the garbage over to private companies.

A satisfactory method of garbage disposal is burning—called *incineration*, first used on a big scale in Nottingham, England, in 1874. Of course people had been burning wastes and garbage for centuries, but Nottingham was the first city to have special equipment for doing it. New York City now disposes of nearly half of its garbage by burning. The ashes are used for building up new land.

A man in New England thought up his own private method of garbage disposal. The system he used, as described in *The Reader's Digest*, is more humorous than practical.

The first summer we leased a camp in New England we were confronted with the problem of disposing of our garbage. I asked old Mr. St. John down the road what he did about it.

His eyes twinkled. "Well, I guess I kind of took advantage of human nature."

While I watched he dumped his kitchen refuse into a cardboard shoe box, wrapped it up and tied it neatly with string. Up the highway some distance from his house, he placed the box on the road and led me a short distance into the woods.

In a little while a car came along, drove past the box, stopped and backed up. The driver got out, hastily picked up the box and drove off with it.

"Tourist," Mr. St. John said. "Folks around here know about it, but I hook a tourist every time."

Closely related to the problems of sewage and garbage disposal is that of street cleaning. At one time each householder was held personally responsible for keeping the street clean in front of his home. If he failed to do so, he might be arrested and fined. But most cities finally took over the job of street cleaning, using tax money to meet expenses.

In a great city like New York or Chicago, this task becomes tremendous. New York's



"Illinois authorizes municipalities to require every able-bodied citizen between twenty-one and fifty to labor in the streets for two days in each year."

We'd have some pretty indignant citizens if the old law above, still on Illinois statute books, were enforced! Luckily there's no need for it now.

Department of Sanitation has divided the city into 56 districts, with 229 section stations. It employs about 14,000 men and has nearly 4000 motor vehicles of one kind and another. This department is responsible for cleaning 35,000 miles of paved streets.

Most communities also make some provision for sprinkling the streets to keep down dust in the summer. During the winter months the street department clears the streets of snow and sprinkles ashes, cinders, or salt on icy corners.

Keeping Food Safe And Clean

VERY FEW PEOPLE have the time or equipment to find out if the food they buy is fit for use. Food may look good, but looks can be deceiving. The most delicious-looking

fruit may be loaded with germs. Germ-laden vegetables may seem clean and attractive. People need the help of expert inspection. And so in our country today food inspection is carried on by national, state, and local governments. People have come to depend on this inspection and to take safe food for granted.

Milk is one of the foods that health authorities need to be most careful about. One reason is that very young children are dependent on milk for almost their entire food supply. The other reason is that germs and bacteria of many kinds find milk just as nourishing a food as human beings do. And so milk inspection has come to be accepted as one of the services which the modern community carries on for its citizens.

It was not until the latter part of the nineteenth century that people learned how milk could be dangerous sometimes if not handled properly. Dr. Michael Taylor traced an epi-

demic of typhoid fever to milk; later a supply of milk was found to be responsible for an outbreak of diphtheria. Finally doctors became convinced that there could be a connection between impure milk and certain diseases such as typhoid and tuberculosis.

People have learned that milk can be dangerous in two ways. First, it is dangerous if it comes from a diseased cow. Secondly, even milk from a healthy animal may pick up millions of germs through human handling and by exposure to air and dust.

Pasteurizing milk is one way to make sure that milk is free from germs. In this method the milk is heated to a temperature of 145 degrees and kept there for twenty to thirty minutes. Disease germs are killed in this process. Today pasteurization is done after the milk is bottled, so that the milk will remain germ-free until the bottle is opened. People careful to buy only pasteurized milk can be sure that the milk they receive is safe to use.

At first many people were opposed to pasteurization. Some claimed that it ruined the taste, and some said that it took away some of the food value of the milk. Others thought it "unnatural and wicked" to tamper with milk "as nature provided it." Some dairies even advertised that the milk they had for sale was unpasteurized. But gradually people began to prefer pasteurized to raw, or unpasteurized, milk. Today most communities require that dairymen state on the label whether or not the milk is pasteurized. Some cities have forbidden the sale of raw milk entirely.

As in the case of water supplies, people have to make sure that their laws are carried out. One large Midwest city, for example, had an elaborate milk-inspection law. In spite of this, at one time raw milk from untested cows was sold in the city. Some of the pasteurizing plants had no thermometers to tell whether the required temperature was reached. The state board of health found that nine of the city's twenty dairies were below the standards set up by the state. The local

Who knows what a cow thinks when it faces a camera? But the inspector knows clean barns and tested herds insure safer milk on your table.



newspapers advised mothers to boil the milk they gave to their children. The death rate for infants in that city, at the time of this milk scandal, was fifty per cent higher than the death rate for the rest of the state.

Experiences like the one just mentioned have shown that it is up to the people in each community to see that their laws are carried out and that their milk supply is kept safe. The honest and efficient dairymen in each community are always glad to help with such an effort.

Large metropolitan communities like New York City not only carefully inspect the milk sold in the city, but also send inspectors out into the country to visit the dairy farms from which the milk supplies come. New York City will not permit any milk to be sold unless the dairy from which it comes has a certificate from the Health Department. The city inspectors visit about sixty thousand dairies in six states and parts of Canada in order to make inspections and issue these certificates.

Sometimes several cities in a region will each send out such inspectors, and the inspectors won't agree on what they want the dairy farmers to do. The dairy farmers of the San Joaquin Valley in California supply milk to a number of communities around Los Angeles. One bewildered farmer in that valley reported that the inspector for one city told him to build a certain wall on his property, while later another inspector from a different city told him to tear the wall down. It is a good idea for communities in the same region to agree on what they demand from the dairymen.

Of course inspection service is expensive, and it is difficult for small communities to maintain inspections by themselves. Sometimes several communities combine to carry on this type of work. For example, five small communities in Essex County, New Jersey, carry on a joint milk-control project by means of a group association. The association prints laboratory reports of the milk tests and sends



Cities often must draw on distant dairies for their milk supplies. To keep milk fresh and pure from farm to city requires the care of many people.

them to the housewives in the five communities.

Community control over the sale of other foods is usually carried on through the licensing of retail food stores, meat shops, and restaurants. These places must get licenses to do business, and to secure a license each must prove that it handles food in a sanitary way. Licenses usually run for one year only; so an annual check-up is made.

Flint, Michigan, is a city where all handlers of food must take a course in sanitary food handling before being given permits to work. An article in *Hygeia*, a health magazine, describes the city regulations that have been enforced with such good results that health authorities all over the country have investigated Flint's methods. There is a lighter side to the problem, as this incident, taken from the article in *Hygeia*, shows:

"She was a young and inexperienced waitress, hired that morning," said H. S. Adams, Director of Food and Sanitation for Flint, Michigan. He was addressing the hundred or more food handlers sitting in the amphi-

theater of Hurley Hospital for the fourth lecture in their course on food sanitation.

"One of our inspectors was talking to the proprietor in the dining room, when looking through to the kitchen, he noticed that she was making some queer motions between the times she cut into a lemon meringue pie. Curious, he walked around and discovered that she was methodically licking off the knife with her tongue. 'It slips through easier when I warm and wet it in my mouth,' she explained. 'And look at the nice, clean cuts!' She was proud of her inventiveness."

The class burst out laughing the way we all do when we hear of someone making a social error that we don't make.

"She was a pretty girl," Mr. Adams went on, "and quite crestfallen when the inspector told her that he was afraid the public wouldn't appreciate nice clean cuts made just that way. Also, he would have to condemn the pie. Of course this is an extreme case—one that no inspector had ever met with before, but it shows how careful we must be of all our actions when we are preparing or serving food for the public."

Bad Housing Means Bad Health

AMERICAN PEOPLE LIVE in a wide variety of houses, from million-dollar mansions to shacks. Not everyone envies the millionaire his expensive home; yet all Americans want one thing, and that is a house in which the family can keep healthy.

A good house need not be elaborate and expensive. To be healthful it must first of all be clean. It should be provided with plenty of sunlight and fresh air. There must be plenty of room for the people who live in the house. If possible there should be modern plumbing, and the heating system should keep the house comfortable in cold weather. Some provision should be made for storing or refrigerating food.

A house which meets these requirements might be very plain. Certainly it need not be large, and the furniture in it might be inexpensive. But it would be a house which would help a family to maintain good health.

In what ways does bad housing affect

health? First, it helps disease germs live longer than they would otherwise. We know that tuberculosis germs thrive best in the dark. A tuberculosis germ dies in fifteen minutes in the direct sunlight, but can live for weeks in a dark room. Secondly, overcrowded houses help disease germs move more readily from one person to another. In the third place, bad houses often lack running water and toilets, both of which are important in preventing the spread of such diseases as cholera and typhoid fever.

There are bad houses in many communities in our country today, and they are a serious problem. There are thousands of flats which are dark and almost airless because of rooms without windows or with windows opening on small alleys or tiny courts or small air shafts. In a survey of houses in Chicago, for example, it was found that one third of the housing for white people, and over one half of the housing for Negroes, renting at less than \$20 a month, had unhealthful, dark, sunless rooms.

Many homes are so poorly built that they are cold and drafty in the winter. A lot of them have too little space and so are overcrowded. Far too many still lack running water and flush toilets. Decent sanitation is possible without these conveniences, but with them it is much easier to keep a home clean and safe.

Farm homes are often without sanitary conveniences. In 1940 only one sixth of the farm homes had running water inside the house. Carrying enough water from an outside well for baths, scrubbing, and cooking is certainly no easy chore. It makes the job of keeping clean considerably more difficult.

Housing is something for all the people in a community to consider. One thing to do is to pass and enforce good laws about building and renting. In our country, New York City led the way for such laws. Over a hundred years ago some citizens of New York realized the close connection between bad housing and

epidemics. But it was not until just after the War Between the States that the first New York tenement-house law was passed.

The law provided for a number of things. One was that rooms in cellars had to have their ceilings at least one foot above the ground level outside. Another was that there had to be one toilet for every twenty persons who lived in a building. A third requirement was that every building had to be connected with the city water supply. Every new tenement was required to have a rear yard not less than ten feet long. Rooms without windows, however, were still permitted. Perhaps these requirements do not seem very strict to you, but at that time they were a great advance over what had been permitted.

Still later a law against windowless rooms was passed. This applied, however, only to new buildings, and of course the old buildings with windowless rooms still continued in use. Twenty-three years after the law was passed there were still 290,000 rooms without windows in New York City.

The following quotation from a book by Albion Fellows Bacon, *Beauty for Ashes*, describes tenements of that period:

Detaching ourselves from group after group, I followed Miss Rein up the shaky stairs. Out on a rickety back porch a woman was washing. One could see at a glance that she was different from the bold-faced women downstairs. There was an air of refinement about her and about her sweet-faced daughter, who was helping her.

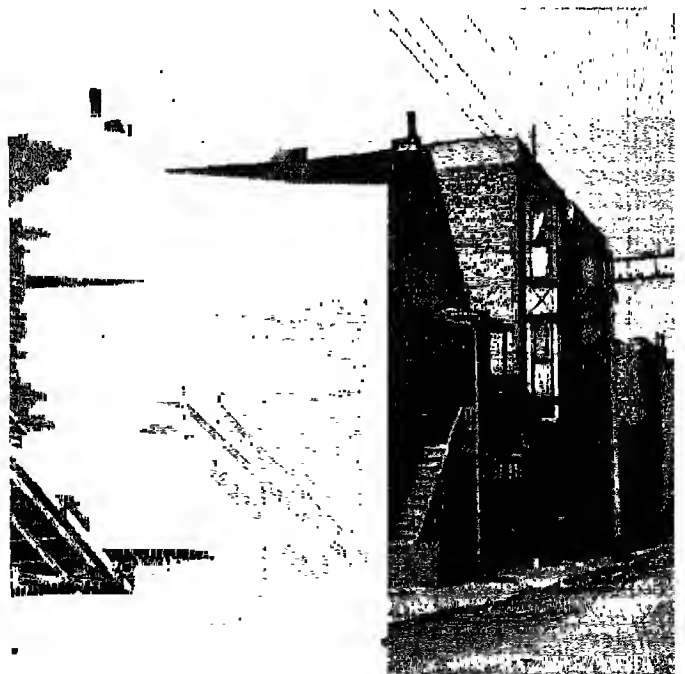
As we stood and talked, I looked down into the back yard, littered with broken crockery, cinders, and tin cans, and strewn with garbage, over which hovered swarms of flies. There were clumps of great weeds, as high as a man's head, and among them puddles of old suds. In one place a slimy stream oozed away to the alley. Dilapidated sheds stood at the rear of the yard. A sickening odor of old vaults, sour suds, and decayed garbage rose to our nostrils.

"We must get some decent place to move to," the woman was saying, with tears in her eyes. "It's awful here. We've always lived in the country, and here we are right on the street, where we hear people passing

by, and there are so many that go by here cursing and swearing. The men come in drunk at all hours of the night. There's no lock on the door. We push the bed against it, but we're too frightened to sleep. And these hot nights, that dreadful smell comes up from the yard and we have to shut the window. Such a place!"

. . . In all of the homes where we taught young housekeepers, we found ourselves nonplussed, in spite of our experience, by the absence of every convenience. With a cracked stove that wouldn't draw, with a lard bucket or a tomato can to cook in, with little to cook and less to season with, what could even a chef accomplish? With no kitchen sink, no water in the house or even in the yard, and no place to throw dishwater and suds, except into the yard; with no closets, no shelves; with rough floors, still gray after continued scouring; plastering in loose patches, shedding powder all about, and defaced woodwork whose cracks held vermin and dirt, and let in soot and dust; with musty dark rooms, that had no windows, or a small one, and could not be decently sunned or ventilated; low floors that were always damp, and cellars standing in seep water—how could even a domestic-science professor do anything with such a situation? It was too much for us. It was hopelessly out of reach of the poor tenants who had to live in those places. Lacking our experience, our standards, our stamina, our philosophy, the habitual slum dweller let bad enough alone, and new recruits, after a struggle, followed the line of least resistance.

There are places where sun and air are luxuries; where rooms are either cold or hot; where disease and dirt are familiar as your own hand; where even the weeds have given up growing.





These places are the tenements. Places of cold-water sinks, cracked stoves, kindling carried up long flights of steps, an old coffee pot boiling old grounds, a fine coverlet from better days.

Another law for New York tenements was passed in 1901. This was called the "new law." All tenements built before that time were from then on known as "old law" tenements. The new law called for bigger courts and yards, more light and air, and also better fire protection. But many "old law" tenements stayed in use. Today even the "new law" tenements are badly out of date and many more reforms are needed.

After New York City had pointed the way, other communities followed with similar laws. Some states, including Pennsylvania, Michigan, and Iowa, also passed laws on housing. Today some communities are going beyond the mere passing of laws regulating the building and renting of houses. They are actually providing low-cost housing for people with low incomes. Before World War II, the communities that wished to tear down their slums and build new apartment buildings could secure financial aid from the Federal Housing Authority.

To get this federal aid, a community had to prove that it really had housing conditions which needed to be remedied. High-school

students in some places have helped gather the information to show what the housing conditions were in their community. A group of high-school students in a western city helped in a survey made in 1941, and the data they collected convinced government officials that their city had a housing problem and needed help in solving it. The students found that nearly half of the six hundred houses in the low-rent district were substandard. Of these houses, 83 had no inside toilets, 119 had no baths, 35 had no running water, and 34 had no electric light. In this particular case the government granted money to help, but the project was dropped when the war started. While the war lasted building projects were greatly restricted.

Some communities have been experimenting with "pre-fabricated" houses—houses which are made in a factory and then assembled on the lot where they are to stand. Several years ago, Fort Wayne, Indiana, opened 45 new three-room houses to rent at \$2.50 a week. These houses each contained only \$460 worth of materials and each took about one day to put together.

The government is not the only agency which attempts to provide good housing for people with limited incomes. As far back as 1878 there were private associations interested in the housing problem. A wealthy New Yorker, Alfred T. White, put up model tenements in Brooklyn in 1878 and in 1890. Such labor unions as the International Ladies' Garment Workers and the Amalgamated Clothing Workers have put up apartment buildings in New York City. Sometimes people have banded together in coöperative societies to build such apartments for themselves, as in 1916 when a group of Finns put up some coöperative houses in Brooklyn. But this movement has not grown rapidly in our country.

All told, the job of providing decent housing for the many people who are ill-housed is progressing slowly. Even the new slum-clearance projects are providing help for only a

small minority of those who need it. This problem is one of the most difficult to solve, but it is one which must be solved if good health is to be made generally available to all Americans.

Close Quarters And Public Places

MORNING AND EVENING of each working day bring the "rush hour period." During the morning the inhabitants of our cities rush from their homes to their offices, factories, stores, and schools, and in the evening the rush proceeds in the opposite direction. Besides the city dwellers, many residents of suburbs and rural communities also use the busses and trains to get to their jobs in the cities. Subways, elevated trains, busses, and streetcars are jammed to the limit by people who are well and by people who may be dangerously diseased. If these various means of transportation were not regulated in some way by the community, they could become a serious menace to community health.

Fortunately most communities have passed laws and regulations for the protection of people who use public transportation. Streetcars, trains, busses, and stations must be cleaned regularly. New York City forbids dry sweeping in such places, because that method raises the dust and scatters germ-laden particles. Cars must be ventilated so that a supply of fresh air is available at all times, even when trains are below ground in the subway. New York also requires that cars be heated from October to April.

Other public places that require health supervision and regulation are public baths,

barber shops, swimming pools, and theaters. Usually baths and pools are disinfected by means of chlorine, which kills harmful bacteria and germs in the water. Theaters and other public places where people gather are required to clean and ventilate their buildings. In communities where there are no laws for this purpose, or where the laws are poorly enforced, theaters are often dangerous places for the spread of disease.

Pests And Nuisances Are Needless

A PEST IS SOMETHING which is annoying and destructive. If you have gone boating on a summer night, you probably found mosquitoes annoying. Other insect pests are flies, wasps, lice, and fleas. Animal pests such as rats and mice are called rodents.

Some pests merely make people uncomfortable, while others are a genuine danger to individual and community health. The great and heroic experiments carried on by Dr. Walter Reed in Cuba proved that yellow fever was carried by one species of mosquito. It has been shown that the dread typhus fever (not to be confused with typhoid fever), responsible for violent and deadly plagues, is carried by lice. Certain species of fleas have been found responsible for the spread of the bubonic plague—the notorious "Black Death" of European history. The ordinary housefly has been active in the spread of typhoid fever and is suspected of spreading other diseases. Rodents also help to spread diseases, particularly typhus, typhoid, and the bubonic plague. Bubonic plague is spread chiefly by the fleas carried on rats; malaria by certain mosquitoes.

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- Those framed certificates you always see in the doctor's office, the drug-store prescription department, the beauty parlor, or the barber shop are not merely wall decorations. Maybe you ought to know just what they stand for. Get a couple of sleuths from your class to "cover" the whole business section. It's a straight reporting job—uncovering all the various kinds of certificates, running down their purpose and significance, writing up or telling about your findings in a way that will excite interest.

It is up to the citizens of a community to do all they can to get rid of these pests. Getting rid of flies calls for the efficient collection and disposal of garbage and other wastes that offer breeding places. Getting rid of mosquitoes demands the drainage of swampy ground and the use of oil sprays on even small bodies of stagnant water where the mosquito eggs are laid. Communities can get together in their fight against such pests. Several of the suburban towns near Chicago united to form a "Mosquito Abatement" district and wage a yearly fight against insects. Lice can be kept down by local inspection and regulation of cheap lodging houses.

Getting rid of rats is perhaps the most difficult to accomplish, but many cities have made progress by following the plan of Dr. C. R. Eskey, of the United States Public Health Service. An article called "The Case Against the Flea," in *Collier's* magazine, tells about it:

Eskey's preaching about the menace of typhus was convincing. Cities and towns cocked attentive ears. How could they stamp out this health menace? Eskey outlined the attack.

Communities that wanted to coöperate in the rat-eradication campaign would have to pass a special city ordinance requiring business property to be main-

tained in rat-free condition, and impose fines for failure to comply. The city has to set up a revolving fund of \$2000 to \$10,000 to pay the cost of ratproofing, trapping, and poisoning. Perhaps the job in an individual store will cost \$50. The fund pays this, then the merchant repays the fund. (That is why the fund is called a revolving fund.) The city must also employ one or more men trained in rat-extermination work. Once these conditions are met with, the Public Health experts move in, and war on rats begins. Experts work systematically through the city, a block at a time.

Little Orangeburg, South Carolina, is a case in point. Residents become alarmed after 30 cases of typhus appeared. They demanded action. The city passed an ordinance, created a revolving fund, and invited the Public Health Service in.

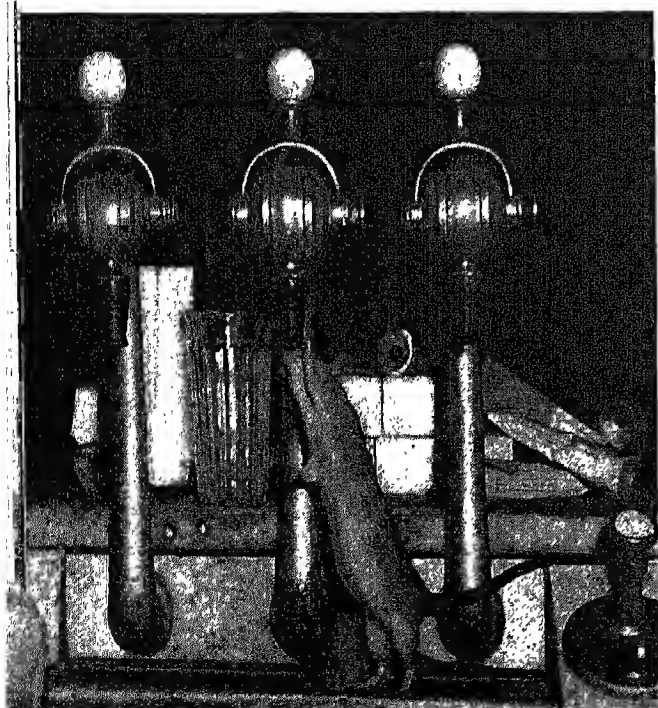
To get an idea of how the work is done, take the case of an Orangeburg grocery store. Rat extermination begins outside of the building. Carpenters and masans seal all places where rats enter the building. In the case of the grocery store, they found that the rats were burrowing under the building. This called for a thin curtain wall of cement extending down two feet; rats seldom burrow deeper than this.

Once this work was completed, the crew got busy inside. The first step is to estimate rat population—by examining rat runs, nests, gnawings, and other signs. If the building construction is simple and open, the exterminators may decide on fumigation—with cyanide gas. The Service has trucks equipped to pump this gas into a building, but in the grocery store such a blitz was impossible. There were too many rat harbors that the gas wouldn't penetrate.

The next step was to see what the rats had been eating. These creatures have sharp food preferences and will go to any length to get the food they want. They have been known to dip their tails in catsup bottles, then lick the catsup off their tails. They will push breakable packages—say peanut butter in glass jars—off grocery shelves. When the jar smashes on the floor, the rats scuttle down for a meal.

There are four basic baits having the characteristic flavors of meat, fish, molasses, peanuts. Beyond this, the exterminator must use his imagination. If a theater is infested with rats and has produced scattered cases of typhus, the expert first examines the floor. The chances are rats have been feeding on peanuts and popcorn left behind by patrons. The exterminator will leave poisoned peanuts and popcorn for the rats.

A soda jerker of this variety is not so unusual as you'd like to think. Bold and cunning, rats are pests that spread disease, destroy much food annually.



In the Orangeburg grocery, rats had been feeding primarily on fresh vegetables. The exterminator, in addition to his basic baits, left poisoned fruits and vegetables. These baits were used in the grocery store in the hope that they might be tempting. Altogether a dozen baits were prepared. Each was wrapped in a different colored paper, so exterminators could see which was most effective.

Rats have to have water, and examination of their drinking places was the next step. The store had several leaky pipes. These were repaired to cut off their source of water. Then the exterminators placed pans of poisoned water about. Trappers placed a dozen unbaited steel traps along rat runs. Meanwhile the masons and carpenters had moved along to buildings farther down the block.

After two weeks all signs of rats in the grocery had disappeared. Seventy-six dead animals had been recovered. As a final check the exterminators sprinkled flour over rat runs and at other spots in the building. When no new tracks appeared it was safe to assume that the building was free of these pests. Now the proprietor could keep his building rat-free with a moderate amount of effort.

In the Orangeburg campaign a total of 354 buildings were ratproofed—at an average cost of \$17 each. One merchant whose ratproofing cost \$25 said it saved him \$1000 a year in rat damage. But more important than this, typhus disappeared from the town. Since the work was completed, there hasn't been a single case of typhus.

Smoke And Noise Are Nuisances

BESIDES PESTS, we are bothered with such nuisances as smoke and noise. In cities one of the worst nuisances is smoke, and it becomes a threat to health. Smoke not only harms the air we breathe, the clothes we wear, and the light we see by, but it also shuts off beneficial ultra-violet rays of the sun.

To control the smoke nuisance, communities have passed laws regulating the type of furnaces and kinds of coal that may be used. St. Louis, which only a few years ago was one of our darkest cities in winter, today has conquered smoke to a great extent. Chicago's lake front benefited greatly when electric

trains were substituted for steam trains on the Illinois Central Railroad. During the last year of steam-train operation, 13 tons of soot were removed from the roof of the Art Institute, a public building that stands beside the railroad tracks on the lake front. During the first year that the electric trains replaced steam trains, only four tons of soot were removed from the Art Institute roof.

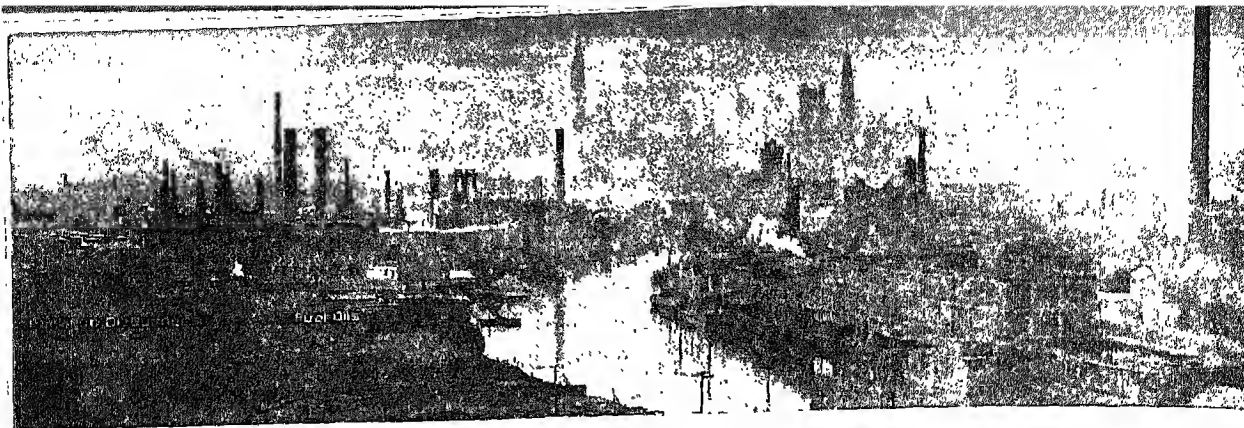
Some cities handle their smoke problem through the health department, while others, such as Cleveland, St. Louis, and Cincinnati, have formed special smoke-abatement divisions, employing experts who spend all their time studying and attempting to reduce the smoke nuisance.

In some cases smoke is not merely a local nuisance but a regional one. New York City, for example, struggles heroically with its own smoke nuisance, but it has no legal right to do anything about the smoke that blows across the Hudson River from New Jersey factory districts. Cincinnati's smoke will sometimes blow across the Ohio River to Covington, Kentucky. Kansas City, Kansas, is exposed to smoke from the factories of Kansas City, Missouri. In such cases the remedy is not a difficult one—the cities should get together.

The clatter of industrial and business districts is now thought of as dangerous to health. Noise is said to increase nervousness and to have something to do with high blood pressure. Many health departments are studying the noise problem, and are recommending the passing of laws to regulate the noise made by streetcars, trucks and automobiles, factories, and other causes of din. Probably your own community has a law against the unnecessary honking of automobile horns.

Some Diseases Are Catching

FOR THE PROTECTION of a community we must have efficient ways to check up on the health of individuals to make sure they are not spreading dangerous diseases. Danger from



A million factories, a million chimneys, spewing smoke and soot of American industry, weaving a gray shroud for American cities.

contagious diseases was once so great that some seaports required people on incoming ships to remain on board forty days before going ashore. The idea was that if anyone had a plague, it would show up in that time. The term *quarantine* comes to us from the Italian word for *forty*, but most quarantines today are not so long.

Schools can do a lot to check contagion today. Contagious diseases can run wild among children, especially when they are together all day long in schoolrooms. New York City was the first to begin regular medical inspection of school children. Only one examining physician was appointed at the start, about fifty years ago, but before long over a hundred were needed. Other cities followed suit, and today most states have laws which require school districts to carry out certain kinds of medical examinations.

In order to guard against the danger of a smallpox epidemic, some communities now

require school children to be vaccinated against smallpox. Although there are vaccines and serums for the prevention of whooping cough, diphtheria, typhoid, and other diseases, these are rarely given or required by schools or public health authorities. In the Army and our other armed forces, though, everyone is given "shots" as a precaution against diseases.

The health inspection of adults is much more difficult than that of school children. For the most part it has been confined to people in certain jobs. All food handlers in New York City, for example, are tested for typhoid fever, and no person who carries typhoid germs is allowed to handle food for others. "Carriers" are people who carry disease germs and give them to other people. Often they are not sick themselves and do not realize they are carriers. So their case is not quite the same as that of people who spread disease only so long as they are actually suffering from the disease.



It was in New York City, at the beginning of this century, that attention was first called to typhoid carriers. Dr. Soper, one of the physicians in the health service, found that several epidemics of typhoid fever had been started by a cook who had gone from one job to another. This cook was ordered to find another occupation and told to report to the health authorities at frequent intervals. She disobeyed orders and went back to cooking, causing several more outbreaks of typhoid. She refused to take medical treatment, and so finally the health department isolated her on an island where she was given comfortable surroundings and a pleasant occupation. This case, known to the doctors as the case of "Typhoid Mary," is an extreme example of what a community agency may sometimes find it necessary to do in order to protect the health of its people.

In this matter of contagion we see how much we depend on one another. If you are tempted to do something foolish which could make you sick, that's your business. You may be very foolish, but you are the one to be hurt. But if you do something that might make others sick, the matter becomes more serious. It's no longer just your business; these others have something to say about it. Just in the matter of colds, for example, you put others in danger when you attend school or go to the movies when you have a cold. People who know are agreed that when you are ill, the thing to do is to stay home, both for your sake and for the sake of others.

Communities also affect one another in health matters. A careless or indifferent community may allow an epidemic to start and endanger a whole region. In the incident from *Huckleberry Finn* which you read earlier in this chapter, the Missouri slave catchers gave Huck directions for reaching an Illinois town downstream, across the river. It was all right with them if the smallpox were carried to some other community. And this feeling prevailed in other places. The usual



Whether it's a wrist to bandage, an aching tooth, or a funny red patch that may mean measles, school doctors and nurses are mighty handy people to have around. They have helped to improve the health record in this country.



course, a century ago, was for each community to protect itself. For example, during a yellow fever outbreak in Philadelphia, bands of armed men searched the streets of New York to find and expel anyone who had recently come from Philadelphia.

Today our cities and states do not war on each other during epidemics, but the danger is

still great. In one western state, a small city has been warned repeatedly by the state authorities that its water supply is unsafe. There is no state law to force this city to improve its water purification system. All the nearby communities are in constant danger that an epidemic of typhoid or cholera will break out in the offending city and spread to people elsewhere. In such matters, every community really owes coöperation to other communities.

Doctors, Nurses, And Hospitals

THE MOST IMPORTANT health resources of a community are its doctors, nurses, and hospitals. They help prevent disease and help cure illness when it does occur. They also assist in health education. Without these aids a community would be badly handicapped in its fight to maintain good health.

Think how much better you feel if you know there is a good doctor near at hand in case of an emergency. If you or members of your family have been ill, you have felt the encouragement that comes when the doctor arrives to give his advice and help.

Every community should have enough doctors and dentists to care for its people. Some communities, especially in rural areas, are greatly in need of more doctors and dentists. In one state, just before World War II, there was one physician to every 618 people who lived in towns and cities, but only one to every 1572 people in rural districts. About

half the people of the United States live in communities with fewer than 5000 people, but they must get along with less than one third of the doctors.

There is really a scarcity of dentists all over the country. Before the last war there was only one dentist to every 1800 people. During the war this dropped to one dentist for every 2000 people. Our Army and Navy, very careful to maintain the best health standards possible, had one dentist to every 500 men in service. You can see that there is a big need for more dentists.

One reason for the lack of doctors and dentists in rural communities is that often young professional men have little chance of making a good living in the country. The people may be poor and unable to pay for good medical attention. Or older doctors may have most of the paying patients, leaving only those who cannot pay for the younger newcomers.

One thing is fairly certain: more communities would have doctors and dentists if these professional men could make a living in them. Since it depends a good deal on money—for doctor bills must be paid or the doctors can't live—people are becoming interested in several different ways of solving this problem. Some of the ways suggested are to have health insurance, to form coöperative groups that hire doctors, or to pay doctors out of tax money in some way. There are arguments for and against these different plans, and it would be a good project for you to have a class discussion of them. But no matter which side is

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- Do you get stage fright when you have to get up in front of the class to talk? Maybe your knees won't feel so wobbly if you can remain seated. Try out a panel discussion. This is merely an informal conversation in which a few persons chosen to take part present different sides of the same subject. Of course the participants are warned in advance so they can gather some facts and figures. (Panel members sit in front of the room in a semicircle or around three sides of a table.) Usually there is a chairman who introduces the problem for discussion, directs the cross-questioning by members, and invites the audience to ask questions. You might like to start out with such a question as "Is our community doing everything possible to maintain the highest health standards?"



In his painting "Doctor's Office" (above) artist Raphael Soyer has caught not only the weariness of waiting, but something of the tense anxiety we all feel before the doctor appears at his door to give us comfort. The picture at the left is a part of a mural which George Biddle painted in the Department of Justice Building, Washington. You have read about tenements in this chapter; here is the way an artist tells the tenement story in pictures: crowded rooms, lack of privacy, dirt and grime, endless labor to exist, endless steps to climb, some pleasure, much despair.

taken, no one can deny that the purpose of these plans is a good one—to make certain that every person has medical care when needed.

Along with health insurance and other ways to take care of doctor bills are plans for paying hospital expenses. When you take up this matter of health insurance, be sure to include some discussion of plans that provide insurance to pay hospital and nursing bills for people who fall sick or have accidents.

A good example of the importance of health care can be found in the small community of Indian Lake, New York, located in the Adirondack Mountains. This town had been without a dentist for several years, and the children's teeth were sadly in need of care. The town physician, who was also president of the school board, made arrangements to hire a dentist with money from the regular school funds. The school thought it could afford to pay \$1500 a year for the dentist and also give him an allowance of \$300 to \$500 for expenses. Besides the school pay, the dentist could charge adults for their dental work.

The dentist secured by Indian Lake was a prominent New York City dentist who wanted to leave the city because of his health. During his first year's work he filled 1400 teeth and pulled 700 for the 300 children in the Indian Lake school. He began to educate the people to the necessity of a better diet, and arranged to have the school board buy a pint of milk daily for each child in the lower six grades. During his second year he found only one tooth that needed extraction. Since that time his careful work has helped both children and adults in the community to keep their teeth in good condition. And the general health of the community has improved, too.

A good doctor needs the help and equipment of a good hospital for some of his cases. In a community without hospitals, the sick usually depend on the care they can get in their own homes. Often this care is good, but there is a lack of equipment and materials. Home care is likely to lead to the spread of

contagious diseases in the community, but in a hospital this can be controlled expertly.

In addition to hospitals, a community often needs clinics where patients who do not have to stay in bed can come to consult medical specialists and receive whatever treatment is needed.

Churches, lodges, private charities, and sometimes individuals operate hospitals and clinics. Often the community, through its government, will maintain a hospital. About two thirds of all hospitals have been owned by governments of some kind—national, state, or local. The private hospitals mentioned are usually open to all who need their services. To return for a moment to Rochester, Indiana, the Rochester hospital is privately owned, as you read in Chapter 1. It takes in many patients who can't afford to pay anything for their medical care. One Rochester doctor said that he thought nearly one third of the cases treated were charity patients.

Hospital service varies a great deal from one community to another. It is usually better in large cities than in smaller towns or rural areas. Thousands of hospitals are needed in rural communities and farming districts. But the trouble is that instead of planning more new rural hospitals, we have actually been closing down some of the ones we had.

Authorities who have studied the problem are recommending hospitals with two beds for each 1000 population living within fifty miles of the hospital. If this recommendation were followed, the United States would be obliged to construct about 22,000 additional hospitals.

Nursing is often thought of as something that is done only in a hospital. But nursing in the home is important, too, and the public health nurse plays a real part in maintaining health in many communities. The first city in America to provide for visiting nurses, who go directly to the homes of people who need them, was Los Angeles. The idea has been taken up by many other cities and by smaller

communities as well. Visiting nurses are also supplied by religious denominations, charities, the Red Cross, and by some industries and life insurance companies.

Better Health Through Education

THE MEDICAL SERVICES and hospitals are of little use if people of a community lack an understanding of health and how it can be maintained. Ignorance is perhaps the greatest enemy of good health. One person who is ignorant on the subject of contagious disease can cause an epidemic in an entire community. A community of uninformed people will fail to take care of their water supply, sewage and garbage disposal, milk and food inspection, and other health matters.

In the early days of our country, many people put their faith in a variety of patent medicines, herbs, oils, and pills, often sold by quacks and fakers. In some of O. Henry's stories is a character, Jeff Peters, who lived by his wits and sometimes sold such medicines. In *Jeff Peters As a Personal Magnet*, Jeff tells one adventure in the medicine "racket."

"I struck Fisher Hill, Arkansaw," said he, "in buckskin suit, moccasins, long hair, and a thirty-carat diamond ring that I got from an actor in Texarkana. I don't know what he ever did with the pocket-knife I swapped him for it.

"I was Dr. Waugh-hoo, the celebrated Indian medicine man. I carried only one best bet just then, and that was Resurrection Bitters. It was made of life-giving plants and herbs accidentally discovered by Ta-qua-la, the beautiful wife of the chief of the Choctaw Nation, while gathering truck to garnish a plate of boiled dog for the annual corn dance.

"Business hadn't been good at the last town, so I only had five dollars. I went to the Fisher Hill druggist and he credited me for a half-gross of eight-ounce bottles and corks. I had the labels and ingredients in my valise, left over from the last town. Life began to look rosy again after I got in my room with the water running from the tap, and the Resurrection Bitters lining up on the table by the dozen.

"Fake? No, sir! There was two dollars' worth of fluid extract of chinchona and a dime's worth of aniline in that half-gross of bitters. I've gone through towns years afterwards, and had folks ask me for 'em again.

"I hired a wagon that night and commenced selling the bitters on Main Street. Fisher Hill was a low malarial town; and a compound hypothetical pneumo-cardiac anti-scorbutic tonic was just what I diagnosed the crowd as needing. The bitters started off like sweetbreads on toast at a vegetarian dinner. I had sold two dozen at fifty cents apiece when I felt somebody pull my coat tail. I knew what that meant; so I climbed down and sneaked a five-dollar bill into the hand of a man with a German-silver star on his lapel.

"'Constable,' says I, 'it's a fine night.'

"'Have you got a city license,' he asks, 'to sell this illegitimate essence of spooju that you flatter by the name of medicine?'

"'I have not,' says I. 'I didn't know you had a city. If I can find it tomorrow, I'll take one out, if it's necessary.'

"'I'll have to close you up till you do,' says the constable.

"I quit selling and went back to the hotel. I was talking to the landlord about it.

"'Oh, you won't stand no show in Fisher Hill,' says he. 'Dr. Haskins, the only doctor here, is a brother-in-law of the Mayor, and they won't allow no fake doctors to practice in town.'"

Superstitions about health are still widespread in America. The following quotation from a survey made in a small city in the Middle West not many years ago shows a few of the beliefs still held by some people:

A downtown barber regularly takes patients into a back room for magical treatments for everything from headache to cancer . . . an old leather shoestring wrapped around a child's throat will prevent croup. "Our little boy had croup," said a woman, "and I'd forgotten about the cure, but I got a leather shoestring, and the boy got well." . . . If one rubs a wart with a bean picked at random from a sack of beans, and then drops the bean back into the sack, the wart will disappear. Some people believe in curing a sty by rubbing a wedding ring on the eye, in carrying a copper wire about the wrist or a buckeye in the pocket

to prevent rheumatism . . . copper rheumatism rings may still be purchased . . . or in the magical potency of flannel.

Many people who would ridicule those holding the superstitions just mentioned are still ignorant of many points connected with health. They do not understand the causes of disease, for instance. In one public health survey it was found that nearly forty per cent of the people questioned had totally false ideas about the cause of typhoid fever. Some said it was green fruit, some mosquitoes; others blamed typhoid on the hot sun.

There are many people who do not understand the relation between health and diet. They have an idea that some sort of pills will make up for their mistakes in eating. Others spread disease by going out when they are ill and should be home in bed. Many overwork and do not take sufficient rest. Ignorance and indifference about health matters are common. Here's an example from *Time* magazine:

In the lower left corner of page 17 of the Cleveland News appeared a two-column patent-medicine testimonial from a Mr. Steven Baker, 1632 Morrissey Road, who rejoiced to find himself now rid of backache, insomnia, sour stomach, and gas pains, and enthusiastically concluded: "Jango is a wonderful medicine. Any person with trouble such as mine should lose no time in taking it."

In column seven of the same page appeared a briefer notice: "Baker, Steven, passed away at late residence, 1632 Morrissey Road, Wednesday morning."

The chief place for health education in any community is the public school. The modern school begins to teach health habits in the lower grades, where little children are taught the importance of taking care of teeth, keeping clean, and of getting regular rest. Through the grades the child learns more about health matters, and some simple first aid is taught. In junior high, young people learn to understand something about the digestive system, as well as the operation of the heart, lungs, and the other vital organs. They also study

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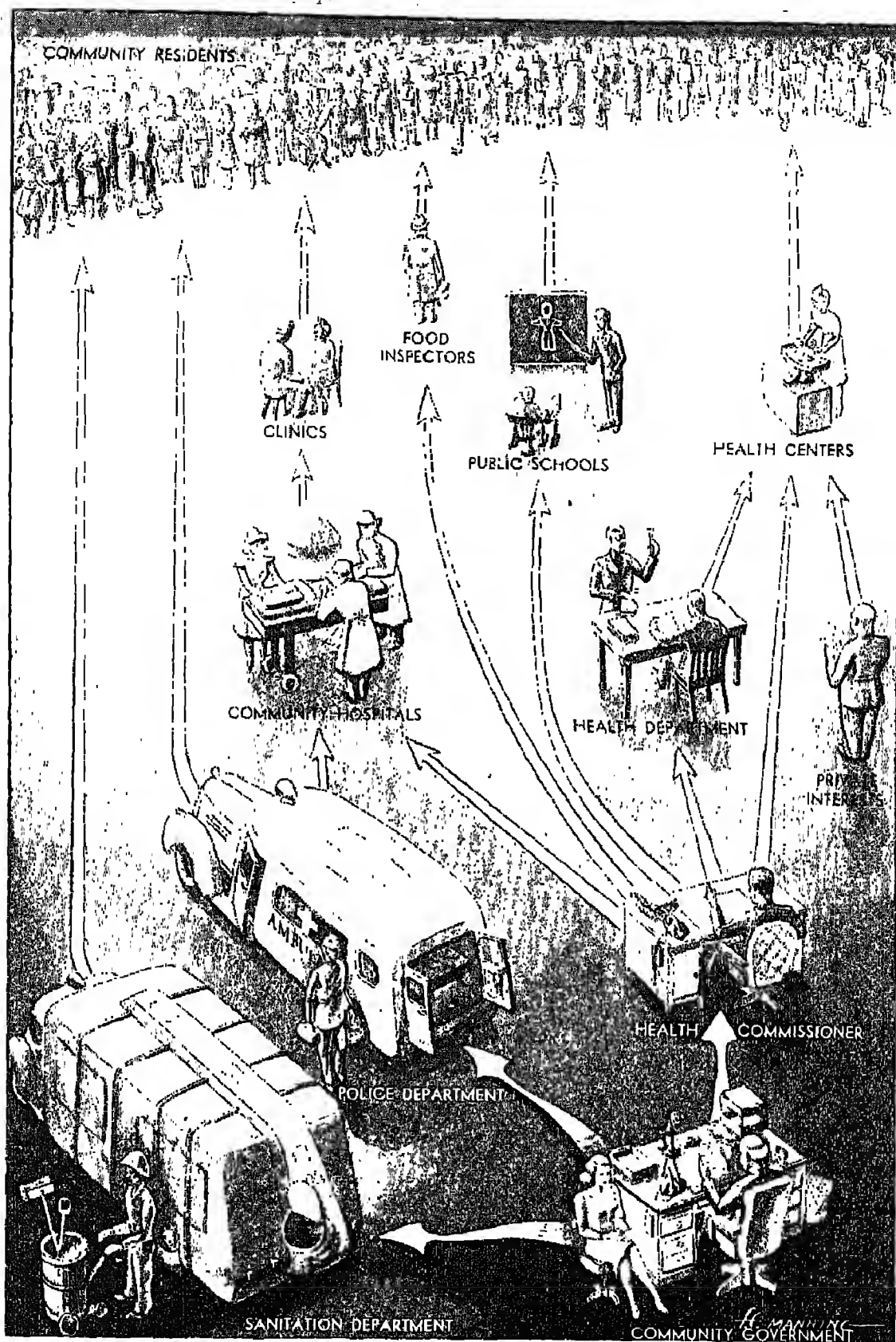
3 Astrological, strong colors, 3 Divine Ecstatic Odors to help you calm and clear your mind of confusion and worry. To help you meditate on Happiness, Success, Love, Luck. To help find your hidden sources of Power and Courage. Try this new, different, unusual 3-Color Kind of Incense Burning. A total of six combined Mystic-Like Jan-O-Sun blends in all for only 60c (3 jars \$1.00) C.O.D. plus postage. Send for a Standard and hope for great

Even today fakers make a living. This advertisement appeared in a recent newspaper.

the nature and action of bacteria and disease-spreading germs.

In physical-education classes, pupils learn to take exercises that will help to keep their bodies well and strong. They learn about the kinds of foods which do them the most good. In social-studies classes they learn how their community health department works. They come to understand the importance of obeying health laws. As they go through school, young people develop into well-informed citizens who keep watch over their own health and help safeguard the health of others.

It is more difficult to educate adults who are out of school. Here the city health department sometimes steps in with booklets about health problems. Newspapers help in this adult education by printing columns on health by special medical writers. Such columns are regular features in many of the daily papers. Motion pictures and radio programs are also used. Organizations such as the National Tuberculosis Association, the American Red Cross, and some of the larger life insurance companies have put out pamphlets, posters, and films to help adults become better informed about health.





A pushcart market offers a welcome for flies with germs on their feet, for curious hands with dirt on their fingers. This food, unprotected by refrigeration or sanitary measures, is a menace to health.

The Rockefeller Foundation, an organization that spends millions of dollars to promote public health, has carried through a world-wide program of education by showing how one disease could be wiped out. The Foundation chose the hookworm disease for its demonstration because it was a serious and harmful disease in certain sections of the world, because it was caused by worms visible to the human eye, not by germs that could be seen only through a microscope, and because it could be conquered by sanitary measures. In fighting this disease the Rockefeller Foundation depended to a large extent on teaching people ways to avoid hookworm. The success of the Foundation in reducing the hookworm disease has pointed the way toward education as the effective way to combat other diseases.

You have been reading about different health activities carried on by communities. Some of these things are done by community

government, some by private organizations, and some are purely personal affairs. As time goes on, there is a tendency to have the community government handle more and more health matters. Many seem to feel it is an easier way to get expert services for the greatest number of people. A full-time health department, with a qualified director, public health nurses, a health engineer, and other employees is perhaps the best health asset a community can have.

The Community Organizes For Health

EVEN WITHIN A SINGLE community government there may be confusion, because the responsibility for health is divided among several different departments. In just one city, for example, health work may be carried on by the health department, a food inspection bureau, a separate department to inspect dairies, a water department, a division of smoke abatement, a department of street cleaning, and the public schools. And then, to complicate matters still more, there may be private groups, such as a hospital association, working on health matters. One of the important tasks today is for these various groups and government departments to get together.

The community health department is probably the key. It is possible for all the groups to act through this department, if the department has a competent head with power to make decisions and to act. A difficulty in one American city was due to the fact that the part-time health officer was paid just a little more than half as much as a rookie policeman. Because of his part-time work and low salary, his free time was devoted to private patients. As one of the workers in the health department said: "The health officer is paid so little that he can't afford to antagonize anybody. Some of his best patients are people who own property that ought to be cleaned up, but if he orders these changes made and they object and he ejects the tenant

he will probably lose the owners as patients." This city failed to make the drive for good health which would have been possible had it given its officer a real position.

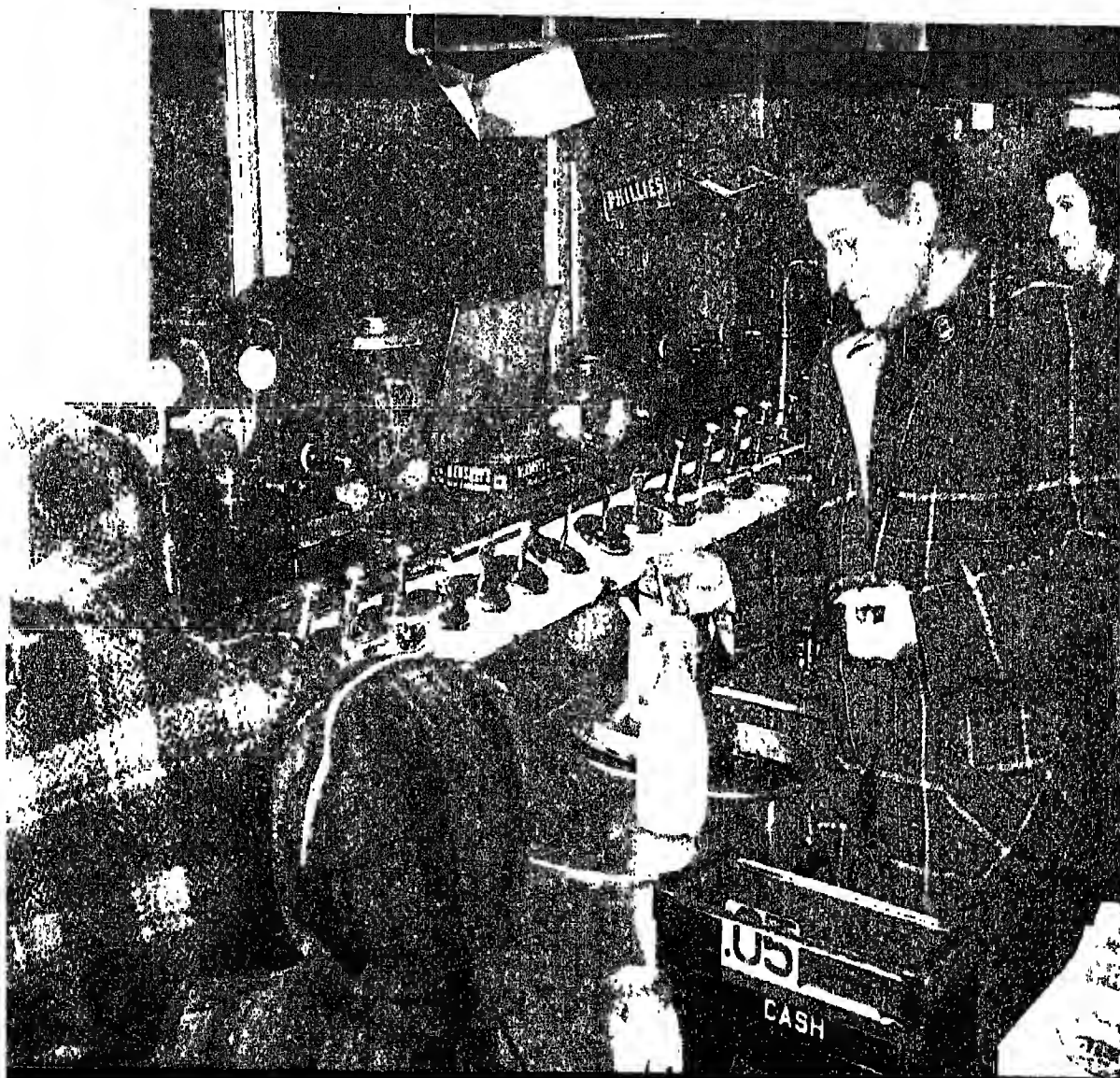
In rural communities leadership can come from the county health officer. The first rural county to appoint a full-time health officer was Yakima County, Washington. In 1911, when this county took the step, it had a typhoid fever rate three times as great as the rate for the whole country. But during the three years following the appointment of a full-time health officer, there were no deaths from typhoid.

Some communities now have health centers which house all the important community groups and departments carrying on health

work of any kind. Ordinarily the office is under the control of the city or county health officer, but the different groups manage their own work. The advantage of the health center is that all the groups can easily get together to exchange information and attack the health problem on a united basis. They can work out a cooperative program in which no duplication of effort and no interference exists. The first such health centers were established in the early 1900's in Pittsburgh and Philadelphia. In less than fifteen years there were over a thousand such community health centers in the United States.

In addition to the local health department, the health center usually includes the Red Cross, the visiting-nurse society, the child-

Government has gone far toward insuring a safe food supply. This inspector, taking the temperature of a milk bottle, helps keep your milk shakes "good" to drink.



welfare organization, the anti-tuberculosis society, a branch of the Associated Charities, committees dealing with crippled children and heart disease, mental and social agencies, and a maternity service.

These health centers have been found valuable for many types of communities. In large cities, centers are located in various neighborhoods. Boston, for example, has six neighborhood health centers. In a small city, one center could serve for the whole community. In rural areas, a county health center, located at the county seat, could serve the people of the entire county.

Putting It All Together

KEEPING HEALTHY seems at first just a personal matter — a matter of establishing good habits. But as we get into the subject we see that family, neighborhood, and community have a great deal to do with health. Through experience, often bitter, human beings have found that they must work together to keep their health.

The first health services the community undertook for its citizens were probably the obvious ones of waste disposal and some sort of control over contagious diseases. Then came water supply and building regulations.

Do you have good health? If you have, are you preserving it by following the rules? If your health isn't good, are you trying scientifically to regain it? You'll find interesting reading about health in Chapter XII of:

Living Your Life, edited by Crawford, Cooley, and Trillingham, published by D. C. Heath & Co. (1940), 285 Columbus Ave., Boston.

The topics "Angles and Curves" and "Witch's Brew" ought to appeal to you in the book just mentioned. There are at least a dozen others in this volume which some of your friends might like.

Today more and more people realize that the community offers the best way to handle such matters as the inspection of foods, the regulation of places where people gather, such as theaters and pools, the abatement of nuisances, and the supplying of certain kinds of services and education.

People also realize the influence that proper community planning has on health, and the community of the future promises to be one in which all houses will have sunlight and air. In a later chapter you will read about this and other aspects of community planning.

As time goes on and we see the community growing more and more important to us in this matter of health, something else grows more and more important also. As people become used to relying on the community for all kinds of services—health services and others—they are likely to forget that they themselves have certain duties as citizens. As you read in the first chapter of this book, you—you and your friends and neighbors—are the community. So when the community furnishes health services and any other services to you, don't forget that you are really supplying them to yourself. You are simply banding together with others in the community in order to do a better job than you could do for yourself alone.

Another good reference on health is:

Health for You, by Katherine B. Crisp, published by J. B. Lippincott Co., 227 S. 6th St., Philadelphia 5.

Theodore Roosevelt might have been a dependent invalid if he had not had the will to overcome his difficulties. What were Roosevelt's weaknesses? How did he overcome them? His inspiring story is found in the story *The Fighting Soul*, by William Heyliger in:

Literature and Life, Book 1, by Miles and Keck, published by Scott, Foresman & Co. (1940), 623 S. Wabash Ave., Chicago 5.

If you are interested in science, you will thrill at the victories it has won over the world's most deadly diseases. In reading the story of these victories the careful reader will discover the characteristics a successful scientist must have. Read *The Death Fighter* by Paul De Kruif in:

Broadening Horizons, by Neville and Payne, Jr., published by Rand McNally & Co. (1942), 536 S. Clark St., Chicago 5.

Perhaps some of you have seen the movie about Madame Curie. An interesting chapter from the book by Madame Curie's daughter, from which the movie was made, will be enjoyed by most scientifically-minded students. It is *The Discovery of Radium*, by Eve Curie, and it can be found in:

Romance, edited by Briggs, Herzberg, Jackson, and Bolenius, published by Houghton Mifflin Co. (1940), 2 Park St., Boston 7.

Are you superstitious? Do you know people who have this "weak spot" in their make-up? At any rate, you'll like *The Weak Spot*, by George Kelly, which you'll find in:

American Literature, Literature in the High School, edited by Briggs, Herzberg, Jackson, and Bolenius, published by Houghton Mifflin Co. (1940), 2 Park St., Boston 7.

Is your diet well-balanced? Are you one of the twenty-five per cent whose diet is classed as good? According to an investigation made by the United States Bureau of Human Nutrition and Home Economics, one third of the families in the United States subsisted on *poor* diets, one fourth of the families had *good* diets, and the rest of the population had diets that were only *fair*. Since that survey much improvement has resulted, especially since the government began informing people about the required basic diet.

If you are interested in making some branch of health work your career, you should like and take courses in science. Certain courses in mathematics are also necessary for many of the health occupations. There are additional subjects which are advisable for you to take in high school, but these subjects depend upon the specific vocation in health work which you are planning to enter. See your counselor about your plans so that later you will not be delayed because you failed to take some of the required courses.

The eleven leading health occupations, according to the number of people working in them, are nursing, medicine, pharmacy, dentistry, optometry, X-ray technology, chiropody, medical technology, dietetics, dental hygiene, and occupational therapy. Do you know what people in those occupations do? The complete list of health occupations is a long one, and it will continue to grow because the need and the desire for better health are a vital concern for people in this present era.



There is a host of books and pamphlets for those who are interested in making some branch of health work their occupation. Good films are available, too, but they are in

demand, so your committee should write early. For those who are interested in many activities, but are not particularly "set" on health work, there are exciting books about the adventures of real people doing health work in different parts of the world.

First of all, you should have available the government publications that are free. If your committee is doing a good job, it will have secured these, either through a librarian or by writing direct to the Superintendent of Documents, Washington, D. C.

Starting off with the doctors, read what an ex-president of the American Medical As-



sociation has to say about the field and practice of medicine. He says you won't ever be very rich, but you won't be very poor, either, if you become a doctor. Wherever you go in the United States you will find doctors and their families living in comfortable circumstances, having definite advantages, sending their children to college, and living useful lives. The author lists "unquestionable character" as the most essential quality of a good physician. Read the pages devoted to the medical profession in the following book:

Careers for Men, by Edward L. Bernays, published by Garden City Publishing Co., Garden City, New York.

Then there is

Baby Doctor, by Isaac A. Abt, published by McGraw-Hill Book Co., 330 W. 42nd St., New York City 18.

This book is of interest to those who intend to be specialists in what is called *pediatrics*. It's a growing field for both men and women doctors. Dr. Abt wrote this book as if he were having a quiet chat with you. You'll get some information on the wonderful work being done in our leading children's hospitals.

A good picture of the whole field of opportunities in medical occupations for both boys and girls is given in these two books:

Medical Occupations for Girls, by Lee M. Klinefelter, published by E. P. Dutton & Co., 300 Fourth Ave., New York City 10.

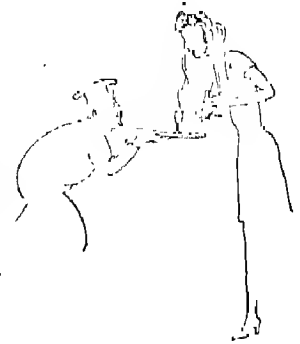
Medical Occupations Available for Boys When They Grow Up, by Lee M. Klinefelter, published by E. P. Dutton & Co., 300 Fourth Ave., New York City 10.

Another good book about medicine is:

Do You Want to Become a Doctor? by Morris Fishbein, M. D., published by F. A. Stokes Co., 521 Fifth Ave., New York City.

Girls who are considering becoming doctors will want to know about Elizabeth Blackwell, the first woman physician in America. Today, girls who study medicine don't have the troubles she did, but her courage should give modern girls the strength to face the many problems which will come their way.

There are over 400,000 white-capped registered nurses in the United States. Do you want to specialize? Have you chosen your school? Do you know the advantage of getting a college degree along with your nursing diploma? You should be finding out right now what studies to take while in high school. The appendix of the book listed below tells you where to write for lists of accredited nursing schools.



Do You Want To Be a Nurse?, by Dorothy Sunderland, published by Doubleday, Doran & Co., Garden City, New York.

For free information write to:

Nursing Information Bureau of the American Nurses' Association, 1790 Broadway, New York City.

Other books about nursing which you can get from the library are the following:

Short Life of Florence Nightingale, by Rosalind Nash, published by Macmillan Co., 60 Fifth Ave., New York City 11.

Short History of Nursing, by Dock and Stewart, published by G. P. Putnam's Sons, 2 W. 45th St., New York City 19.

Your Career in Nursing, by Cecilia L. Schulz, published by McGraw-Hill Book Co., 330 W. 42nd St., New York City 18.

Windows on Henry Street, by Lillian D. Wald, published by Little, Brown & Co., 34 Beacon St., Boston 6.

Nurses at Work, edited by Alice V. Keliher, published by Harper & Bros., 49 E. 33rd St., New York City 16.

I Served on Bataan, by Juanita Redmond, published by J. B. Lippincott Co., 227 S. 6th St., Philadelphia 5.



There are also career books that have been disguised as fiction. You may enjoy many of them, particularly those in which the authors have gone to some trouble to be accurate about details. You might look up the following series in the library:

Penny Marsh Series, by Dorothy Deming, R.N., published by Dodd, Mead & Co., 432 Fourth Ave., New York City 16.

Sue Barton Series, by Helen D. Boylston, published by Little, Brown & Co., 34 Beacon St., Boston 6.

Wagon to the Star, Star Light—Star Bright, Her Star in Sight, and Mory Carstens, M.D., all by Mildred F. Meese, published by Bobbs-Merrill Company, 724 N. Meridian St., Indianapolis 7.

Another fictional type book deals with the adventures of a teen-age girl who helps her Uncle Doctor run his cat and dog hospital. It is called:

Pattern for Penelope, by Mary W. Thompson, published by Longmans, Green & Co., 55 Fifth Ave., New York City 3.

As this chapter pointed out, safe milk is a health essential in any community. Producing safe milk is a big industry. In fact, milk furnishes about one fourth of America's total farm income. The dairy farmer must be both a worker and a businessman. Women are not out of the picture, either, for over 4000 dairy farms are owned and operated by women. Here is a publication that may interest you:

Success in Dairying No. 53 (Vocational Information Series), published by Morgan-Dillon & Co., 6433 Ravenswood Ave., Chicago.

Running a dairy farm is not the only work connected with the production and processing of milk. Thousands of trained persons are necessary. If you've lived on a farm, or if you're interested in farm activities and yet like to keep moving around, you might be interested in becoming a dairy inspector. Thousands of farms have to be examined yearly. Cows must be tested for tuberculosis and other diseases. Milk depots, butter and cheese plants, ice-cream factories, pasteurization plants, and even trucks must be inspected.

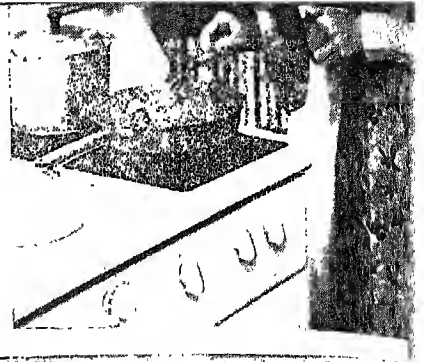
Every city has a force of food, meat, and dairy inspectors. One Midwestern city, for example, has about thirty. The Board of Health in any village or city can give information about that type of work. The Chicago Board of Health publishes an annual report that gives good information.

Experts in the federal government study cattle diseases for the benefit of dairies and meat packers. Credit for the good condition of farmers' herds should go to the veterinarians of our federal, state, and local governments. About 11,000 veterinarians are kept busy in our country, about a third of them in government jobs. For information, write:

Bureau of Animal Husbandry, U. S. Department of Agriculture, Washington, D. C.

This same bureau can also give information on meat inspection as a vocation. No college courses are required for this job, but the government says in its bulletin: "The meat inspector must have lived for six years on a farm producing livestock, or be able to show experience in handling livestock." These inspectors are the men in the packing houses who inspect meat and stamp the pieces with a purple government stamp.





Accident prevention plays its share in the maintaining of good health. You know the old saying, "An ounce of prevention —." The girl in Picture 2 is taking no chances with hot fat. The rest of the pictures on the page do not show the use of such good judgment. Picture 1 shows the careless use of gasoline as a cleaning fluid. Pictures 3 and 5 help to explain why deaths by accidental falls outnumbered those by motor vehicles during the war years. (Why do people place small rugs at the foot of stairs, anyway?) Everyone knows that only the properly trained should attempt to repair electric appliances but——(Picture 4).



One of the fast-growing occupations that has a health side is the beauty business. Interest in personal appearance attracts many girls to this occupation, and they enjoy expressing their interest in improving the appearance of others. Girls must have ability and training to pass state licensing examinations. Your Library Committee should be able to locate all the reading material you desire on this popular vocation.

For a girl who is interested in the scientific field and is willing to compete with men at their own game, Chapter XXX of the following book is recommended:

Vocations for Girls, by Lingenfelter and Kitson, published by Harcourt, Brace & Co., 383 Madison Ave., New York City 17.

Here's a well-written book that should correct many old-fogey ideas about dietitians:

Your Career As a Food Specialist, by Smedley and Ginn, published by E. P. Dutton & Co., 300 Fourth Ave., New York City 10.

Dietitians aren't social washouts who hang around kitchens, or glorified cooks in white uniforms, either. The food specialists of today are on broadcasting programs, and many of them write for leading magazines. Some manage food-units for airlines, railroads, hotels, restaurants, and hospitals. Large manufacturing concerns sometimes employ them. Advertising agencies want home economists to supervise test kitchens, to make investigations. Some expert jobs require college work, but others do not.

Whether they think they like homemaking or not, most girls find some of its phases interesting. A book that many girls enjoy, written in informal, conversational style which reads like fiction, is:

Careers in Home Economics, by Florence La Ganke Harris, published by Little, Brown & Co., 34 Beacon St., Boston 6.

This book will make you want to capitalize on your flair for style in clothes, for planning

an economical meal, or redoing your bedroom furniture—whatever knack you have had since you were a little girl. It will probably make the "home-ec" department the most exciting part of school for you. This is just one of a whole interesting series that is well worth owning. You might also like *The Story of Textiles* in this series.



Some Reading Just For Pleasure

HERE ARE SOME BOOKS you'll enjoy, whether or not you want to work in any business connected with health.

Madame Curie, by Eve Curie, published by Garden City Publishing Co., Garden City, New York.

An intimate story of the famous co-discoverer of radium, told by her daughter. Madame Curie was a Polish girl who left home, went to Paris to study, and stayed there the rest of her life. She had the needed zeal, intensity of purpose, and earnestness to accomplish great things.

Forty Years for Labrador, by Sir Wilfred T. Grenfell, published by Houghton Mifflin Co., 2 Park St., Boston 7.

Dr. Grenfell, the British medical missionary, left his comfortable home and went into the outposts of civilization, where he established hospitals, clinics, and missions.

Walter Reed, Doctor in Uniform, by Laura N. Wood, published by Julian Messner, Inc., 8 W. 40th St., New York City 18.

The story of a great American who set out to solve the yellow fever problem. The chapters on the experiments with mosquitoes are particularly good reading.

American Doctor's Odyssey, by Victor G. Heiser, published by Grosset & Dunlap, 1107 Broadway, New York City 10.

In the chapter you just read is a quotation from Dr. Heiser's book. The incident mentioned took place in the Philippines, but this doctor worked in many other countries, too. A subtitle of the book is "Adventures in Forty-Five Countries." An excellent biography with many exciting experiences in one man's fight against plagues.

Microbe Hunters, by Paul De Kruif, published by Harcourt, Brace & Co., 383 Madison Ave., New York City 17.

The stories of Pasteur, Reed, Bruce, Koch, and other scientists who hunted the causes of diseases that have been a scourge to man. There are twelve brief biographies in this entertaining book. You'll like it!

FOR STUDY AND DISCUSSION:

1. In what ways has this chapter broadened your views on keeping healthy?

2. Discuss these statements:

Everyone needs good health to do his best work and to have fun and enjoy life.

It is really smart to keep healthy.

Health conditions in your community depend on you and all your neighbors and fellow citizens.

The history of our country shows that American communities have done a good health job in many ways.

Good water isn't found everywhere.

Bad housing means bad health.

The most important health resources of a community are its doctors, nurses, and hospital facilities.

Better health is made possible through education.

3. Explain the meaning of each of the pictures on pages 66 and 67. What title can you suggest that will be appropriate to this whole series of pictures?

4. How is the water supply of your community obtained? How do you know that it is safe?

5. How are garbage and sewage disposed of in your community?

6. What precautions are taken in your community to keep food safe and clean?

7. Why is it necessary for retail food stores, meat shops, restaurants, barber shops, and beauty shops to have licenses in order to do business?

8. How may good housing be obtained in a community?

9. What health precautions are taken in close quarters and public places, such as busses, trains, swimming pools, and theaters?

10. Name pests and nuisances that menace health. Briefly explain how each one is a hazard.

11. How is the spread of contagious diseases prevented?

12. What do you think of Jeff's adventure in the medicine "racket" as told on page 89? Can people be taken in by such methods today? Explain.

13. What superstitions do you have about health? Do you know of any that are similar to the ones given in the second column on page 89?

14. What is your opinion of the various ads about the miraculous powers of certain drugs which you hear mentioned over the radio or read about in the newspapers and magazines?

15. How would you rate your health? What health rules do you observe? What illnesses have you had? What diseases have you been vaccinated against or had "shots" for?

16. In your outside reading, what people did you find who had made great contributions to health work in the world?

17. Give a brief summary of the main points in the chapter. For help in doing this, refer to the section "Putting It All Together" on page 94.

MORE THINGS TO DO:

1. Here is a topic to debate: Vaccination against smallpox should be compulsory for every person.
Can you think of some other good topics to argue pro and con? You will find some suggestions in the last paragraph, column two, page 86.
2. Using the nine items listed on page 66, complete the following chart and rate your community on the way in which it takes care of each of these items. (Remember that you'll need facts to be able to do this.)

	Excellent	Good	Fair	Poor
1. Water Supply				
2. Garbage and Sewage Disposal				
3. Food Supply				
(Use all nine items on page 66.)				

Compare your ratings with those of other members of the class, and be ready to defend them with the facts which you have collected.

What suggestions have you to offer for improvement in the items you have rated "poor" or "fair"?

3. Consult one or two life-insurance salesmen and find out what kinds of policies are available for accident and health insurance. In reporting your findings to the class, discuss each policy separately, explaining its benefits and costs.
4. Look at the picture on page 91 and tell how the provisions for health in your community are different from those shown.
5. List all of the health agencies in your community, then divide the class into small groups and have each group visit one of these agencies. Each group should make a report on its visit. Reports ought to include such information as an explanation of the agency's work, its benefits to the community, and the methods used to finance the agency.
6. Each member of the class might make as complete a list as possible of the different health occupations, and then a committee might compile the lists to see how many have been named.
7. Appoint a committee to arrange with representative people in health occupations to give talks to the class about their work.
8. Our original colonies considered health protection to be a local matter and did not give this to our federal government as a job. Our states have handed broad powers to deal with health conditions to communities. Should communities have more or less power? Should more power be given our federal or state governments to handle health matters? Why not do some research on this problem of the control of health matters, and then have a debate on the main question suggested here?
9. The public health engineer is important. He is the man who is responsible for designing, constructing, and often for operating such things as water purification systems, sewage disposal systems, and the like. Investigate and report other types of work which he develops and supervises.

10. Complete this chart by indicating how each item brings about better health through education:

Health textbooks in the schools	Teach health habits, give instruction about first aid, diet, bacteria, disease.
Physical education	
Social studies	
City health department	
Motion pictures	
Radio	
Periodicals	
Insurance companies	
Science	
Organizations such as American Red Cross, Rockefeller Foundation	

COMMITTEE WORK:

Perhaps the subcommittee on Health filed worth-while materials which couldn't be displayed advantageously on the bulletin board. If so, they should present this material to the class.

Take time to hear reports from the different committees. If the Moving Picture Committee did a good job this time, don't hesitate to tell them about it. Remember, words of praise are greatly appreciated. You've found that out, haven't you?

How many different phases of health does the bulletin-board display show?

CIVICS IN OTHER SUBJECTS:

1. There is plenty of interesting material for English themes, oral talks, dramatics, and debates in this chapter. Why not make use of some of it?

Why not dramatize a scene or two about the discovery of radium? Other equally interesting incidents in the lives of Pasteur, Koch, Grenfell, and other noted scientists offer material of great dramatic interest.

2. Would you like to correlate some of this health material with your math? Try reading a water meter, figuring some water bills, estimating the cost of health and accident insurance, and charting the cost of absenteeism in factories due to sickness.
3. For art class you might collect health posters which are published by different trade firms and health agencies or make a poster which will portray a health message.
4. If you are taking another social-studies course, you might make a report to the class about the relation of the work of health scientists to the advancement of the human race.

Looking Ahead to the Next Chapter: Have you ever stopped to consider how much time and money a community spends in maintaining safety? What are the things done in your community to maintain safety? Do the things done in maintaining safety vary in communities that are unlike, say an urban and a rural community? For a start think of a city police department, levees along a river, and gates at railroad crossings. What other examples can you give? Explain these differences.

What are some safety measures taken by large industries? Safety guards on machines, good lighting, and insistence that employees wear proper clothing are a few. You should be able to suggest several others. Why do large industries spend so much time and money on safety measures?

Look over the list of items on page 105 under the heading "You will discover that—." When you finish the chapter refer to these items again; by that time they should have become a part of your thinking.

Scan the beginning paragraphs. Can you find the aim of Chapter 4? Notice that our authors have narrowed the discussion to two great safety measures—the preventing of fire and crime. What are some of the topics that you would expect to read about in such a discussion? You probably think at once of fire departments, police departments, and the F. B. I. What are others?

Turn the pages, look at the pictures, and read their legends. Why are the pictures and legends interesting?

Committee Work: The Corresponding Committee might secure pamphlets from insurance companies and large industries which tell what these organizations do to maintain safety. From these same companies the Committee might also obtain statistics concerning losses of life and property.

The Bulletin Board Committee will have a chance to shine during the study of Chapter 4, since there are so many ways of making people safety conscious.

The Moving Picture Committee should be able to locate films that correlate with this topic.

The Library Committee will find at the end of Chapter 4 many suggestions for references that they might collect. The Committee will probably be able to secure additional references on the subject of safety.

Are there other committees that you think would be helpful during the study of this chapter? How about an Art Committee to make posters?

Reading: Read the chapter quickly for the general theme and then reread for details. When you have finished, you may work on any one of the activities suggested in the chapter, or you may do some of the outside readings that were furnished by the Library Committee or that you have located.



4.

PEOPLE BANDED together in the first communities chiefly to protect themselves against outside enemies. The primitive tribe was a group in which a person felt far more secure than he could if he lived alone. In medieval times, the manor existed for the purpose of group protection, and the peasant depended on the walls of the lord's castle and the courage of the knights to defend him against outsiders. Protection was decidedly a community affair.

But even in those early communities people found there were dangers whenever individuals lived together. A man in a tribe had more protection against wild animals and enemies than a lone hunter had; but a tribesman lived in some danger from others in the group itself. His envious neighbors, right in the same tribe, might wish to steal his property. Violent individuals in the com-

You will discover that—

1. The need for safety probably brought people together in the first communities.
2. In even the simplest communities people coöperate to protect themselves from marauders and from perils such as fire.
3. The modern community has to consider traffic control as a part of its safety work.
4. Modern inventions have made it necessary and possible for communities to pool their safety work to combat crime.
5. In nearly every community the safety work done by the community government is only a part of the total effort.
6. Private organizations and individuals are extremely important in making our lives and property safe.

We study safety from different viewpoints because modern life is full of dangers.

Maintaining Safety

munity might attack him or kill a member of his family. From the earliest times, then, people in communities have had to set up rules and find ways to enforce them to protect themselves against neighbors who would not live in peace.

This problem of protection has been met by using force, and this force is known as "police power." Organizations that exercise this power are called police departments. Police departments exist to help the people of a community meet their need for safety against lawless and violent members of their own groups.

Besides danger from criminals, other perils face people, whether they live by themselves or in large groups. One of these is fire. The danger of fire is greater when people live together in communities than when they live apart, for a man in a community may have

his property endangered by the carelessness of others. And so people in communities have paid particular attention to preventing fires and to fighting them when they do occur.

Some of the other perils are what the lawyers call "acts of God," because man does not cause them and can do little to prevent them. Men have learned a few ways to protect themselves and their property against such "acts of God" as floods, tornadoes, tidal waves, and earthquakes. For example, communities in a whole region can sometimes coöperate to control floods or to lessen their damage by building great levees. Men can build "cyclone cellars" for protection against tornadoes. Big cities or governments can build strong sea-walls that will reduce the danger of damage by huge sea waves. Kinds of buildings can be built that are safer than others in earthquakes.



"That was a mischievous west wind we had last night, wasn't it?"

The cartoonist earns his pay by giving life a humorous twist. "Mischievous" is rather understating the effects of the "act of God" pictured here.

But for the most part, people can't do much about great natural forces of destruction.

In this chapter you will read how people in communities organize to meet the two great hazards they can prevent as well as fight—the hazards of crime and fire.

Catching The Criminal

OVER A HUNDRED years ago, the watchmen in a big city were given these instructions by the head constable:

"Treat as suspicious characters all ye see walking abroad in the night after ten of the clock. Nay, they might e'en be desperadoes, and if they refuse to satisfy ye of their business and of their motives, secure them until the morrow, when they will answer to the justice."

At that time this was a new idea to some people. City residents had little confidence in watchmen as preventers of crime. Back in the Middle Ages watchmen were hired to warn property owners of fire. Sometimes they also warned their employers of rioting,

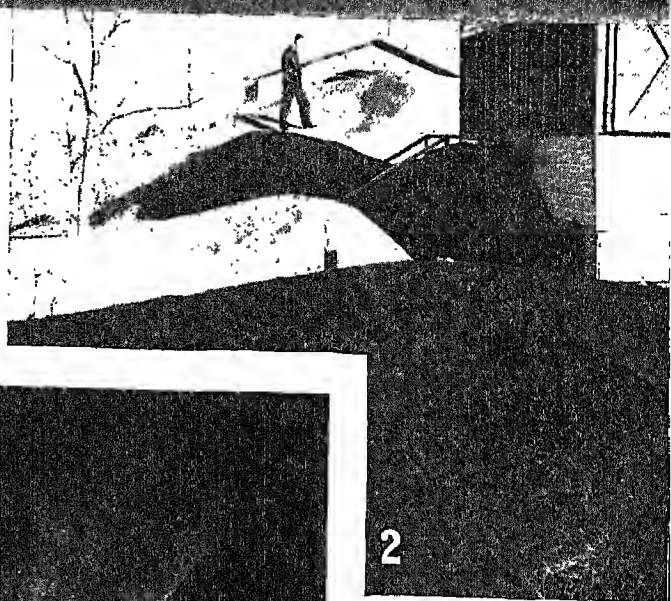
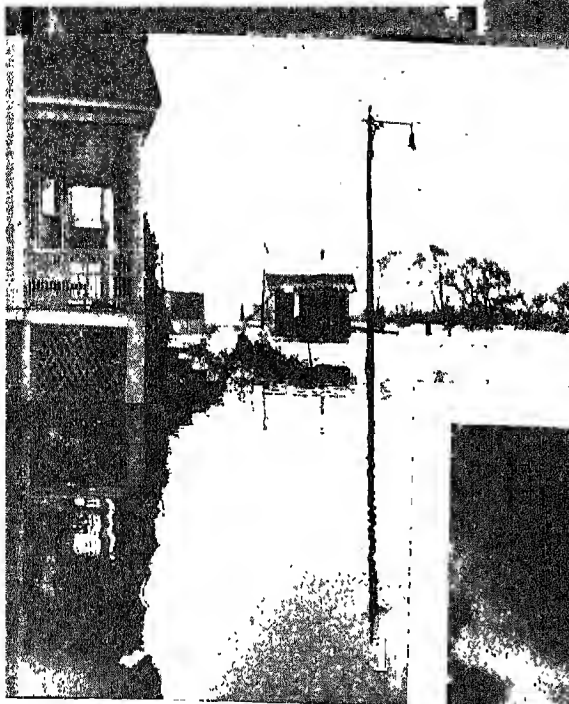
but more often they took to their heels when trouble brewed. Most cities didn't bother with having any watchmen during the day. Property owners were up and around during the day and could take care of themselves and their property. As for keeping law and order, most cities had companies of soldiers around, whose officers could always be asked to restore order.

Out of this idea of the watchmen, paid by property owners to stay awake and guard their buildings and goods, came the idea of the modern police force. But the modern policeman did not suddenly appear. The police force, as we know it today, grew up slowly, partly because people did not know what they wanted and partly because they could not agree on what a police force should do.

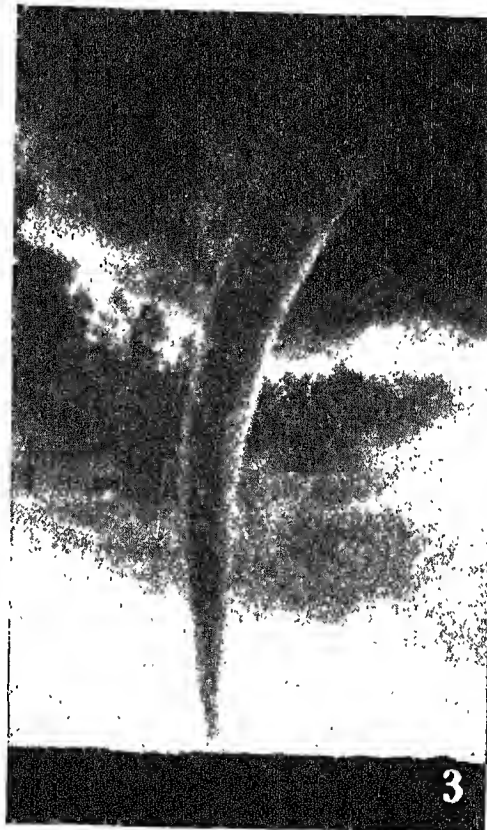
It is a little hard for us today to realize that in England and the United States, many years ago, a lot of people did not want a police force. Of course the criminals, and there were many of them, didn't want police around; but many honest men were also opposed to the idea. In the past, they said, the policeman had often become just another kind of armed soldier who collected taxes and pushed the people around.

In America, during colonial times, citizens took turns at police work. This was called "watch and ward"—watch was the night work and ward was the day work. But, as time went on, it was natural for citizens who wanted their sleep to band together and hire watchmen to relieve them of night duties and to make the rounds of the town for them. Finally men were also hired for day work.

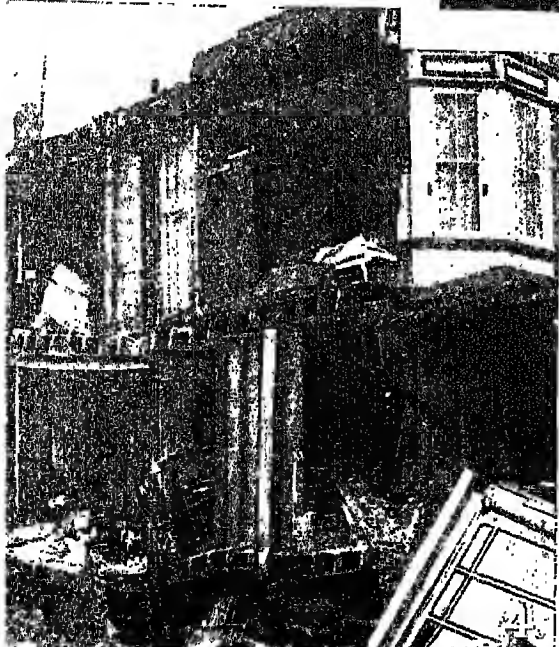
The history of police systems in the United States is interesting, but it is long and sometimes confusing because so many different conditions were found and so many different plans were tried. Some places had different forces for night and day work, each with its own chief. Some communities elected their police, just as they elected the officials responsible for managing them—the constables and



Nature can be cruel, dealing bitter ruin with a giant hand, tormenting a world of men whose careful skills and knowledge are as nothing against her outbursts of violence. These dangers, against which we can neither buy nor invent protection, we call "acts of God."



Sometimes there is the misery of rain for days and nights unending, bringing the sodden despair of flood (Picture 1). There are winds that wail crazily, lash the earth, turn the world to grit, and subside, leaving areas blighted under a blanket of sand and dirt (Picture 2). There is the black, sucking funnel of a tornado, twisting trees from the ground, spinning houses for miles in the air, destroying everything in its path (Picture 3). There are earthquakes that bedevil the earth as a cat shakes a mouse, reducing whole cities to a shambles of half-houses and debris (Picture 4). Coastal regions fear the violence of "giant combers" — great waves raised to icy mountains of destruction (Picture 5).



sheriffs. But policemen who were good at getting votes were often not so good at getting lawbreakers. In some places the police did nothing to stop riots or to interfere with gangs of criminals.

Naturally the citizens of most communities wanted peace and order; they wanted their lives and property to be safe. Almost everyone came to see that some sort of police force was necessary; but there were many different ideas about how such a force should be run. Several ways were tried, such as having the police under the control of the city council, perhaps composed of many members, or under police boards of three or four members. Many cities failed to provide good police protection, and so some of our states took over a part of the business of policing. That didn't work very well in some states, and the local communities again took the responsibility for the police job.

The point about all this is that all sorts of plans were tried—a rather American way to do things. Communities experimented with different schemes to fit conditions at the time. Perhaps it is still too early to make up our minds as to the best possible way to run a community police force, but a great many of our cities and towns have agreed on certain definite things.

These communities have decided that it is a good plan to have the police under the control of a single man, a police commissioner, and to hold him responsible for everything in connection with police work. If the commissioner is held responsible, he will be more likely to see to it that good men are hired as policemen. That is one reason why

many communities hold written examinations for police jobs. These communities want men not only with strong and healthy bodies, but also with good character and quick minds. In fact, the men selected as police in some cities are so far ahead of those of the last century that many young men take special courses in college in order to fit themselves for police work as a career.

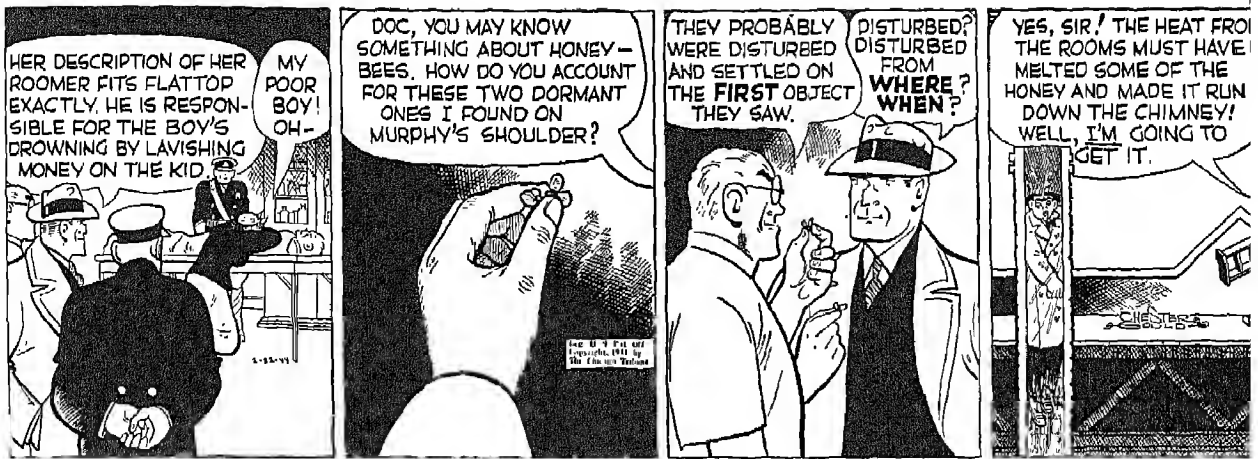
Thief-Catching— Old And New

FOR MANY YEARS there were two standard ways to catch a criminal. One was to round up all "suspicious characters" in the district and torture them until someone confessed to the crime. Even if the wrong man admitted the crime to escape the pain of torture, the public was usually satisfied, for someone was punished. The other way was to rely on informers, or "stool-pigeons" as the police called them. The theory back of that was that every criminal bragged about his exploits to someone.

Here and there were men who had some genius in the business of catching criminals. Stories about their deeds prompted authors to invent characters that were great detectives. One of the first authors to do this was Edgar Allan Poe. In his stories *The Murders in the Rue Morgue*, *The Purloined Letter*, and *The Mystery of Marie Roget*, he introduced one of the first great detectives of fiction, Monsieur Dupin. Later came Arthur Conan Doyle with his Sherlock Holmes, perhaps the most famous of all nonexistent detectives. A good sample of the sort of thing that Sherlock Holmes did so well is to be

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■ If you've located that movie projector by now, you should really urge a committee member to send for "Know Your Money," an exciting film produced and acted by the U. S. Secret Service. In this you'll see the activities of professional counterfeiters, who are a particularly big headache to the U. S. Treasury. And you'll learn how to spot fake currency. Find out if counterfeiting has ever flourished in your community. If so, get the details.



This hawk-nosed sleuth of the comic pages needs no introduction. Dick Tracy, today's Sherlock, uses the best of modern police methods, and always "gets his man."

found in Conan Doyle's story *A Study in Scarlet*. Holmes is speaking:

"I'll tell you one thing which may help you in the case," he continued, turning to the two detectives. "There has been murder done and the murderer was a man. He was more than six feet high, was in the prime of life, had small feet for his height, wore coarse, square-toed boots, and smoked a Trichinopoly cigar. He came here with his victim in a four-wheeled cab, which was drawn by a horse with three old shoes and one new one on his off fore-leg. In all probability the murderer had a florid face, and the fingernails of his right hand were remarkably long. These are only a few indications, but they may assist you."

Lestrade and Gregson glanced at each other with an incredulous smile. . . .

"You amaze me, Holmes," said I. "Surely you are not as sure as you pretend to be of all those particulars which you gave."

"There's no room for a mistake," he answered. "The very first thing which I observed on arriving there was that a cab had made two ruts with its wheels close to the curb. Now, up to last night we have had no rain for a week, so that those wheels which left such a deep impression must have been there during the night. There were the marks of the horse's hoofs, too, the outline of one of which was far more clearly cut than that of the other three, showing that there was a new shoe. Since the cab was there after the rain began, and was not there at any time during the morning—I have Gregson's word for that—it follows that it must have been there during the night, and therefore that it brought those two individuals to the house."

"That seems simple enough," said I, "but how about the man's height?"

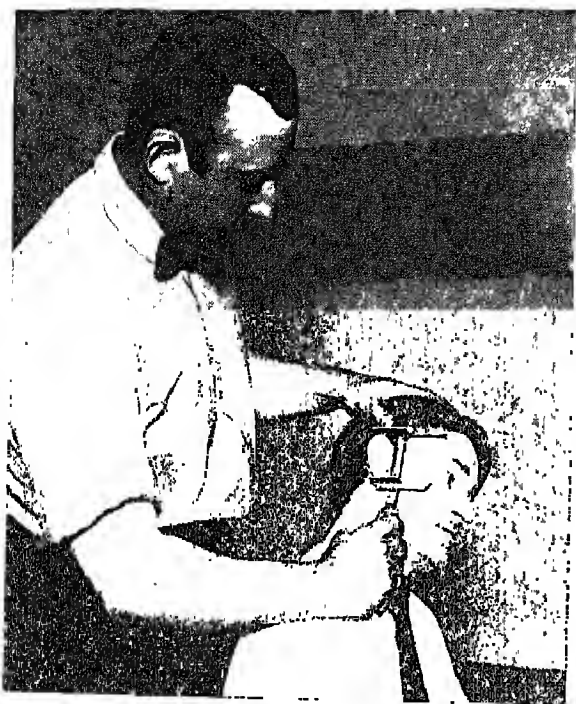
"Why, the height of a man, in nine cases out of ten, can be told from the length of his stride. It is a simple calculation enough, though there is no use my boring you with figures. I had this fellow's stride both on the clay outside and on the dust within. Then I had a way of checking my calculations. When a man writes on a wall, his instinct leads him to write above the level of his own eyes. Now that writing was just over six feet from the ground. It was child's play."

"And his age?" I asked.

"Well, if a man can stride four and a half feet without the smallest effort, he can't quite be in the sere and yellow. That was the breadth of a puddle on the garden walk which he evidently walked across. There is no mystery about it. I am simply applying to ordinary life a few of these precepts of observation and deduction which I advocate. Is there anything else that puzzles you?"

"The fingernails and the Trichinopoly," I suggested.

"The writing on the wall was done with a man's forefinger dipped in blood. My glass allowed me to observe that the plaster was slightly scratched in doing it, which would not have been the case if the man's nails had been trimmed. I gathered up some scattered ash from the floor. It was dark in color and flaky—such an ash is only made by a Trichinopoly. I have made a special study of cigar ashes—in fact, I flatter myself that I can distinguish at a glance the ash of any known brand either of cigar or of tobacco. It is just in such details that the skilled detective differs from the Gregson and Lestrade type."



No, he isn't getting a shave and a manicure. The man is being measured according to the Bertillon system for the police records. This early method, not entirely reliable, was used for identifying people until replaced by fingerprinting, an accurate and more simple system.

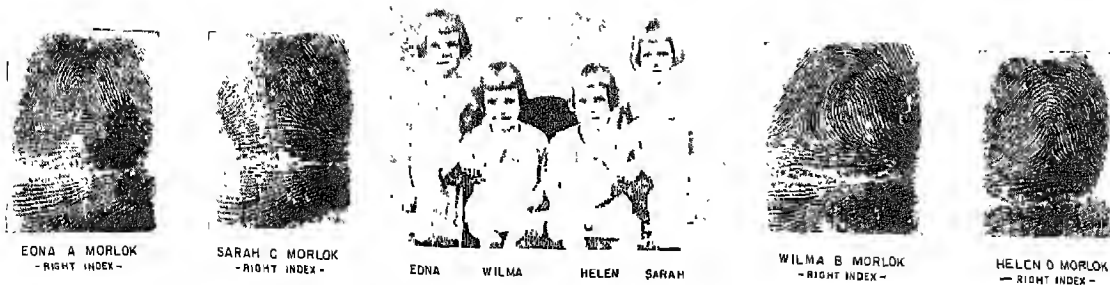


After Sherlock Holmes came a host of other detectives—mostly in fiction; but there were some flesh-and-blood, real-life detectives who were making scientific progress in the job of catching criminals. Science gradually began to catch up with the imagination of authors.

One of the first improvements came in identifying people. One scheme was the Bertillon system. It consisted of taking many measurements on a person, such as the length of fingers, nose, ears, and so on. It also included information about color of eyes, hair, and skin. The papers for every criminal were very bulky and took up a lot of space.

The fingerprint system which took the place of the Bertillon system came into general use in the United States in the early 1900's. It is now the chief method used to identify people. This system is based on the proved fact that no two persons have exactly the same pattern or design of loops and lines on the skin that covers the finger tips. Even when some progressive police officers were convinced that fingerprinting was a sure means of identifying criminals, many judges and juries were not. Many people were skeptical. It took several cases like the following one of William West to convince everyone that the old Bertillon system could not always be relied upon and that the fingerprint system must be adopted.

William West, a criminal, was sent to the United States Penitentiary at Leavenworth, Kansas, to serve a sentence. It was 1903, and the Bertillon system of measurement was still the accepted means by which a prisoner was identified and put on record. West was taken to the record clerk's office to be measured and photographed for the penitentiary files. The record clerk was sure that West had already served a term in the penitentiary, but the prisoner denied having been "sent up" before. The clerk, who had a good memory, measured West carefully, and then took these



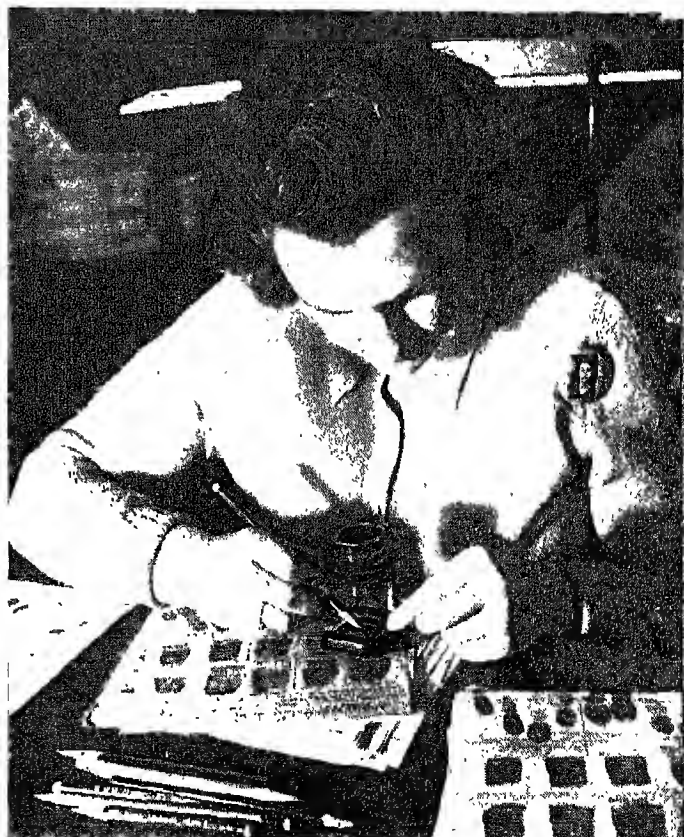
Nature gave everyone a name tag when it made patterns across our finger tips. Even quadruplets, alike as four peas, have dissimilar prints, as you can see from the enlargements.

Bertillon measurements to check with his files. It took but a few minutes to find the card he sought—a card marked William West, bearing almost the same measurement record he had just made of the new prisoner. The new prisoner, however, continued to deny that he had been in prison before. The record clerk, searching the file card for a complete history, then found that the William West to whom the card record belonged had been a prisoner in Leavenworth since 1901, and was still there serving out a life sentence for murder. The two William Wests, despite the same name and almost identical physical measurements, were not even proved to be related. The Bertillon measurements, far from identifying these two men, had actually made them appear to be one and the same man. Fingerprints of the two prisoners showed marked differences. It was through such incidents that people were finally won over to the adoption of fingerprinting as a positive method of identification.

Today most large cities have a bureau of identification in their police departments, and they keep on hand cards showing the fingerprints of thousands of people. A tremendously large clearing house for such prints is kept by the Federal Bureau of Investigation, usually called the F. B. I., in Washington. Police in any community can send fingerprints to this bureau, and in a remarkably short time the F. B. I. can tell if the prints were made by anyone whose card is on file at the Bureau.

This coöperation by a big federal department has solved one of the problems of smaller communities. For a time, criminals from big cities felt safe in going to smaller places and there committing crimes. In the old days, if the police in Rochester, Indiana, for example, had found a robber's fingerprints on a safe that had been "cracked," they might not have known where to get the prints identified. They would have had to make photo copies and send them to every big city and every state penitentiary to see if they could be identified. But now, all the Rochester police need do is send the prints to the F. B. I. in Washington, and if a known

Studying loops, whorls, and arches to classify fingerprints becomes an interesting job with the F.B.I.



criminal made them, the Rochester police will know in a few hours.

The radio has also become a useful device in tracking down criminals. Modern police systems make use of it widely to solve the problem of quick communication between headquarters and the policemen on patrol. One of the first cities to use radio in this way was Chicago. The messages for the police were given to the regular broadcasting stations at the start. Policemen who traveled about the city in squad cars kept their radios tuned to the station that agreed to handle the police calls. Right in the midst of a regular program, a gong would ring, the program would stop, and the announcer would break in:

"Attention, Car 53! Car 53! Go to the corner of Sacramento and Division streets, Sacramento and Division. A holdup going on there. Northwest corner. A holdup, northwest corner. Car 53!" Then the program would proceed.

It worked very well, except that smart burglars turned on the radio when they broke into a house and were warned in plenty of time if the squad car were sent after them by some suspicious neighbor. City police forces saw how valuable the radio could be, in spite of this defect, and installed their own short-wave radio transmitters. Now almost all the city police forces have radio cars, and many of them are equipped with "two-way" sets so that the men in the car can talk to headquarters. When short-wave sets became common, the police began sending their announcements in a sort of code, so that people who listened in wouldn't understand, and still the

police in the squad car would know exactly what was meant.

Small communities found radio rather expensive, as transmitters cost money to erect and operate. But by coöperating, small communities in the same district were able to use radio. The suburbs around Chicago, for example, have a broadcasting station of their own and call the cars by naming the suburb first. Ten or more suburbs south of San Francisco also use a single station coöperatively. Perhaps, you have listened to police calls on your radio and know how they are made and what happens.

Radio isn't the only contribution science has made to police work. You may have heard of the science of ballistics, which deals with such things as bullets. Experts who know ballistics can tell whether or not a bullet was fired from a certain gun by examining the bullet with a special type of microscope. The chemistry laboratory also comes in handy in helping the modern police solve crimes. Bloodstains can be analyzed, and the police chemist can tell if they were made by human blood or the blood of some animal. Ashes, dust, lint, and mud are full of secrets.

The photographer is often called in to take pictures that will be a permanent record. Often the enlarged photograph reveals clues that the human eye overlooked. You could go on and on with examples of how modern science is aiding the police in their job of catching and convicting criminals.

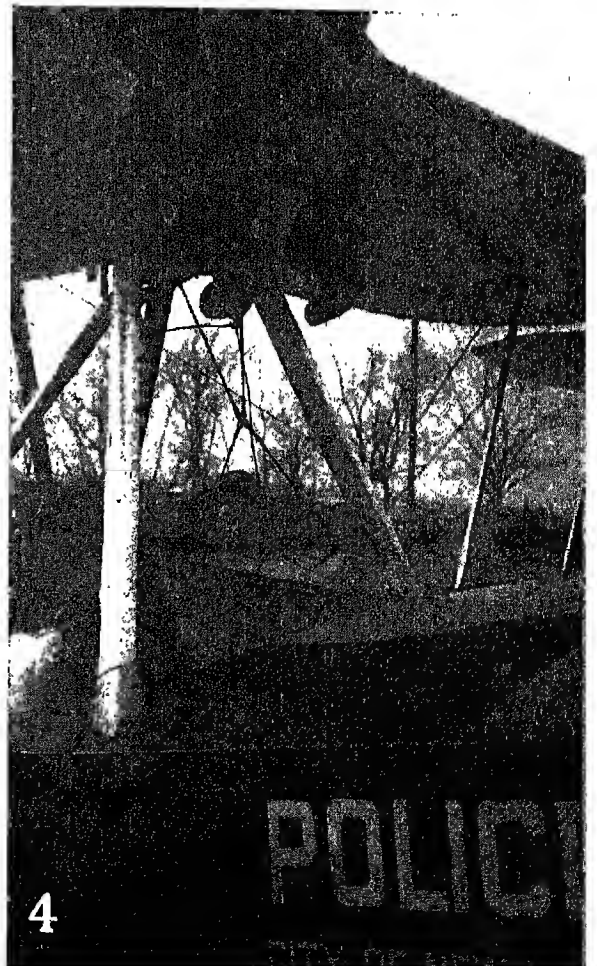
A story in the *American Mercury* tells about one of these laboratories that help police solve crimes. Part of the story says:

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■ If a bank were robbed in your community, what steps would be taken to halt or capture the robbers? Interview your local police officers for information about how they operate in emergencies. Stories on the handling of recent crimes would give some good clues to local police efficiency. Are modern methods—lie detectors, fingerprinting, chemical analyses, etc.—in use? Are you, as coming citizens, satisfied with the speed and quality of local police work? Exactly what improvements could you suggest?



There are several approaches to a cop's job. If you like horses, you would choose the mounted police force (Picture 1). If you'd rather trust your own legs, you'd prefer cutting a figure along the Picture 2 pattern. But then the motorcycle cop (Picture 3) might seem even more exciting. Before you decide, take a look at the flying cops in Picture 4.



At first nobody paid much attention to the Crime Detection Laboratory. Then the Elizabeth police picked up a man in the railroad yards and accused him of being the burglar who had for some weeks terrorized local residents. The fellow said he had just bummed his way by freight from the ore mines of Pennsylvania.

"O, yeah?" said a detective. "How is it that you got \$87 on you? Here, try on this cap." The cap had that very night been left at the scene of a burglary. It fitted the suspect.

Because he still refused to confess, headquarters appealed to the Crime Detection Laboratory. Dr. Paul Walther, microscopist, examined the prisoner's clothes. He reported that this man couldn't have been around Elizabeth for 24 hours, let alone several weeks. Neither his suit nor his shoes contained a particle of the red clay soil found in the vicinity. But they did yield willemite and franklinite, minerals abundant in the Pennsylvania ore fields. These findings backed up the prisoner's claim to innocence. As a clincher, they discovered in the cap two light hairs, none of the man's curly black hairs.

Preventing Crime Is A Police Job

THE BEST POLICE now think a big part of their job is to help prevent crime. They do not do this simply by being where crimes are likely to be committed and frightening off

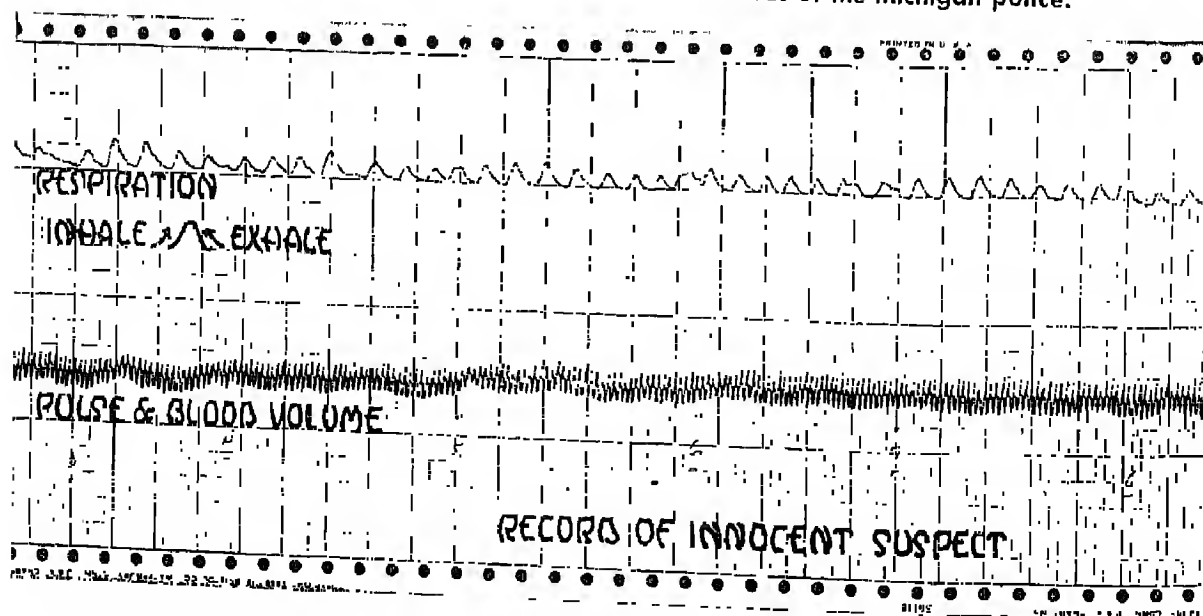
the criminals. Today's idea is to work with the young people who might some day turn to crime.

Such work brings real results, as you can see by reading about Chief O'Malley, head of the police in a midwest city. He showed that the city's worst district, known as "Hell's Half-Acre," could earn a new name—"The Neighborhood." The story is told in the magazine *The Commonwealth*:

Chief O'Malley had no money or place to start his plan. But there were two small adjoining houses in the district which a church had been using as a part-time mission. The church gladly turned over the buildings. O'Malley called a meeting of firemen and policemen, outlined his plan, and asked for volunteers to help repair the houses. To a man they responded. To get money they organized a field day, police versus fire department, and a boxing match for which Joe Louis donated his services as referee. This raised \$900.

Policemen and firemen spent weeks in off-duty hours remodeling the two houses, connecting them by a hall, building lockers, planting lawns. To take charge of the club-house, O'Malley selected a big, kindly patrolman who doesn't expect all boys and girls to be saints. For athletic coach he sent the police department drillmaster, who has a reputation as a boxer. A policewoman headed the girls' activities.

These are graphs made by a lie detector for the records of the Michigan police.



"Two or three cops," says O'Malley, "spend part or all of their time working with these kids. But they prevent more crime this way than by walking beat."

For prizes, and for helping around the clubhouse, the kids receive scrip (or credit slips) which they redeem for payment on Boy Scout uniforms, camping trips, summer vacations. Products of the club's metal, leather, and wood shops are sold by the makers for pocket money. And they add to the income by repairing bicycles, lawn mowers, and furniture.

Three afternoons a week a policewoman teaches the girls how to cook and serve meals, how to buy food wisely, and make an inexpensive dinner seem like a banquet. One hundred students, in age from 10 to 16, take this course.

For a class in mechanics the police brought in a confiscated slot machine, allowed the boys to take it to pieces. Learning something of mechanics, they also discovered that it was impossible to win very often or to end winner for the machine had been "fixed" to pay back only 10 per cent of the coins dropped into it.

Club members range in age from 8 to 20, with a handful of pre-school tots in the day nursery. There are about 100 girls, 225 boys in almost daily attendance, and another hundred who attend once or twice a week. "You can't kill the gang spirit in youngsters," O'Malley says, "but you can control and guide it."

Last fall a group of boys on a hike discovered that apples in a certain orchard were rotting on the ground. With the owner's permission 50 youngsters picked 70 bushels of windfalls and took them to a cider mill.

On Halloween, which is a police headache in any town, the club had a party, drank 55 gallons of cider, ate 66 dozen donated doughnuts, made lots of noise, had a wonderful time. And while "high-class" neighborhoods telephoned in nearly 1000 complaints of rowdiness that night, not one call came from "Hell's Half-Acre."

"That ought to prove something," the Chief says.

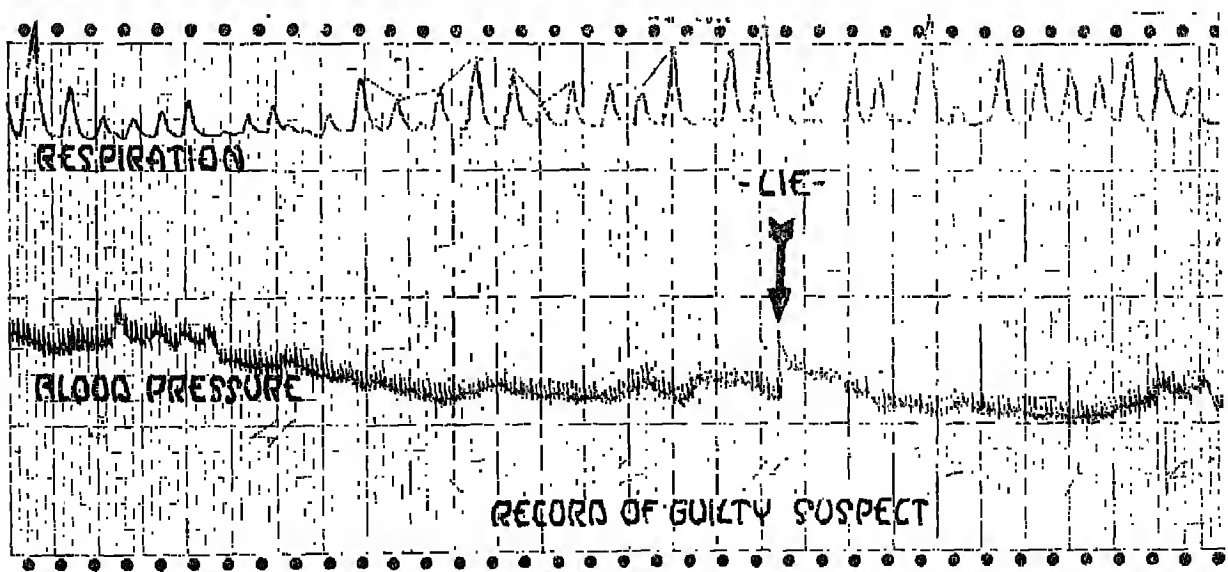
The annual cost of this project is about \$3500, an average of about \$25 for each boy and girl saved from arrest and disgrace. "Making a good boy out of a bad boy," says O'Malley, "is certainly worth \$25."

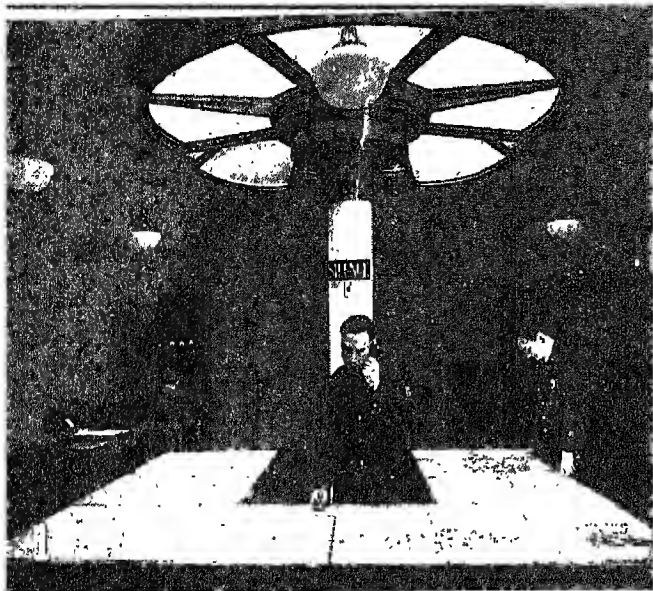
Safety And Traffic Control Are Police Jobs

A BIG PART OF THE policeman's job today has to do with traffic and safety. In the chapter on transportation, you will read about traffic as something for the whole community to think about, but there are some problems that belong particularly to the police.

The police have a bigger part in controlling traffic and promoting safety than just catching speeders and others who break various traffic laws. Just as with crime, the police are now beginning to pay attention to the prevention of accidents and traffic interruptions. A good example of this work can be

By comparing the two charts you'll see how science traps the guilty suspect.





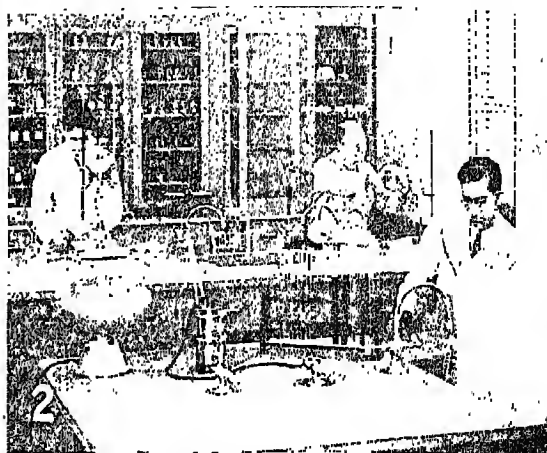
Radio brought a gift of speed to the police. In the picture above each squad car is located by a marker on the city map. As the dispatcher at the telephone gets word of a crime, the car nearest the scene is informed by the radio man (seated at far left). Swiftly, police are on the job.



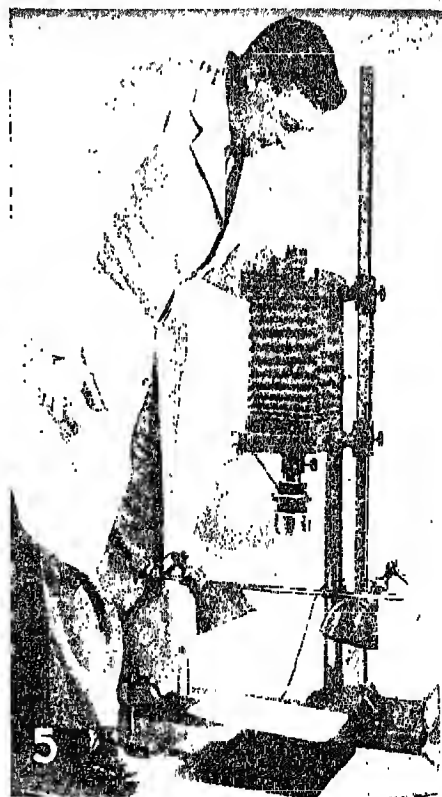
The artist above is part of the police force, too. He makes casts of unidentified dead so lifelike that identification may be made later, so real you'd hate to touch 'em.



That "flatfoot" notion of a cop is fast being erased from the American mind as new chapters of skilled efficiency are written across police blotters. Science, sometimes slow, but always sure, has been an effective weapon in the hands of men whose job is tracking down the criminal and bringing him to justice.



A policeman's uniform doesn't have to bear a star and polished buttons. Those white-coated chemists, working "behind the scenes" in fine laboratories, analyze bloodstains, lipstick marks, bits of lint or dust, and do a thousand jobs which help to catch the criminal through the skills of science.



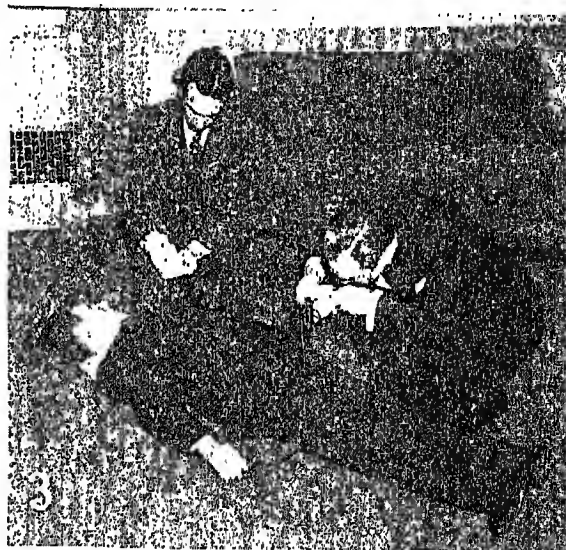
Ballistics experts (left) look for telltale clues, while the photographer above makes a record of stolen license plates.



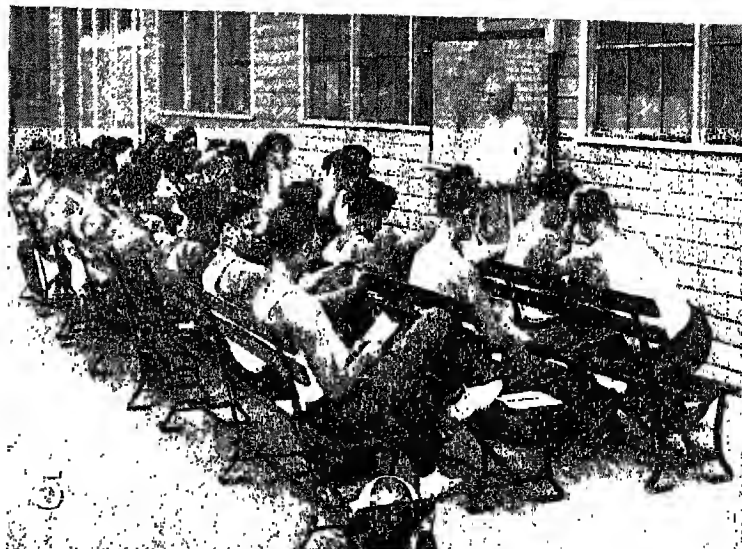
School for cops is varied, and it's a stiff course of training: from target practice with sub-machine guns (above), to jiu-jitsu (left); from lessons in reconstructing the crime (Picture 3), to arithmetic with a speedometer as exhibit "A" (Picture 4). It may sound like play, but it's a hard, two-fisted school.

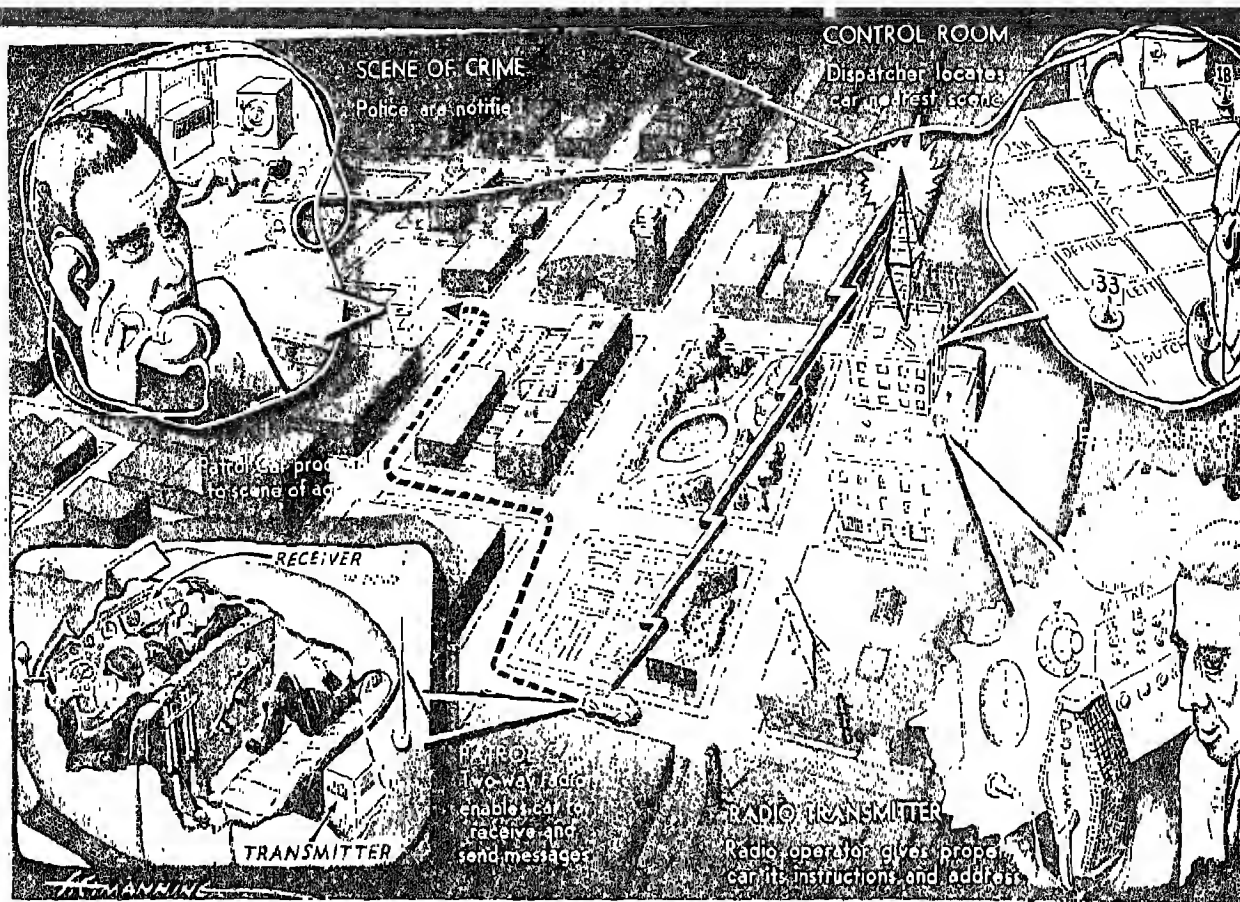


Science and equipment are just half the story behind a good police record. The other half is trained manpower. Today's top-notch police forces demand the utmost in physical and mental fitness of their men. Drill hours are long and tough.



Even though class is outdoors for the rookies in Picture 5, they're just as serious about taking notes on the lecture as if they were back in school classrooms. It's an honor to earn their uniforms, to come out hard-muscled, quick-thinking cops, protectors of the people.





found in Evanston, Illinois. Once that city had one of the worst accident records in the country. Then the police took over with a program of the three "E's"—Education, Engineering, Enforcement. Results were so good that within a few years Evanston became known as the safest city in the country. There were several years when not a single fatal motor accident took place in that city.

As far as the police are concerned, rescuing people from dangers is all a part of the day's work. It isn't just a matter of luck that they are on the spot and able to do rescue work. It's largely the result of planning. In the first place, the police are trained in handling such situations. They have been taught carefully what to do in all kinds of emergencies. In the second place, a good police chief sees to it that capable men are around in places where accidents might occur. For example, if you go to a ball game in a big city, you'll see quite a few policemen. Generally they will be traffic squad men, men who are expert in handling the snarls of traffic that sometimes happen

before or after the game when several thousand people all try to use the same streets at once. Usually inside the ball park are men of the crime detail—looking for pickpockets and other characters the police would like to pick up. But don't get to thinking the job is too soft, for during the winter the same men are likely to be assigned to the opera house or a concert hall, and it is no fun untangling cars and keeping accidents from happening when the thermometer is below zero.

What Makes A Good Police Force?

THE GOOD WORK OF a modern police force depends on three things: First, the department must be run properly. People in the community must take an interest in what goes on. Lack of interest and lack of decent control helped make most early American police forces unsatisfactory. Second, a good police force must have good men. In the early days, some men who took police jobs were not fit for the responsibilities of the work. Today,

in many cities, rigid physical and mental examinations help to weed out the undesirables. Third, the work of a police force depends to a large extent on its equipment and training. Without proper equipment even a good police force would have difficulty in taking advantage of scientific progress in such things as radio, ballistics, and fingerprinting. And without proper training even very good men would not know how to deal with the many situations a modern police officer must handle.

You can see that the work of a modern police officer at its best demands first-rate physical condition, keen intelligence, alertness, and good character. Young men who become interested in a police career soon discover that there are many kinds of jobs besides that of the patrolman. If interested in science, a young man may find his career as a crime technician in a police laboratory, working with lie detectors, fingerprints, or blood-stains. If good at foreign languages, he might become an interpreter, especially in cities with large populations of foreign-born people. There are police jobs for statisticians, who work with figures, and for map makers, and for people with many different talents and training. Sometimes it is possible to get a member of the police department to talk to a school class about the opportunities that exist in police work as a career.

Coöperation In Police Work

POLICE HAVEN'T SOLVED one big problem completely, in spite of the fact that police work has progressed tremendously during the past few years. This big problem was brought about by the automobile. Communities,

in this age of fast-moving automobiles, have to protect themselves against criminals who can move swiftly from one place to another. City police usually have no authority to go beyond the city limits in pursuit of a criminal, while small villages, especially in rural sections, can't afford to maintain a police radio, a squad car, and other expensive equipment needed to catch fleeing criminals. Often the police protection in small towns is limited to one day man and one night man or perhaps only a single man. It is hard for such small forces to cope with a gang of criminals, cruising about over a large territory.

Out of this problem has come the idea that a state police force or constabulary can handle such a situation better than the local police. Many states in our country have followed the lead of Pennsylvania and Michigan in setting up such state police forces. Because these forces are supported by the taxes of an entire state, they can afford to get the most modern equipment. In states where such forces have been organized, roving bands of criminals are met, not by unorganized town constables and single police volunteers, but by a well-knit, trained, and efficient organization.

Another way to meet this problem is for several communities to pool their equipment, in order to maintain one strong organization rather than several weak ones. You have read how some of the suburbs of Chicago and San Francisco coöperate in maintaining police radios. In much the same way joint squad cars and special patrols can be maintained by coöperating communities. The following article from *Popular Science* tells of one attempt to extend police services. In this particular case the emergency organization is composed of

■ In spite of all the clever modern methods for unraveling crimes, policemen and detectives are often up against cases they cannot solve. What is done when a serious crime is committed and no one can be found to accuse or no one can be proved guilty? Are these cases ever officially closed? Do some library sleuthing on this matter and be able to report your findings to the class. Back up your points with stories about famous unsolved crimes.

volunteers, but the idea could be utilized by paid police forces.

Circling over the California foothills an airplane suddenly swooped low. The pilot leaned far over and peered down at a black sedan slithering around the curves of a road below; then he jerked the ship upward and reached for his microphone.

"Have located 'bandit' car, heading up Mint Canyon!"

On the skyline a dozen moving specks veered, fell into line behind the leader, and headed toward distant Los Angeles. Up nosed a fat dirigible, spotted the fleeing automobile, and paused, motionless, over the canyon. Five miles away, a cruising radio car caught the message from the sky, swung, and headed back toward the mountains. Another, farther up the canyon, drew to the side of the road and two deputies stepped out.

As the "bandit" car came careening around the corner, the uniformed deputy behind its wheel saw his fellow officers and pulled to a screeching stop. The mimic man hunt was over, the "desperadoes" located. Again the sheriff's Aera Squadron had proved its worth.

Four times each year practice maneuvers like these train members of the West's first flying posse. Sixty volunteer airmen—Army, Navy, Coast Guard, and civilian flyers, test pilots, and movie stunt men—now aid the sheriff of Los Angeles in patrolling an area

almost as large as Connecticut, nearly half of it mountains and desert.

Lighter-than-air branch of the squadron is the Good-year airship Volunteer, a 148-foot, five-passenger dirigible piloted by Captain A. T. Sewall. Because of its ability to hover over dangerous terrain, the blimp usually takes the lead in searches for lost persons. Since it joined the squadron, it has flown over the waters of a nearby bay to locate victims of a fishing-boat explosion; combed a canyon for two lost Boy Scouts until one was discovered clinging to the side of a cliff whence the other had fallen to his death; dropped 250 pounds of food, including eggs, and oats for a donkey, to a rancher stranded by storms in the mountains; and frequently helped life guards look for the bodies of swimmers or amateur yachtsmen drowned off the beaches.

Once the blimp's pilot sighted a small boat aimlessly adrift, dropped within shouting distance, learned that the occupants had been drifting several days without food or water because of engine trouble, and summoned a Coast-Guard cutter to the rescue. Another time he spotted a stolen car and followed it about until police cars could catch up with the fleeing thieves.

The fliers help in policing air meets and races, report air traffic violations, watch for stolen planes, investigate accidents, and occasionally form aerial escorts of honor for visiting dignitaries.

A fine example of coöperation of this sort, but on a wider scale, occurred during the last war when the Civilian Air Patrol was organized to patrol the waters off our shores as an aid in putting down the submarine menace. The need for coöperation of this kind brings out an important fact. With modern transportation and communication, public safety is no longer just a local problem for communities to meet entirely by themselves. In many ways public safety has become a state-wide problem. In some sections of the country, such as in New England, protection from criminals and banditry is more than a state problem.

Of course it will always be desirable, and necessary, too, for communities to maintain their own local police forces. Residents of a community like to have certain matters under their own control. But the efforts of the local

This snub-nosed bus is a crime-detection laboratory and emergency unit on wheels, equipped with everything from an armored turret with gun ports, to its own power station, radio transmitter, arsenal, chem lab, and darkroom, plus a hospital and complete fire-fighting and lifesaving units.



police can be aided by organizations with resources in trained men and equipment.

The F. B. I. is such an organization, and it is able to put highly trained, experienced men on the job in any part of the country in a remarkably short time. It must be remembered, though, that the F. B. I. is concerned only with violations of federal laws; it has no jurisdiction in cases where state laws or local ordinances alone have been violated.

Other Community Groups Interested In Safety

POLICE FORCES ALONE, whether local, state, or national, can't do the entire job of community protection. Other groups try to prevent crime. These include the home, public and private

schools, churches, community recreation departments, and various private groups like the Scouts, Y's, and clubs such as Rotary, Kiwanis, and Lions. All these groups work to prevent crime, usually by trying to discover and then do away with the causes of crime.

There are many conditions which cause crime. Among them are poor health, bad housing, lack of proper food, lack of recreation facilities, and lack of education. In fact, a short way to sum up the causes is to say "bad environment." Of course, the result of bad environment is that people find it difficult to be happy and successful. The fact that some people do manage to rise out of bad environments and succeed shouldn't blind us to the fact that there will always be a lot who simply

Michigan's police commissioner tells how a net is drawn around a fleeing bandit.



OSCAR G. OLANDER,
COMMISSIONER



STATE OF MICHIGAN

MICHIGAN STATE POLICE

EAST LANSING

CAPT. LAURENCE A. LYON,
UNIFORM DIVISION

CAPT. HAROLD MULBAR,
BUREAU OF CRIMINAL INVESTIGATION
AND IDENTIFICATION

CAPT. C. J. SCAVARDA,
SAFETY & TRAFFIC AND RADIO DIVISIONS

CAPT. JAMES L. ENYART,
CHIEF CLERK
BUREAU OF BUSINESS ADMINISTRATION

ARNOLD C. RENNER,
FIRE DIVISION

Our bandit network or blockade system is basically a method of getting men and cars to strategic points with a minimum of delay. It works pretty much like a football game with signals being called from headquarters dispatch office.

From a study of highways, and experiences with trial and error, key intersections and points of vantage have been charted, bridges over major streams and like information assembled for use of the dispatcher.

When a major crime has been committed and the perpetrator is trying for a get-a-way, cars are dispatched by radio to these key positions. As they drop into place, lights on a huge map in the dispatch office indicate their position, giving the dispatcher an operational picture of the bandit-chase. Once a car has taken its place of vigilance, it remains there until otherwise directed.

There is also a working arrangement with the states of Indiana and Ohio whereby in the event of criminals escaping over the border, the roads crossing from one state to the other are blocked by the three states, each having certain predetermined intersections to check.

won't be able to do that. We could say that the environment will "beat them." The important thing to see is that criminals are usually people who have failed in learning how to get along with others.

A healthy person, one who can get along with other people and enjoy life in working hours and at leisure times, is not likely to take up crime. A person with skill at some job or training for some kind of work, one who has some definite plans for the future, is not apt to become a criminal. Communities won't have much crime, then, if they have groups which help citizens to be healthy, to get along with people, to enjoy life, to learn skills, and to plan ahead. And also, communities won't have much crime if they see to it that there are jobs available for those who want to work.

The home is the first and most important group on this anti-crime front. Here babies first learn to get along with others. If they don't, a spoiled child is the result. Little children learn in the home to recognize the fact that they must coöperate with the family and accept the authority of the parents. As they get older, they see that this authority is just as necessary as having a "boss" on a job, a captain on a team, or a manager of a business.

It isn't a one-sided affair, though. In a good home, the parents respect their children, take them into their confidence about many family affairs, and work with them in the tasks around the home. The result of such treatment is that boys and girls develop self-respect. They know that they have something to contribute to the family and its welfare. And they are very likely to look to their home for a lot of the fun their lives demand. They will bring their friends home for recreation and enjoyment. Young people from such homes are already on their way to becoming happy and successful in life.

Another group important in preventing crime is the church. The family teaches children the difference between right and wrong

conduct, but the church helps to give them a code of conduct which emphasizes the importance of right thinking, good character, and high ideals. Religion does a double-barreled job of teaching, because it helps people realize how important they are as individuals, and yet how necessary it is to respect the rights of others. It stresses the brotherhood of man and the fact that all people, not just the "important" ones, are responsible for the happiness and well-being of their communities.

The public school also plays an important part in crime prevention. It works with the church and the home to develop ideals and character. School teaches young people the methods and the skills needed for working in groups. This is a necessary thing in life. For another thing, the school tries to find what each person can do and how he can use his abilities in the best way. You see that part of the school's job very plainly when you realize that musically talented boys and girls are encouraged to play in the school band or orchestra, those who are athletically inclined are asked to try out for teams, and those with abilities as leaders become heads of clubs and school organizations. When you see young friends and acquaintances using their talents and abilities to help the group life of your school, you are watching character develop.

When a young person has made the most of the opportunities the schools afford, he has added to his knowledge and skills; gained an appreciation for many fields such as athletics, art, and music; learned valuable lessons in coöperation; and possibly received training that will fit him to assume immediately the responsibilities of a job. A young person with this well-rounded development has self-respect because he knows he has the qualities that will make him a contributing member of his community. With this kind of attitude such a person is decidedly unlikely to turn to a life of crime.

The recreation of a community has a great deal to do with the crime rate. The example of the club sponsored by Chief O'Malley, about which you read in this chapter, is pretty good proof of that. O'Malley knew very well that young people from bad environments, like his Hell's Half-Acre, are likely to commit small crimes out of sheer boredom. In a community where adequate recreation is not furnished, crime is likely to sound exciting to a few unthinking people. O'Malley realized that these people are likely to go on from petty crimes to larger ones. By giving them something more interesting to do, he removed the reasons for turning to crime.

Good health is extremely important in happy and successful living. And health has a great deal to do with crime. That does not mean all criminals are unhealthy, and it doesn't mean that all sick people are likely to turn to crime, either. But people who have worked with and studied this problem of crime see a definite connection between crime and health. Neighborhoods where crime flourishes are almost always places where the incomes are low and housing is poor; and as a result the general health in such neighborhoods is poor, too. If any one of these conditions is improved, there is less crime.

Most communities have several agencies that work to improve health, and so do their part in helping to keep down the crime rate. In Chapter 3 you read how the health department examines school children in an effort to prevent the spread of disease, and how it tries to prevent epidemics through such measures as quarantines. Then there are the departments of the government which see to the supply of pure water and the disposal of garbage and sewage. The department that regulates housing conditions also joins with these others in helping each individual to keep healthy. Indirectly, of course, they are helping all of us work for successful living.

Groups such as the Scouts, the Y's, and the various service clubs help in the work of get-



When a boy gets into trouble, the chief justice of a children's court is a sympathetic adviser.

ting at the causes of crime. Some of these organizations specialize in such things as summer camps, where young people can work and play together in healthful surroundings, learning skills and crafts and group coöperation. Generally these groups offer regular programs of recreation and entertainment. You know already, by your reading, that if such programs are well-planned, they will usually keep young people much too interested for them to turn to crime.

The adjustment clinic is another way to carry on the fight against crime. In medical clinics people who are physically sick are studied and treated. In an adjustment clinic people who are socially sick are treated—that is, people who can't enjoy life by doing the things other people do, who can't seem to live as others live, and who turn to crime because they are unhappy, unsuccessful, and badly adjusted to community living. The adjustment clinic studies and treats the cases just as the medical clinic treats people who are physically sick.

Such clinics are sometimes run by the local government, sometimes by private agencies. Here is an example of the work of such a clinic, this one coming from a social settlement which is run by a university in a large

city. One of the staff workers at this settlement tells about the adjustment clinic as it is operated:

Once a week a worker who is skilled in helping people make adjustments comes to the Settlement and plans with members of our staff on how best to handle boys and girls who are greatly disturbed. Sometimes the young people talk directly to her, and often a plan for the staff worker is suggested. Here is an example:

Alec's father deserted the family. His mother is slovenly and takes little interest in her children. One brother has spent two and a half years at the St. Charles Reformatory, and another is now at the Detention Home. So far Alec had only small thefts charged against him. When he first came to the Settlement he claimed he was eleven years old, but afterwards admitted that he was thirteen.

The first thing Alec did when he entered the gym was to disrupt the game, grab the ball, and try to play with it by himself. Of course the boys resented this and showed it immediately. Alec was then ready to fight the first boy who didn't like what he was doing. I couldn't determine what Alec's problem was until the day he revealed himself. He had become involved in a tussle while my back was turned. When I stopped the fight, Alec poured out his yearning soul in these words:

"I know why youse guys don't stick around me. Your mothers tell you that I'm bad and you should stay away from me."

There was the clue. His whole family was bad, and he was expected to be bad, too. Nobody was allowed to play with him and he longed for companionship. Naturally, he needed the group experience the gym program could offer. And at the Settlement no mothers could interfere.

Four months later I was glad to report to the juvenile officer that Alec was the "prize" adjustment in the boys' gym. Alec still had a deep-seated case of in-

feriority complex to overcome, and he is still shy of crowds; but now he is so advanced that he can be knocked down, by accident, in the gym and he won't get angry. Instead, he will accept the apology of the other boy and give him a friendly pat on the seat as he goes by. He can forget all about it and go on with his own game. Many of the boys have now become his friends and accept him in spite of their mothers.

A good gym program supplemented by personal counseling is one of the best workshops for boys whose big business at this age is to learn to become a part of society.

It's fairly evident, isn't it, that community protection against crime is a task for many different groups? Perhaps one of the most necessary things to do is to bring these groups together so that they combine their efforts and do not duplicate their work. The police, the home, the church, the school, and the other public and private groups can combine so that each will work where it will do the most good. Community coordinating councils should be made up of representatives of all these different agencies, including the young people's organizations. These councils should meet to take up the problems of the community and bring about this coöperation.

Protection Against Fire

FIRE HAS BEEN of great benefit to mankind. Almost all primitive peoples have legends about fire. The Tolowa Indians of California tell a story about how fire was lost during a great flood.

The Tolowa legend says that all Indians except a man and a woman were drowned in the

■ Did you know that a fire truck is making a frantic dash to put out a home fire in the United States every two minutes by the clock? And that 70 per cent of these costly fires are due to carelessness? Why not take some class time to list and discuss all the common fire hazards in homes? (Combustible roof? Old papers in the attic? Faulty electric wiring? Oil cans?) Each class member could then make a thorough survey of the hazards in his own home and could bring back to class a report on what steps he has taken to remedy them.

flood. This pair saved themselves by going to the highest mountaintop. All the fires on earth had been quenched, though, and as children were born to this couple, and grew up and had children of their own, people felt the loss of fire very keenly. Somehow they felt there was fire on the moon, and if they could only get it, all would be well. The Spider Indians and the Snake Indians planned to get fire from the moon. The Spider Indians made a balloon, tied it to the earth with a long rope, and then went up to the moon by gradually letting out the rope. When they arrived at the moon, they soon discovered that the Moon Indians would not give up any fire willingly. The Indians from the earth told the Moon Indians that they had just come up to gamble, and so a game was started. While the Moon Indians had their attention on the game, a Snake Indian from the earth climbed the balloon rope, seized the fire, and made off with it. This Indian returned to the earth, and there he touched sticks and trees to bring fire to them.

Such stories show us how people of all ages and countries have valued fire. Through its use they could keep warm, cook food, frighten savage animals away, and send signals. Later in the history of civilization men learned to use fire to transform ore into metals, out of which they made utensils and weapons. The legends all speak one great truth—fire is one of man's great possessions.

But human beings have also learned that fire can be a dangerous enemy. Carelessly used, it can be terribly destructive. When people settled in communities, they soon learned that the safety of a whole group could be threatened by one person's carelessness with fire. Every person was actually at the mercy of all the others. Out of this danger grew a community effort to prevent fires, and to control them if they did occur.

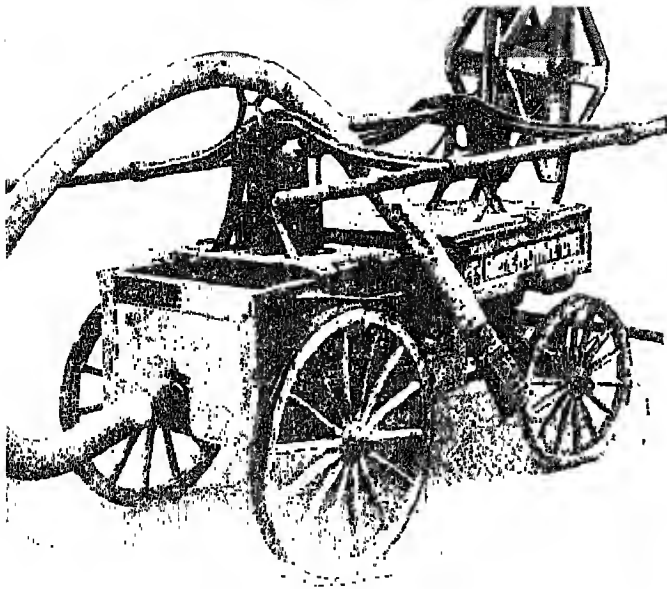
History is full of the stories of great fires. Rome had six big ones, and you probably have heard of at least one—the one in 64 A.D.

at which the Emperor Nero is said to have fiddled. Rome was one city of the ancient world where there was a fire-fighting organization. Fires frequently happened in the slum sections of Rome, crowded as they were with frame buildings, sometimes six stories high. Besides a city fire department composed of experienced men, there was a private organization which made a business of saving portable property. The man who thought of this scheme had a hundred or so well-trained slaves who dashed to fires and offered their services—saving household goods—at a price. If the price wasn't paid, they sat down and let the property burn. Some folks even insinuated that, when business was bad, some of these slaves weren't above setting a building or two on fire.

The Great Fire of London, in 1666, swept over 436 acres and burned down about 13,000 houses. There is an account of it in the diary of Samuel Pepys, a Londoner. If you want to read what he has to say about this fire, start with his entries for September 2, 1666. Awakened, he watched the fire for a while, and finally began to dress:

... So I made myself ready presently, and walked to the Tower, and there got up upon one of the high places. And there I did see the houses at that end of the bridge all on fire. So down, with my heart full of trouble, to the Lieutenant of the Tower, who tells me that it begun this morning in the King's baker's house in Pudding-lane, and that it hath burned St. Magnus Church and most part of Fish Street already. So I went down to the waterside and there got a boat and through bridge, and there saw a lamentable fire. Everybody endeavoring to remove their goods and flinging them into the river, or bringing them into lighters that lay off; poor people staying in their houses as long till the very fire touched them, and then running into the boats.

This terrible fire made the people of London see how important it was to organize for their common protection. First of all, a number of insurance companies were started. The idea was that people would pay a certain



The inscription, "In God We Trust," painted on this early fire engine, might be interpreted literally when you consider the feeble fire-fighting capacity of the crude and rickety contraption.

amount of money to the insurance company, and in case of fire the insurance company would pay for what might be lost. Since it was important for the insurance companies to keep down the losses from fires, they organized fire-fighting brigades to protect the houses of their customers. If a man took out fire insurance, he was given a marker or sign to tack up on his house, showing he was entitled to protection by the fire-fighting brigade of his insurance company.

There were many such fire-fighting brigades, and during fires they worked to save the houses that carried their company's marker. People who didn't carry insurance didn't have that protection. Although there were public fire departments in France and in Germany, the Londoners waited a long time before setting up a city fire department and paying firemen to put out all fires.

In our own country, fire-fighting was done by the citizens of our early communities who rushed to the scene to do what they could. In the New England towns there was an official called a "fire warden." He could command any citizen to help put out a fire. In New Amsterdam, which was the Dutch name for what is now New York City, members of

the watch would run through the streets when a fire was discovered, sounding their watchmen's rattles and knocking at house doors. The awakened people would hurry to set buckets of water on the front doorsteps. In a few minutes other watchmen and citizens would storm by, seize the buckets, and rush with them to the fire. After the fire the buckets were taken to the city hall, where their owners could claim them.

This hit-or-miss system was replaced in many communities with a "volunteer" system. In nearly every community there are people who like to fight fires, and it is on this interest in fire-fighting that volunteer fire companies depend. The early-day volunteers weren't paid, and in some cities the fire companies became social clubs and there was great rivalry between them. An example of the rivalry between volunteer companies is found in Walter Edmonds' book *Young Ames*. Ames is a new member of a volunteer company in New York City. It is around 1840. The volunteers, with Engine Eleven, have responded to a fire alarm and have their pumper down at the dockside ready to pump water. The fire was some distance away and water had to be relayed from one pumping engine to another. Engine Fifteen agreed to take the water that the men of Engine Eleven pumped, and in turn pump it on toward the fire. If Eleven could fill Fifteen's tank to overflowing, Fifteen was disgraced. If Fifteen could suck its own tank dry, by pumping water faster than Eleven could supply it, Eleven was disgraced. The men of both companies were ready at the brakes—those long bars that operated the hand pumps.

Mead and Purdy braced their legs round the leather pipe. Fifteen was watching them. Their foreman yelled, "Ready? Take her now," and the Bowery Irish raised a yell and bent their backs. Up and down, up and down. Westerfield, the Methodist class leader, called the stroke for Oceanus (Engine Eleven) with his eye on Fifteen. He had a voice to fill a corn grove, high, nasal, and fina. Rock Doyle's grunt

came with each down stroke. Forty, forty-five, fifty—eighty strokes to the minute, ninety-four. Water spurted through the couplings; the hose lay solid and hard along the planks. Fifteen was pumping full blast, but Rock Doyle was like a crazy man, the sweat dripping off his whiskers; his face, arms, even his great hands were scarlet. And Purdy on the butt unexpectedly began calling the levels of water in the rival engine. She went within three inches of a full tank. The Bowery boys had left off cursing and worked dementedly to keep their engine from overflowing. If Rock could have held out for two minutes more, Eleven might have washed her.

But he couldn't hold out. Young Ames saw him reel off the brake and lie down gasping. A man jumped into his place. One by one the replacements took over without letting the flash of the brakes alter a beat. But the power wasn't the same without the Fenian butcher on the bars. Young Ames' heart thumped to see him lie there. His own turn was bound to come soon; with both engines pumping over a hundred strokes a minute, the men on the brakes were changing at minute intervals.

He heard his name and sprang in. The descending bar tipped his fingers before he caught it and he thought all eight were broken. The brake sprang up under them and he put his weight on it, bringing it down with the nine men alongside him. He stopped thinking of the fourth stroke. The motion whipped all the blood into his head. His ears sang so that he no longer heard the rush of water, the shouts from round the corner of Cortlandt Street, where the fire was being fought, the ringing of the bell on the Albany boat, which was backing on and off the pier, cutting circles against the tide. He felt his knees shaking under him. He thought he had gone beyond his own limits. He couldn't hold out. He felt ashamed, thinking he had done only half a minute. Then somebody yanked his shirt collar, his legs filled with blood as if they had been asleep, he reeled and sat down and found himself beside Rock Doyle. Rock Doyle was getting up, stretching his arms.

"You did a minute and a half," he said. "Fair pumping for a squab."

Many communities still have volunteer fire departments. When the alarm sounds, members of the fire-fighting force drop their work and rush to the fire station, or catch the fire truck as it speeds down the street. They may



By 1909 firemen could rightfully put more trust in their engines. A good fire horse, pride of the company, was a "smoke-eater" like his owners.

be clerks in the local stores, building tradesmen, or men in the bank or gas company office. Usually they do their fire-fighting under the direction of a fire chief, who may also be the town chief of police, or he may be the only paid professional fireman in the community. Often these volunteer departments have a special arrangement with the local telephone company for calling the men at night and telling them the location of the fire.

You can see that a volunteer department would not be satisfactory for a large city. As the cities of the United States grew larger, this fact became obvious. The fire hazards were great in most of our cities, for houses were generally built of wood. Cincinnati was one of the first cities to have a paid fire department. Chicago had some paid firemen in 1858. Memphis and New York City had paid firemen before 1865. Then the idea spread.

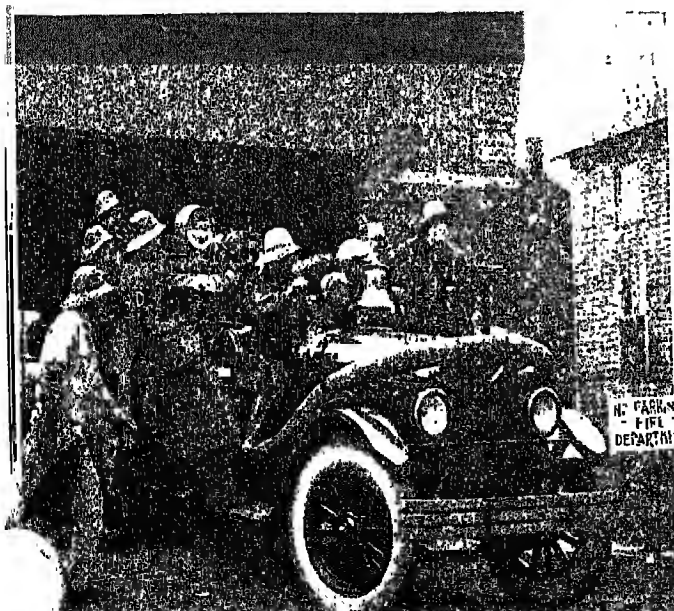
The worst fires in our history came after the War Between the States. After that war the country had a great construction boom. Many factories were built and the population of cities swelled with thousands of new workmen. The great number of immigrants from Europe added to the crowding. Whole districts in cities were of tinder-box construction.

In 1871 a large section of Chicago was destroyed by fire. The next year Boston had a disastrous fire. In 1906 San Francisco had a terrible earthquake and a fire which burned for four days and destroyed 25,000 buildings.

If great fires had occurred only in the past and were unknown today, we could be thankful and sit back and trust our fire departments. But even today small fires sometimes get out of control and become big ones, and great fires can become disasters. Our fire departments are handicapped by two things. One is that most of us are careless about fire. The other is that most American communities still contain many poorly constructed buildings, which are a real menace to safety.

Fire protection really depends on prevention more than it does on running to the scene of the disaster and then trying to do something. Fire prevention itself depends on the attitude of people in the community, including every man, woman, and child. Most fires are started by someone's carelessness. A two-million-dollar warehouse fire in New Jersey was started because two men disobeyed a "No Smoking" sign. People still look for gas leaks with lighted matches—and lose their homes. Fires start because of poor construction around chimneys, or from improper electrical wiring. There are hundreds of causes for fires.

When a community can't afford a paid fire department, the citizens must pinch-hit. These firemen are all volunteers, members of the Legion post.

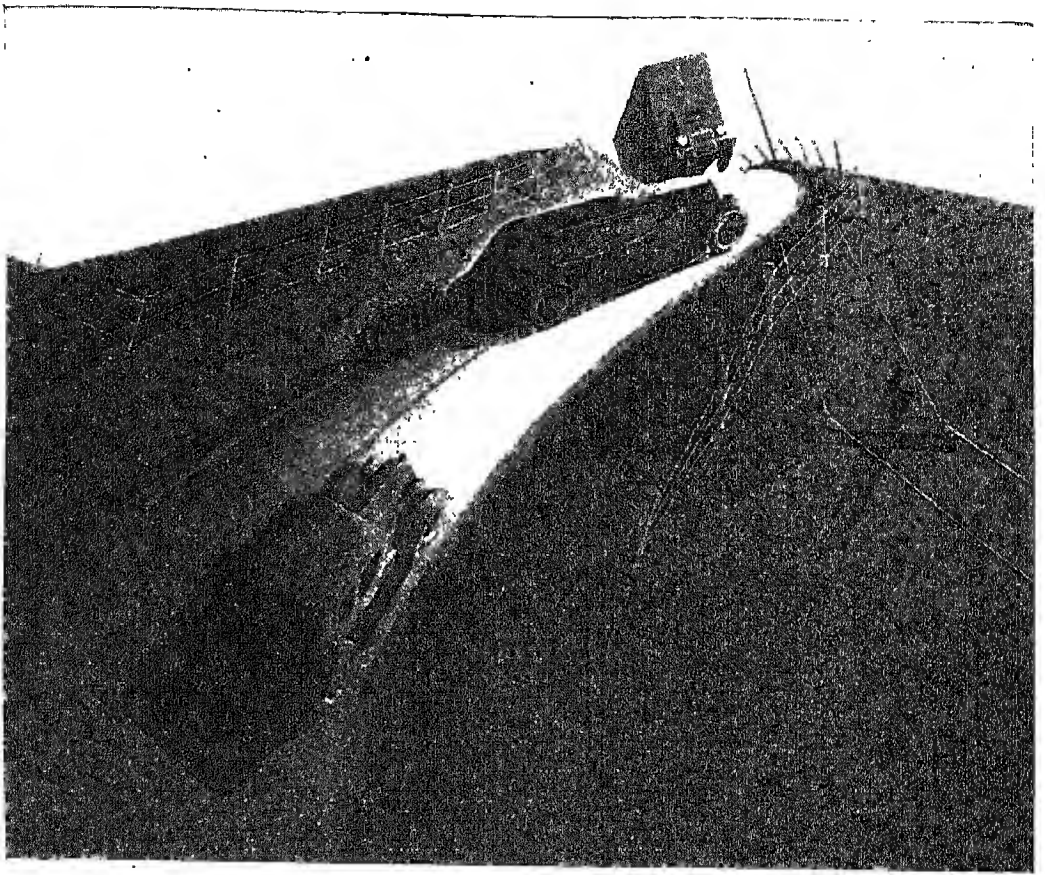


Most large fire departments have a fire prevention bureau, one of whose purposes is to teach people how fires can be prevented and how to put out small fires when they do occur. A good example of the education carried on by fire departments is the "Magic" program started by the Los Angeles city fire department. Henry R. Boone, the fire prevention engineer, says:

Our "Fire Prevention Magic Act" was designed to emphasize home fire safety. After producing a large bouquet from thin air, to sort of set the stage, our prestidigitator would illustrate to the school the monetary fire loss in our city's homes (about a dollar a minute) by borrowing a dollar bill from a teacher in the auditorium, then burning it up. The ashes he placed in a covered dish, and upon the teacher's simulating despair, he offered to show her how to restore the bill with a magic wand—which, when handed her, fell limp. Our magician would finally make the wand behave and the teacher would find, in place of ashes, her restored dollar bill in the dish.

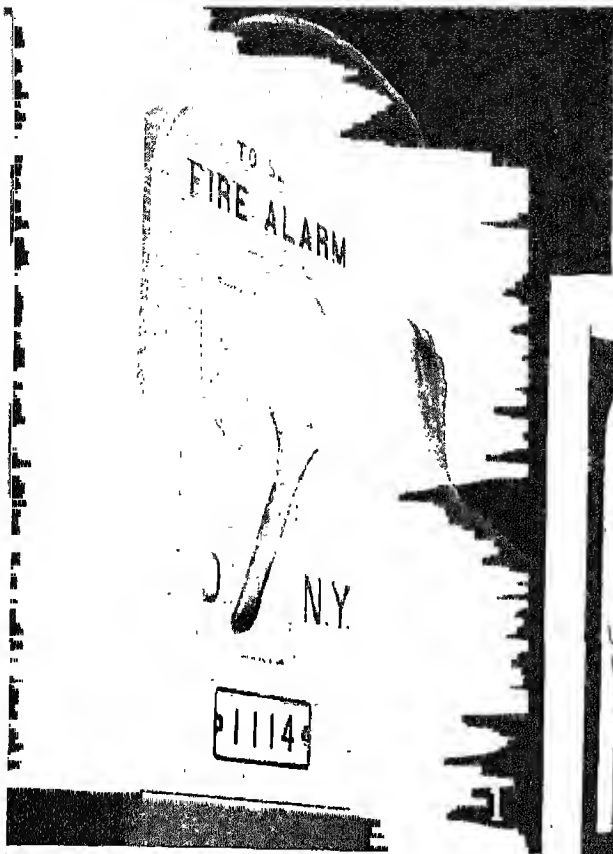
To illustrate the causes of fire about the home, a small metal house was first proved to be empty. Its roof was removed in one piece and held by the magician over his head like a cap, as he remarked, "You see, there's nothing in my attic!" From the apparently empty house the following hazards were brought forth by the magician: a burning cigarette, a small incinerator with the spark arrestor burned out so that sparks flew furiously from its top, a small stove set too close to a pair of bright curtains, a badly frayed extension cord, fuses too large for domestic use, dust cloths and oily rags unprotected by a metal container, and, last of all—Sally, a little girl doll with long pig-tails, holding two giant-size matches in her hands. (Sally was fitted with a paper dress and ignited, then made to roll up in a miniature blanket to smother the fire.)

Demonstrating the danger of children playing with matches, our magician asked the students to pretend that the red billiard ball in his hand was a fire that little Johnny built out behind the garage. As the fire spread to his garage and house, even to the house next door, other red balls would appear between the magician's fingers. Little Johnny knew how to call the fire department (this matter was briefly explained), and soon the firemen were on the scene. One by one



Looking at these pictures, you'll see the theme, maintaining safety, can be exciting—even breathtaking—when modern American artists interpret it on canvas. "Death on Ridge Road" (above) is by Iowa-born Grant Wood, one of the foremost American painters. "Fire in the Barnyard" (below) is by Thomas Benton, Wood's friend and an equally famous Midwestern artist. Both men found great beauty in American life, chose to paint the scenes close about them.

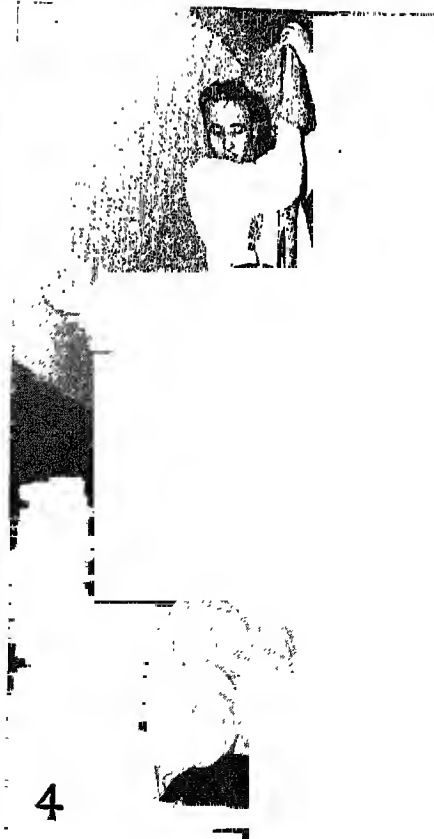


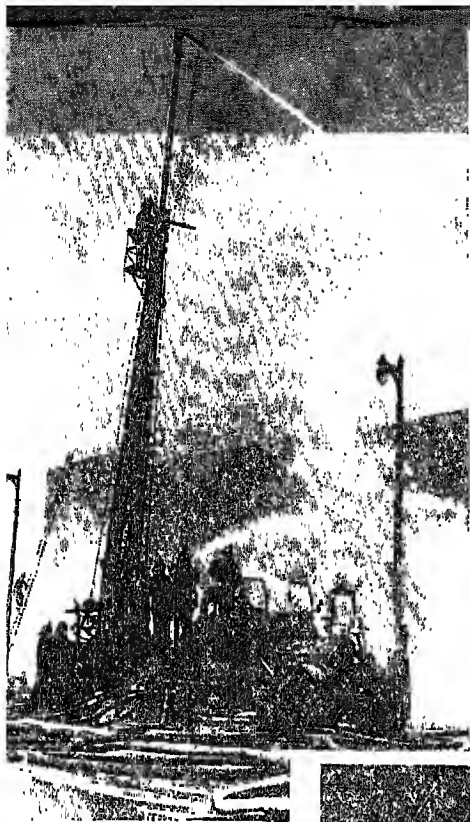


The alarm shatters sleep, brings the men to their feet, ready for action. Firemen learn tricks of dressing to save precious time, and no self-respecting fireman would think of using stairs. Navigating that slick pole takes skill, but saves time that may mean lives.

FIRE STRIKES!

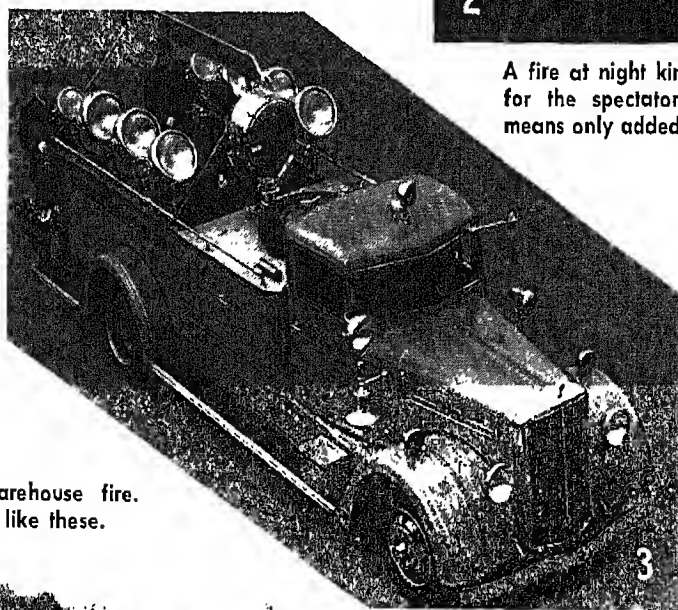
A frightened householder streaks to turn in the alarm. . . . At the fire house the force is catching a few winks between calls. . . . This slumbering fireman, past-master at grabbing sleep in odd snatches, may be dreaming of off-duty pleasures, but he's ready to jump for those boots and trousers at the first peal of the gong.



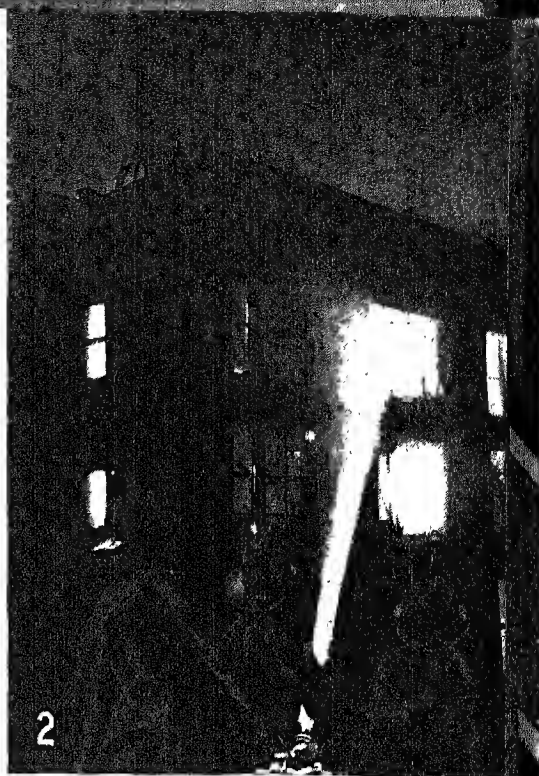
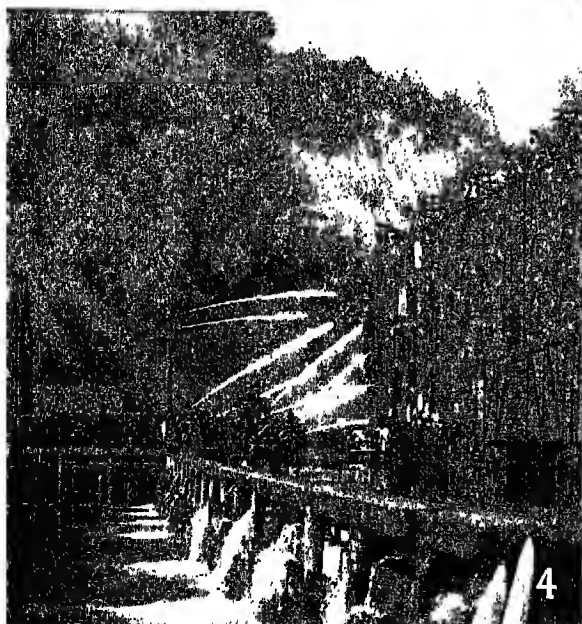


Powerful jets of water are shot from a tower.

Modern searchlight truck, with mascot.

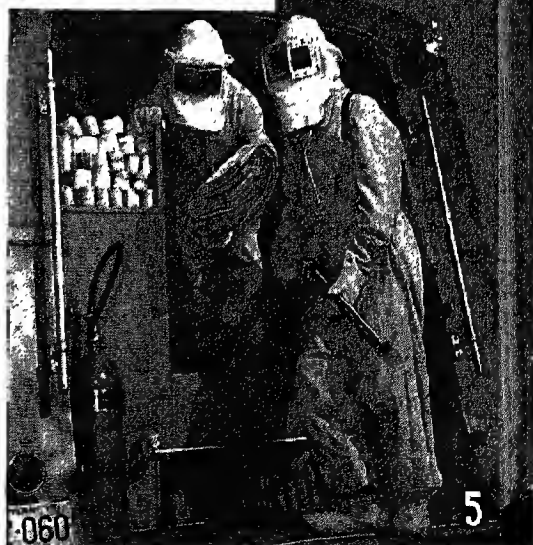


A seven-alarm warehouse fire. The photographers like these.



A fire at night kindles terrifying beauty for the spectator; For the fireman it means only added danger and hardship.

Chemical warfare against an oil fire.



the red balls disappeared until the last fire was out; that is, until Johnny's dad came home, when Johnny thought he had a fire in his britches.

To demonstrate fire safety in the kitchen, the magician then took off his coat, rolled up his sleeves and asked the students what kind of cake they would like him to bake. "Chocolate" was always the answer; and so, not having any pan to bake it in, the janitor's hat was borrowed, and to his embarrassment, a woman's stocking was invariably found under the hat band. After beating up the chocolate mixture, the baking powder was added, and the use of baking soda as a handy kitchen fire extinguisher was mentioned. After demonstrating the safe way to light paper book-matches, the mixture in the hat was lighted. Pretending that the flames issuing from the hat were in a pan on the stove, the magician warned that it should not be carried to the sink, where it would catch the curtains on fire, but should be smothered. At last a brave student was invited to sample the culinary product. The skeptical victim was enticed to take a bite of cake, and he always carried the rest away with him.

Before the magician could close his act, someone was usually heard to inquire, "What! No rabbit?" So a rabbit was produced from beneath the magician's coat, unless by some mischance the coat had just come back from the cleaners; in which case, the rabbit was a trifle "pressed."

We recently organized a Junior Fire Department in the elementary schools, in which the members are all Junior Fire Inspectors until they have corrected a sufficient number of fire hazards in their community to warrant promotion to higher ranks. Although this program is just getting under way, it has so far met with enthusiastic approval, and its effect will be reflected in the fire records of our city.

In order to meet the problem of poor building construction, a "National Building Code"

has been published by the National Board of Fire Underwriters. This is an organization made up of representatives of fire insurance companies. It is to their interest to see that few fires occur. Local communities study this code and consult it when making their own building regulations. The *National Building Code* is a book of over three hundred pages and gives detailed regulations about safety measures for builders to follow. Perhaps the building regulations or ordinances of your community are based on this code.

These community regulations are important for homes, as well as for factories and large buildings. Every family should check its home at intervals to see if any fire hazards exist. Particular attention should be given to the heating apparatus and the chimneys. The electric wiring, particularly the extension cords, should be looked at. Old rags, especially if they are greasy, can burst into flame by themselves; so, under certain conditions, can piles of old newspapers. Your local fire department, or a representative of an insurance company, can probably give you a list of things around a house that should be checked regularly as a precaution against fires.

Offices, factories, hotels, and other large buildings are often inspected by a department of the community government. Firemen usually make the fire inspections and point out conditions that are unsafe. Often these large buildings are protected by automatic sprinkler systems. Sprinklers, attached by pipes to a supply of water, are spaced regularly on the ceilings of the rooms. The sprinklers are closed under ordinary conditions, but

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■ Are you one of those persons who keeps his head in an emergency? What would you do if there weren't a policeman or a fireman around for first aid or rescue work when you needed one? Maybe you should urge the class members who can boast of first-aid training to put on a first-aid demonstration,—care of shock, artificial respiration, treatment of fractures, burns, etc. See that they are well prepared and that they perform under excellent supervision. Don't hesitate if you're chosen as the victim to lie flat and be rolled up in blankets. Remember it may be a matter of life or death to you some day!

if the temperature of the room gets too high, the sprinklers open and water sprays out. A committee of your class might visit a large building and ask the superintendent to point out the safety devices in use.

Other Agencies For Fire Protection

FIRE PROTECTION in a community depends on other agencies besides the fire department itself. One is the public school. Here pupils learn why fires occur, and they are taught habits of carefulness and precaution. In science classes they get exact information about the reasons back of various regulations and see that the rules "make sense." In social studies they learn how people in a community are dependent on one another, and realize that we all are at the mercy of others in this matter of carelessness. The school conducts fire drills, and pupils learn how important it is to keep calm in the face of danger.

Think clearly, act quickly in danger.



The insurance companies also help in this task of education about fire. They publish books and pamphlets on the danger of fire and show what safety measures should be taken. They urge local governments to pass good laws about building materials and construction. They maintain a force of inspectors who can advise people on safety problems. And through their national organization the insurance companies maintain a big laboratory where materials and machines are tested to see if they are safe to use.

The building department of the local government plays an important part in providing the community with protection against fire. Contractors usually must have the plans for their buildings inspected to make certain that the plans meet all the rules and regulations. If the department inspectors find that the plans meet the rules, the contractor is given a building permit. Otherwise, the department will not permit the contractor to go ahead until the plans are corrected.

Is The Protection Worth What It Costs?

PERHAPS YOU WONDER IF all these expensive precautions are worth while. It costs money to have a good fire-fighting force ready day and night with a lot of costly equipment. Experience shows, however, that it does pay to have a first-rate fire department; it pays in dollars and cents. Denver furnishes a good example of such savings. Because of Denver's efficient fire department the fire insurance on a certain type of home costs \$6.76. In other towns without fire departments the insurance on similar homes costs \$15.60—a difference of \$8.84. By the time the taxpayer pays his share in maintaining the Denver fire department, \$6.06, he still has a saving of \$2.78 in money alone.

The city of Palo Alto, California, is another example. In one year the Palo Alto fire department answered alarms involving property worth over \$100,000, but the loss was

only \$3500. This loss amounted to about 19 cents a person for Palo Alto residents, but the average loss per person in the United States that same year was \$1.91. It cost Palo Alto citizens about \$50,000 to keep up its fire department that year. Does that amount seem high to you? Keep in mind that the figures do not take into consideration the lives that were saved, or the properties adjoining the fire-damaged ones that might have been destroyed if the fires had not been put out.

One reason it costs money to maintain an efficient fire department is that the proper equipment is expensive. Besides such things as motor pumps and ladder trucks, modern big city departments have special chemical apparatus, water towers, fire boats, and other equipment for saving lives and property.



NO ONE has to be convinced of the importance of an all-around safety program in our communities. But it takes a great deal more than just knowledge and community coöperation to insure adequate precautions. Every man, woman, or child must make himself safety-conscious at all times. Everyone must know and practice the truth that taking chances is not "smart." Schools, newspapers, industries, and people engaged in safety professions are constantly putting on educational programs. The object of these programs is to convince people that it is wise to do everything possible to save their own lives and the lives of others. That sounds so sensible that it may seem a little foolish to have to have programs for that purpose, but human nature often shows up some queer characteristics. In this case, some people seem to think that safety laws, rules, and regulations are for the "other" fellow—and that they themselves can take chances and get by. This idea is illustrated in an interest-

Another fire department expense is the salaries of firemen. Most cities require applicants for the jobs of firemen to pass certain physical and mental examinations. A fireman, like a policeman, should be physically and mentally fit in order to meet the dangers of his work and react correctly in emergencies.

Trained men and women are needed for all kinds of safety work, not alone in the police and fire departments. There are good careers to be had in insurance work, in government departments that deal with safety matters, and in private companies that make and sell materials and appliances used in safety work as well as in building. When you come to study this part of your community's service to you, you will see how all these jobs fit together and contribute to the safety of your own life.

ing story called *There Are Smiles*, by Ring Lardner, which you will find in:

Our Land and Its Literature, by Orlon Lowe,
published by Harper & Bros. (1936), 49 E. 33rd
St., New York City 16.

In this story a young Irish traffic cop, stationed at one of the busiest corners of New York City, tries to get people to drive carefully. He succeeds quite well until the day a girl comes driving a beautiful car at a terrific speed.



A selection you should be sure to read is *And Sudden Death*, by J. C. Furnas. You will find it in:

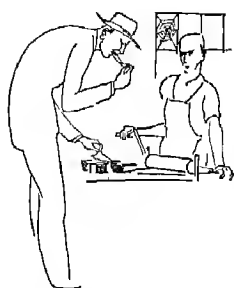
Youth Thinks It Through, edited by Bacon,
Wood, and MacConnell, published by
McGraw-Hill Book Co. (1941), 330 W. 42nd
St., New York City 18.

Perhaps this article by Furnas may disturb you and haunt your thoughts, but you'll agree that everyone should read it.

For specific directions about what you should do to maintain safety, read Chapter XIII in the following book:

Living Your Life, by Crawford, Cooley, and Trillingham, published by D. C. Heath & Co. (1940), 285 Columbus Ave., Boston.

In this chapter you'll find such subjects as "Let's See Your License," "The Quick and the Dead," and "Daredevils."



Many highly trained specialists are needed to establish efficient safety programs and keep them running smoothly. Fortunately more and more young people are attracted to careers in safety maintenance. The scientific advances made in police methods, crime detection, and fire-fighting devices have made these fields of work especially colorful and inviting. The possibilities are so promising that they deserve investigation. Start out with a little general reading. Persuade your librarian to get a copy of this book, which has a foreword by J. Edgar Hoover:

Inside the F. B. I., by John J. Floherty, published by J. B. Lippincott Co., 229 S. 6th St., Philadelphia 5.

It's expressly written for young people and gives a lot of information about G-men, fingerprinting, ballistics, and the National Police Academy. It explains the duties of important administrative, clerical, and technical workers who are necessary to carry on this important part of our government's activity. Jobs in the F. B. I. do not come under the United States Civil Service Commission. If enough members of the class are interested in the work of the F. B. I., your committee might secure pamphlets containing such information by writing to the:

Federal Bureau of Investigation, United States Department of Justice, Washington, D. C.

Another good book on the F. B. I. is in story form, and tells how some of the famous gangs were broken up and the members tracked down. It is:

Our G-Men, by Crump and Newton, published by Dodd, Mead & Co., 432 Fourth Ave., New York City 16.

Another branch of government work, similar to the F. B. I. and sometimes confused with it, is the United States Secret Service. The Secret Service men are agents of the Treasury Department, and have the job of catching counterfeiters. The following book is in story form, but the routine work, the duties, and the responsibilities of treasury agents are made clear in it.

Our United States Secret Service, by Irving Crump, published by Dodd, Mead & Co., 432 Fourth Ave., New York City 16.

Our federal government also supplies information about careers in local police work. Write for:

Training for the Police Service, Bul. No. 197, Vocational Division, Office of Education, Washington, D. C.

This government bulletin tells you about the better local and state police training programs that give policemen a practical understanding of such subjects as fingerprinting, chemical analysis, firearms identification, photography, and physical analysis.



Another book on police work, this one in fiction form, has reliable details about police training schools, examinations for jobs, fingerprinting, and ballistics. You'll like Patrolman Jimmy and his horse, Two-bits. The book is:

Our Police, by Crump and Newton, published by Dodd, Mead & Co., 432 Fourth Ave., New York City 16.



If your interest happens to be in the causes of crime and the treatment of the criminal, you should be investigating the possibilities of social service work and psychology. Give both fields some consideration when you read:

What Makes Crime, by Winthrop D. Lane, Public Affairs Pamphlet No. 34, published by Public Affairs Committee, 30 Rockefeller Plaza, New York City 20.

More information about social work can be found in:

Careers for Men, by Edward L. Bernays, published by Garden City Publishing Co., Garden City, N. Y.

The social worker devotes himself (or herself) to the betterment of conditions which cause crime. It is a young profession and not very well known, so perhaps you'll be interested in this explanation of what social work is, who should go into it, and what its advantages and disadvantages are.

Perhaps some of you are interested in the law, for it is a very important aspect of the effort to maintain safety in our communities. The legal field is crowded, and the financial returns are meager for many lawyers, but there are many successful ones who become leaders. If you want to know something about the qualifications for law as a profession, refer to *Careers for Men*, which is mentioned above.

Some are bound to be attracted to fire fighting, and for those the following books can be recommended:

Fighting Fire, by Burr W. Leyson, published by E. P. Dutton & Co., 300 Fourth Ave., New York City 10.

This is an enjoyable book, with beautiful photography. The author lived and worked with firemen for eight months while collecting material for this book. There are explanations and pictures of the latest in fire equipment. Another is:



Smoke Eater, by Howard M. Brier, published by Random House, Inc., 20 E. 57th St., New York City 22.

Brier books are popular. This is the story of Stan, a young chemical engineer who joins the fire department. It's full of excitement and problems, lots of smoke and some crazy firebugs. It shows how much use is made of chemistry in modern fire fighting.

Four other books which emphasize the need for safety programs and the need for conscientious people in safety careers are:

Accident Facts, published by National Safety Council, Inc., Chicago.

Public Safety, by Kreml, Stiver, and Rice, published by Bobbs-Merrill Co., 724 N. Meridian St., Indianapolis 7.

Safeguarding the Nation Against Fire, published by National Board of Fire Underwriters, New York City.

Safety for the Household, published by Bureau of Standards, U. S. Dept. of Commerce, Washington, D. C.

FOR STUDY AND DISCUSSION:

1. Explain these statements:

As communities grow in size and become more complex, there is need for greater attention to maintaining safety.

The point about this is that all sorts of plans were tried—a rather American way to do things.

In England and the United States, many years ago, a lot of people did not want a police force.

Crime detection today has become a science.

Community protection against crime is a task for many different groups.

2. What is the point in Chief O'Malley's story about Hell's Half-Acre?
3. Are there any points in O'Malley's story which could be applied to your own community? Discuss ways in which O'Malley's methods could be followed.
4. Do you agree with the authors in their discussion of "What Makes a Good Police Force"?
5. You have often heard the remark "dumb cops," and no doubt you have often seen policemen portrayed in the movies as being rather dumb. Is this generally true of police? Give reasons for your answer.
6. What is the jurisdiction of each of the following groups: city police, state police, F. B. I.?
7. Name several conditions that cause crime.
8. Name and discuss the work of the various agencies—church, home, school, recreation center, adjustment clinics, and so on—other than the police, which help to prevent crime.
9. Give examples of ways in which police departments have coöperated with each other.
10. What part do police departments play in traffic control and regulations?
11. Would you say that the chief concern of policemen is the catching of law violators, or the prevention of accidents and traffic interruptions? Explain your answer.
12. Examine again the sketch on page 118. Can you trace the action involved in police radio work?
13. Are your local agencies doing enough to prevent crime? What more could they do?
14. Is there any particular section in your community where decided improvements in housing, health protection, safety, and recreation are desirable? What can you as a junior citizen do to help bring about the necessary changes?
15. Try to imagine how it must have been in the world before fire was discovered. Fire is often spoken of as being a possession of mankind; other similar possessions are the lever and the wheel. What others can you name?
16. Contrast the old with the modern methods of fire protection.
17. What are the advantages in a career as a fireman? The disadvantages? What other careers may be followed in safety work?
18. Review the items on page 105 under the heading of "You will discover that—." What other understandings have you gained from the study of this chapter?

MORE THINGS TO DO:

1. Some questions for debate:

More time and money should be spent on crime prevention than on crime detection.

Every person in the United States should be fingerprinted.

2. How good are you at identifying fingerprints? One member of the class might take duplicate sets of fingerprints of the members of the class by using an inked pad. He should place the same numbers on the back of each set and then mix up the sets. The class members should see how many sets they can match that bear the same numbers.
3. Visit your local police to find out if they have a map of street accidents. Perhaps they will let you make a copy of it. If the entire class can't make this trip, perhaps a small committee might go and then give a report to the class.
4. The authors suggested that a member of the police department might talk to the class

about the opportunities for careers in police work. Appoint a committee to make the necessary arrangements for this.

5. A committee might be selected to obtain a copy of the building code of your community and to make a report to the class on their findings. The report might be followed by the discussion of such questions as: What benefits are gained from building codes? Is the building code of your community sufficient? What suggestions for improvement can you make?
6. The Corresponding Committee might report to the class the interesting information which they secured from insurance companies and big industries regarding losses of life and property. Suggest ways of preventing similar losses in the future.
7. Work together on the activity suggested at the bottom of page 124. Apply this list to your school building. What improvements can you suggest? Do you have fire drills regularly?
8. The Bulletin Board Committee might make a report on the recent fires in your community, stressing causes and losses in each case. Might each of these fires have been prevented? If so, how?
9. Visit your local fire department to secure information about the modern fire-fighting methods that are used. If the entire class can't make this visit, a committee might go and then report their information to the class.
10. Give a list to the Library Committee of the outside readings you have done for this chapter. The Committee might select certain pupils to give oral reports on some of these books and articles.

COMMITTEE WORK:

What things did you learn about safety and crime prevention from the films shown by the Moving Picture Committee? Was the Committee able to get the film suggested in the activity on page 108? If so, be ready to explain why you liked it.

Did the displays arranged by the Bulletin Board Committee make you more safety-conscious? Did you do your share in bringing in material for the Committee to use?

Which of the references supplied by the Library Committee did you enjoy most? Compare your choice with the ones chosen by other members of the class.

What information secured by the Corresponding Committee did you think the most interesting? What did you find the most surprising in the facts and figures this Committee collected?

Did you organize an Art Committee for special work on this chapter? If so, comment on the work done by this group.

CIVICS IN OTHER SUBJECTS:

1. There are many suggestions for interesting theme topics for English in this chapter if you are sharp enough to read between the lines. Here are some of them: work of the F.B.I., use of the lie detector, capture of criminals, a rescue by firemen. What others can you think of? You can find many topics for talks, too. Why not list some of them for future use?
2. You might make some interesting graphs and charts for math by using the statistics about the cost of fires in the United States. Learn how to use fire-insurance rates; then figure the cost of fire insurance on some imaginary pieces of property. What are the fire-insurance rates in your community? Is there any difference between the rates charged by different companies? Ask some insurance man to explain the reason for this.
3. If you are enrolled in an art class, this chapter should be a real incentive to you to make an effective fire-prevention poster. What subjects in this chapter might you portray by cartoons? "Safety First" and "Crime Doesn't Pay" would be good subjects for murals.

Looking Ahead to the Next Chapter: Imagine what our country would be like if there were no schools. Discuss this idea briefly. In this coming chapter you will learn how the schools came to be and how they got started in our country. You will read some interesting accounts of the schools of past years, and you'll find that our schools of today contrast pleasantly with those of early times. You will also learn that the free public grade school has not always existed and that the free public high school has not been in existence one hundred years.

Here are some questions that will start you thinking about education: Who pays for the schools? Are they under local, state, or federal management? How does education help all of us? Should we be at all concerned about the kind of education that is provided in other states? In other nations? What other educational institutions can you name?

How would you be handicapped for living in the world of today if you had never learned to read or write? Suppose we had no number system. How would this affect such things as locating street addresses, measuring distances and materials, telephoning, and using money?

Today we have compulsory school attendance laws. Why are such laws important?

Education is constantly changing. Think of some of the rules of safety that you have learned in school, some that your grandparents did not need to learn when they were your age. What other changes in education can you think of?

When will your education be finished? Explain.

Glance through the chapter and read the topic headings. Also look at the pictures and read their legends.

Give briefly your understanding of each of the five items listed at the top of page 141.

Committee Work: There is a good suggestion for the Corresponding Committee in the activity on pages 144 and 145.

The Bulletin Board Committee should plan the use of the bulletin board carefully so that they will have space for displaying as many phases of education as possible.

The Library Committee will find some good suggestions for readings on pages 175-178.

The Moving Picture Committee should scan the catalogs for films which correlate with this chapter.

Probably you will want to arrange for special committees to be responsible for the activities described on pages 150, 161, 165, and 170-171. (Here's a chance for you to volunteer for the job that you want!) Membership in these committees should be decided as early as possible so that there will be sufficient time for this work.

Reading: By this time you should have formed the habit of reading the chapter through rapidly and then rereading it for specific information. Also you should have learned to spend your time in purposeful work which will help you to take an active part in class discussion and in committee work.



These plaques found on two Philadelphia houses were not ornaments. They once served a real purpose—they showed that the property owners were entitled to the protection of their insurance companies' private fire-fighting brigades.





5.

A LITTLE OVER a hundred years ago Charles Dickens was writing about schools in *Nicholas Nickleby*. Here is what he had to say about Mr. Wackford Squeers' private school, which he called Dotheboys Hall:

After some half-hour's delay Mr. Squeers reappeared, and the boys took their places and their books, of which latter commodity the overage might be about one to eight learners. A few minutes having elapsed, during which Mr. Squeers looked very profound, as if he had a perfect apprehension of what was inside all the books, and could say every word of their contents by heart if only he chose to take the trouble, that gentleman called up the first class.

Obedient to this summons there ranged themselves in front of the schoolmaster's desk, half a dozen scarecrows, out on knees and elbows, one of whom placed a torn and filthy book beneath his learned eye.

"This is the first class in English spelling and philosophy, Nickleby," said Squeers, beckoning Nicholas to stand beside him. "We'll get up a Latin one, and hand that over to you. Now, then, where's the first boy?"

You will discover that—

1. The beginning of education has always been in the home.
2. Long ago parents found that teaching by experts was efficient education.
3. Today we place a great share of responsibility for education on the community.
4. Education was once a matter of "book-learning"; now we have a broader view of it.
5. Libraries, theaters, museums, bookstores, and newsstands are all a part of our educational equipment.

Education is important to each individual because it has so much to do with the actual business of living.

Providing Education

"Please, Sir, he's cleaning the back parlour window," said the temporary head of the philosophical class.

"So he is, to be sure," rejoined Squeers. "We go upon the practical mode of teaching, Nickleby; the regular education system. C-l-e-a-n, clean, verb active, to make bright, scour. W-i-n, win, d-e-r, der, winder, a casement. When the boy knows this out of a book he goes and does it. It's just the same principle as the use of the globes. Where's the second boy?"

"Please, Sir, he's weeding the garden," replied a small voice.

"To be sure," said Squeers, by no means disconcerted. "So he is. B-o-t, bot, t-i-n, tin, bottin, n-e-y, ney, bottinney, noun substantive, a knowledge of plants. When he has learned that bottinney means a knowledge of plants, he goes and knows 'em. That's our system, Nickleby; what do you think of it?"

"It's a very useful one, at any rate," answered Nicholas significantly.

"I believe you," rejoined Squeers, not remarking the emphasis of his usher. "Third boy, what's a horse?"

"A beast, Sir," replied the boy.

"So it is," said Squeers. "Ain't it, Nickleby?"

"I believe there is no doubt of that, Sir," answered Nicholas.

"Of course there isn't," said Squeers. "A horse is a quadruped, and quadruped's Latin for beast, as everybody that's gone through the grammar knows, or else where's the use of having grammars at all?"

"Where, indeed!" said Nicholas abstractedly.

"As you're perfect in that," resumed Squeers, turning to the boy, "go and look after my horse, and rub him down well, or I'll rub you down. The rest of the class go and draw water up till somebody tells you to leave off, for it's washing-day tomorrow."

Dickens' account of Squeers' school may seem funny now, but it wasn't so amusing when it was written, because he wasn't exaggerating. In the preface to the book he says, "Of the monstrous neglect of education in England, and the disregard of it by the State as a means of forming good or bad citizens, and miserable or happy men, this class

of schools long afforded a notable example." In that sentence Dickens wrote a rather good definition of education when he called it the means of forming good or bad citizens, miserable or happy men.

Today we do not neglect education the way it was neglected then, and we do look on it as a means of producing good citizens. In fact, we are so convinced of that truth that we insist on sending every child to school for a certain number of years. Squeers ran a private school, or one which could be attended only by boys whose parents could afford the tuition fee. Most schools of that time were private schools. Today most of our schools are public. We are sure that it is part of the community's job to furnish schools for its future citizens.

After discussing the matter, would you agree that young people living in the modern world need education for the following reasons?

1. So they can learn to earn a living in a way that makes a useful contribution to others in the group.
2. So they can live successfully now with other members of their own families and live successfully later in the homes they will establish for themselves.
3. So they can develop interests that will add to their enjoyment of life.
4. So they can coöperate with other citizens in obeying laws, paying taxes, and taking part in community efforts to solve problems.
5. So they can learn to get along with other people in courtesy and friendship, and take part in the sports and other amusements which people share.
6. So they can form standards of conduct for themselves and live according to them.
7. So they can handle tools and machines of modern civilization without danger to themselves or others.
8. So they can take care of their bodies and safeguard health.
9. So they can understand the problems of a world made smaller by inventions in trans-

portation and communication, and take part in the development of such new discoveries as atomic energy.

Today education is more important than ever before. We live complicated lives in communities which use machinery based on modern science and invention. People who live in a world of machines need more education than those who live in a simple handicraft world.

Another reason people in modern, up-to-the-minute communities need more education than those who live in simpler societies is that all of the cities, towns, and rural communities are now interdependent. The primitive community, in the interior of Africa or South America, might be almost cut off from the world. Such a community is close to being self-supporting; and what its inhabitants do is of little concern to the rest of the world, and what the rest of the world does is of little concern to them. But a modern community is closely connected by transportation and communication with the rest of the world. It depends on the rest of the world for a large share of its living. The inhabitant of a modern community needs to learn about the rest of the world and its problems. He must know the relationship of his community to the world.

Education Begins In The Home

IN MANY MODERN communities much education is still simple and is carried on in the home. Your own education began with what your parents taught you. It started when you were a baby. Your parents painstakingly showed you how to get along in a strange new world. Little by little they taught you to walk, to talk, to feed and dress yourself, and to get along with other people. Getting along with other people meant teaching you the difference between right and wrong conduct, and giving you some sense of the idea of property. They might even have

taught you to read before you began going to school. But whether or not you knew how to read, when you began first grade, your school education was based on a foundation of home education. The home is an important educational institution.

Parents do not have the time to carry on all the work of education. Nor do they always have the highly specialized knowledge that is necessary. Even in primitive communities, some of the education of boys is given by a group of elderly men in the tribe or village. These elderly men teach the boys the secrets of the tribe and some of the skills needed to carry on the rituals and sacrifices to the tribal gods. The elders who give this instruction are acting as special teachers of the youth in the community. Whether their teaching is done in a sacred cave or building, or informally in the open air, these elders are really conducting a school.

In his story *Growing Up*, Gouverneur Morris tells about an Indian boy, Andramark, and what happened in the medicine lodge:

Andramark had never seen the inside of the medicine lodge; but it was well known to be very dark, and to contain skulls, and thigh-bones of famous enemies, and devil-masks, and horns and rattles and other disturbing and ghostly properties. Of what would happen to him when he had passed between the flaps of the lodge and was alone with the medicine men, he did not know. But he reasoned that if they really wanted to make a man of him they would not really try to kill him or maim him. And he was strong in his determination, no matter what should happen, to show neither surprise, fear, nor pain.

A quiet voice spoke suddenly, just within the flaps of the lodge:

"Who is standing without?"

"The boy Andramark."

"What do you wish of us?"

"To be made a man."

"Then say farewell to your companions of childhood."

Andramark turned toward the boys and girls who were watching him. Their faces swam a little before his eyes, and he felt a big lump coming slowly up in



What are these pictures doing in a chapter on education? They are samples of what is meant by "education begins at home." When Dad taught you how to hold a gun, or when Mom put a broom in your hands and issued sweeping instructions, you probably didn't think of it as education; but it was part of your total learning. Much of your education comes from your own home and family.



his throat. He raised his right arm to its full length, palm forward, and said:

"Farewell, O children; I shall never play with you any more."

Then the children set up a great howl of lamentation, which was all part of the ceremonial, and Andramark turned and found that the flaps of the lodge had been drawn aside, and that within there was thick darkness and the sound of men breathing.

"Come in, Andramark."

The flaps of the lodge fell together behind him. Fingers touched his shoulder and guided him in the dark, and then a voice told him to sit down. His quick eyes, already accustomed to the darkness, recognized one after another the eleven medicine men of his tribe. They were seated cross-legged in a semicircle, and one of them was thumbing tobacco into the bowl of a poppy-red pipe. Some of the medicine men had rattles handy in their laps, others devil-horns. They were all smiling and looking kindly at the little boy who sat alone by himself facing them. Then old Owl Eyes, who was the central medicine man of the eleven, spoke:

"In this lodge," he said, "no harm will befall you. But lest the women and children grow to think lightly of manhood there will be from time to time much din and devil-noises."

At that the eleven medicine men began to rock their bodies and groan like lost souls (they groaned louder and louder, with a kind of awful rhythm), and to shoke the devil-rattles, which were dried gourds, brightly painted, and containing the teeth of famous enemies, and one of the medicine men tossed a devil-horn to Andramark, and the boy put it to his lips and blew for all he was worth. It was quite obvious that the medicine men were having fun, not with him, but with all the women and children of the village who were outside listening—at a safe distance, of course—and imagining that the medicine lodge was at that moment a scene of the most awful visitations and terrors. And all that afternoon, at intervals, the ghostly uproar was repeated, until Andramark's lips were chapped with blowing the devil-horn, and his insides felt very shaky. But between times the business of the

medicine men with Andramark was very serious, and they talked with him like so many fathers, and he listened with both ears, and pulled at the poppy-red medicine pipe whenever it was passed to him.

They lectured him upon anatomy and hygiene; upon tribal laws; and always explained "why" as well as they could, and if they didn't know "why" they said it must be right because it's always been done that way. Sometimes they said things that made him feel very self-conscious and uncomfortable. And sometimes they became so interesting that it was the other way round.

After all, any school, whether a simple one or an elaborate one with lots of equipment, is a special institution set up by the community to help meet the need for education. If the need is not great, the school is simple and the teaching does not take much time. The elderly men who teach the youth of the tribe do not spend all their time at that work. They take part in the hunting and fishing and other activities of the tribe, for they have to earn their living. When more knowledge accumulates and must be passed on, when the need for education grows greater, teachers must spend more time. Then certain people in the community become full-time teachers. They spend all their time teaching, and teaching becomes their way of making a living. In this country today, over a million people are carrying on the work of education.

Other Places For Education

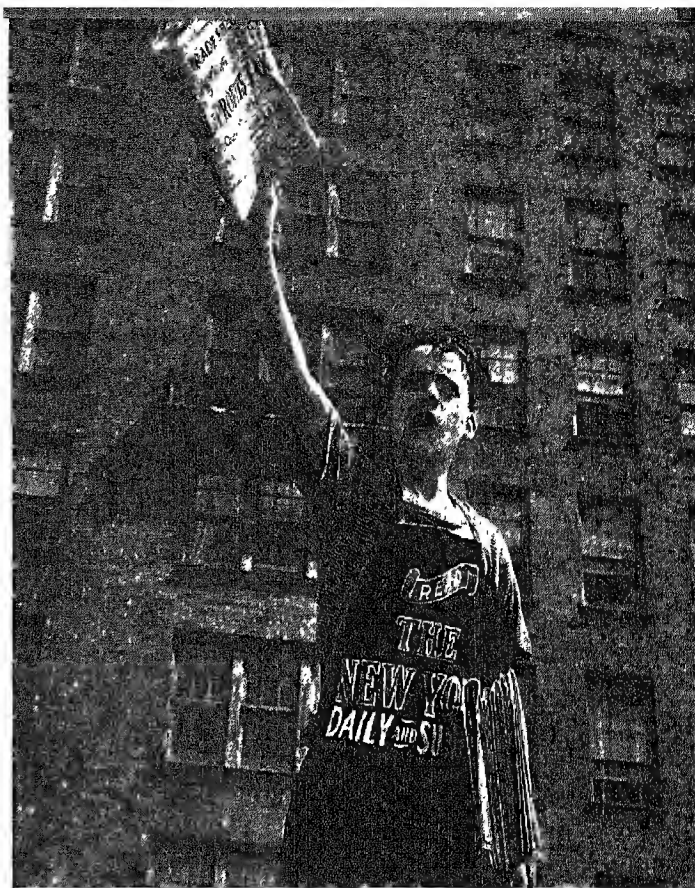
COMMUNITIES HAVE other institutions for education besides the home and the school. We think of the church, through which most young people get much of their instruction in character-building and conduct. Libraries and museums carry on education, and

■ It's never too early to start planning on the kind of training you'll want after high school. Why not make a class survey of your state educational facilities? You might like to launch a sort of advertising campaign to boost the idea of getting higher education right in your home state. Someone might draw a large outline map on the blackboard and locate on it the universities, teachers' colleges, agricultural schools, special business and technical

so do moving-picture theaters, radio studios, and newspaper publishers. The Scouts, Camp Fire Girls, the 4-H Clubs, and other groups like them certainly carry on educational activities, for their members learn to coöperate with each other on useful projects, develop an appreciation of plant and animal life, and become skilled in using their hands in woodcraft, first-aid work, and useful trades.

Experience that we get through our work becomes a part of our education. A boy who delivers papers before or after school learns a number of things. If he falls down on the job, people will miss their papers and complain to his employer. He needs to learn to be punctual, dependable, and trustworthy. He learns to handle money belonging to other people, and he develops courtesy in dealing with customers on his route. He also learns a good deal about human nature. Much the same is true of almost any kind of work that brings a person into contact with people. Employers, then, can be considered a part of the community's provision for education.

These are a few of the many groups, agencies, institutions—call them what you like—that the community uses for educating its people. Another and a better way to say it is that the people, by banding together as a community, are able to carry on many kinds of educational activities. Of course the school is the one agency that is especially set apart for education, and it is the first one we think of. It is in school that you can learn to use all the other educational resources in your community to your own best advantage. The school helps you to learn how to draw on these educational resources and adapt them to your own purposes. For that reason, the most attention



Besides being fun, for those of you who like the musical clink of coins in your pockets, working at a job is fine for "learning" your way around.

will be given in this chapter to the school as an institution, its history, and how it serves the modern community. There will also be sections on the library, the museum, the motion picture, radio, and newspaper.

How The Schools Came To Be

READING AND WRITING are really responsible for our having schools. The whole thing was probably an outgrowth of having the elders of the tribe teach the boys the rituals and sacrifices. As time went on, the rituals grew longer and more complicated.

..... schools, schools of nursing, and so on. Several people could be appointed to send for catalogs, bulletins, pictures, and courses of study. From this material others could plan attractive bulletin-board displays, and still others could get subject matter for hearty pep talks. Some person ought to check on tuition fees and other expenses to give the class some idea of the cost of education as well as the possibilities for scholarships.

There had to be some way to put down the details, and of course that meant writing them. Young people had to be trained to read what the elders had written, or else the rituals might be forgotten when the elders died. Gradually, the performance of the rituals and the sacrifices came to be something in which a small group of priests took the place of the elders. Then the priests had to make some provision for training others who were going to be priests. In ancient Babylon the priests not only developed reading and writing, but also learned to use mathematics in studying the stars. In fact, we use their system of counting when we reckon time in terms of sixty seconds to the minute and sixty minutes to the hour.

Other peoples in the ancient world saw the value of reading, writing, and computing for merchants and government officials, as well as for priests. Many communities in the ancient Greek and Roman world had primary schools where small children learned the three R's of readin', 'ritin', and 'ritlmetic. But these schools were not for all the children of all the people. They were for children whose parents were merchants or government officials. The idea of schools for everybody had not yet come into the world.

We think of the three R's as something everyone must have in order to get along. But in the ancient world, we must remember, reading, writing, and arithmetic were very special skills. Few people at that time needed these particular accomplishments. Naturally there were few schools.

Schools for older boys sprang up in the ancient world. The purpose of these schools was to train boys in the arts of government, oratory, and thinking. They did nothing about instructing students to carry on the work of the home, the shop, or the farm. That work was taught by parents to their children, by employers to hired help, by masters to their slaves. The schools of the ancient world put their attention on teaching

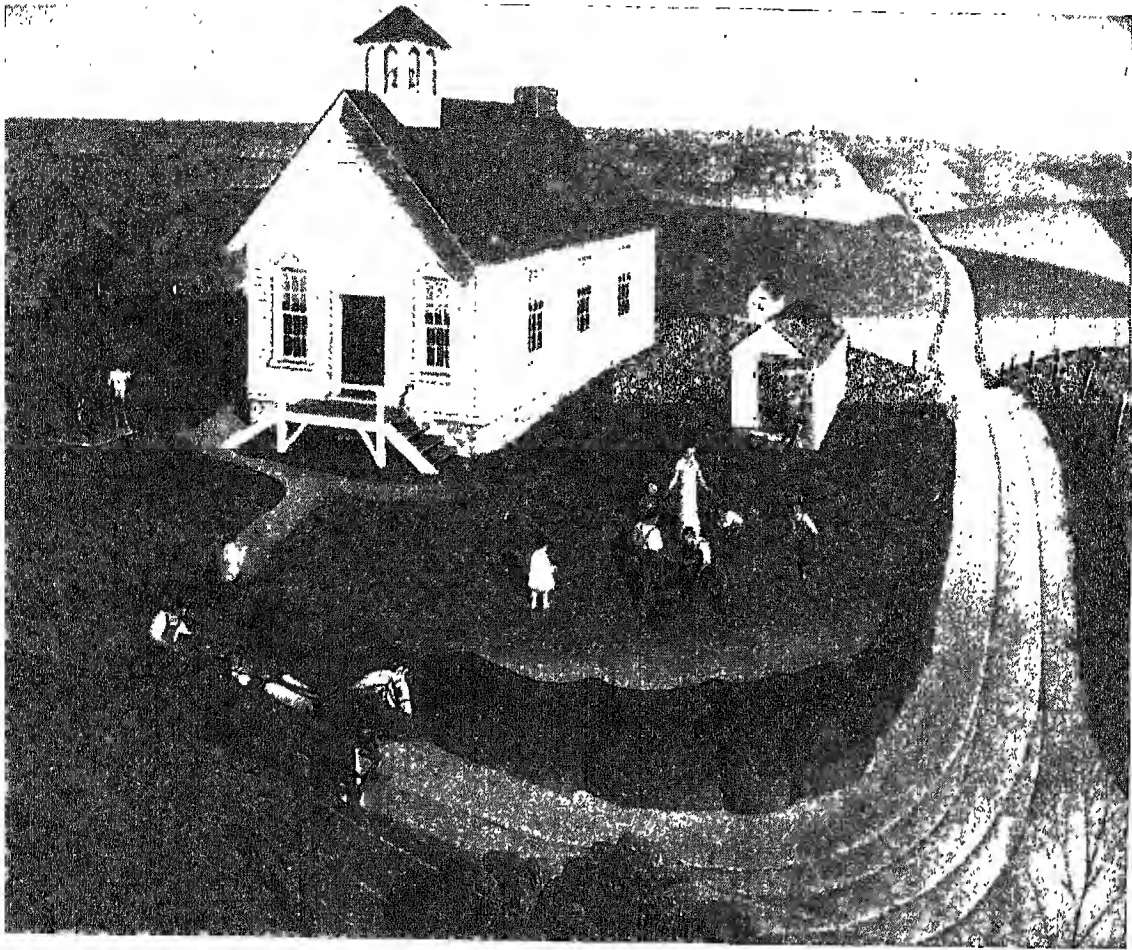
what the parents could not teach. In Greece the schools for older boys were called academies.

When the Roman Empire was at its height, there were a number of centers where scholars gathered and taught their knowledge to others. These centers, like our universities, were at Alexandria (in Egypt), Massilia (now Marseilles, France), Rhodes, Rome, and other places. They were important to a few people, but the average boy or girl never saw the inside of a school.

These schools of the ancient world had little chance to hand on their experience because Germanic barbarians attacked the Roman Empire and smashed most of its institutions. Most of the schools just went out of existence. For hundreds of years these tribes milled about in Western Europe, fighting with one another. War was the chief occupation of the ruling classes; the rest of the people farmed. There was little learning or schooling, except here and there in monasteries, where monks still passed on the world's knowledge by teaching others to read and to write and to copy the old books.

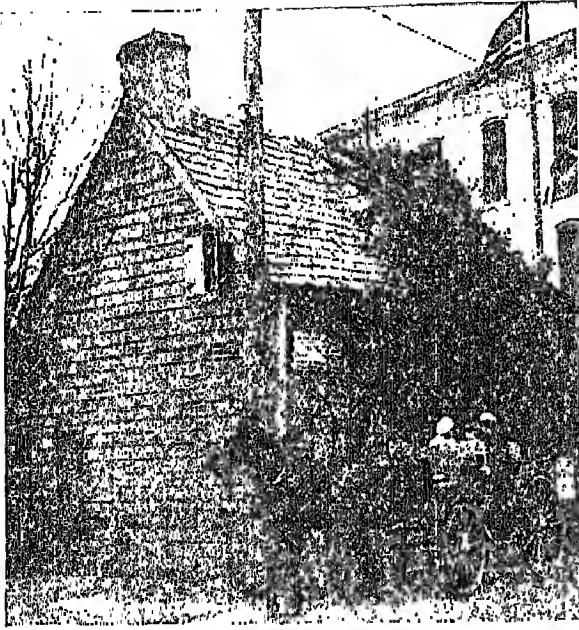
By the year 1000 A.D., most of the tribes had settled down. Life was not peaceful, but it wasn't the turbulent riot it had been. Rulers began to see advantages in having some educated helpers, and they recognized that the church was a great power for good. Then learning came out of hiding in the monasteries that had kept it alive. Priests of the church were allowed to open primary schools in their parishes. The smartest boys of the parish received some education. Then if a boy wanted to become a priest, after learning to read and write in the parish school he went away to the school in the great cathedral for advanced instruction. The cathedral schools were something like the high schools of today.

Again there were some cities that became centers of learning. Scholars gathered in such places as Paris, Cambridge, Oxford, Bologna, Salerno, Salamanca, Upsala, and Prague, and



In Grant Wood's "Arbor Day" above you'll recognize the one-room country schoolhouse, so much a part of the American scene. A famous Iowa painter, Wood was one of the first artists to choose simple Midwest scenes and make them live in art. "My First Day at School" (right) by Howard Baer has a humorous, cartoon quality, yet the artist has caught the bewilderment we all felt upon starting to school. Baer was born in Pittsburgh.





The oldest schoolhouse, a red cedar veteran of Revolutionary War days, still stands in St. Augustine, Florida. The schoolmaster lived upstairs.

studied the old books that had been preserved. They read and lectured to students who came to learn from them, and the first great universities came into being. The work at these universities was carried on in Latin, regardless of the language of the country where the university was located. Students could transfer from one university to another with only the trouble of traveling to another city, for Latin was the universal language of scholars. Just as in the ancient world, though, schooling was not for everybody. It was for a few of the nobility or the well-to-do who did not want to become soldiers, or for young men who seemed bright enough to become priests. Every time we speak of "clerical" work today, meaning written work, we are harking back to the time when only "clerics," or the clergy, knew how to write.

Printing Produced A Great Change

IN THE FIFTEENTH CENTURY printing was invented, and for the first time books could be printed in quantities. Up to this time books had to be copied by hand. The few

copies of a book that existed were the property of the monastery or of the teacher. In fact, one of the main advantages of the teacher was that he owned the book. Often his work consisted of dictating passages in the book to his class. Rarely did one of his students own the book.

With the invention of printing, books became cheap. Within a few years there were printers in all the large cities of Europe, and all of them were turning out books as fast as they could. Now books were brought within the means of students and scholars. You must remember, though, that the books were printed in the scholars' language, Latin, and that most people did not have the education required to read them.

Less than a hundred years after the invention of printing came another change. Martin Luther, John Calvin, Ulrich Zwingli, and other religious leaders of the time insisted that the Bible be printed and church services carried on in the language of the people—German, French, English—rather than in Latin. They wanted everyone to learn to read the Bible. If this idea were to be carried out, people must be able to secure copies written in a language that was familiar to them.

It was now easier to learn reading and writing, for books could be printed in the language of the people. Some of the princes in Germany made laws to set up primary schools for all their subjects. Although many more people went to school than ever before, these laws weren't observed very widely. To follow the development of education for all the people, we must go to the New World.

In the years following the first voyages of English settlers to America, thousands of people left England for the colonies in the New World. Life was hard in the colonies and everyone had to work, even children, but in a few years the colonists began to fear that their children might grow up unable to read. In 1647, the Massachusetts General Court passed a law for public education, which declared that it was "one chief project of that old

deluder, Satan, to keep men from the knowledge of the Scriptures." The law goes on:

It is therefore ordered, that every township in this jurisdiction, after the Lord hath increased them to the number of 50 householders, shall then forthwith appoint one within their town to teach all such children as shall resort to him to write and read, whose wages shall be paid either by the parents or masters of such children, or by the inhabitants in general.

At first some of the townships required the parents of the children to pay tuition, but gradually this charge was abolished and the teachers were paid out of the community funds. Then, all the people who paid taxes—single and married, those with children and those without—had an obligation to support education in the community. The people taxed themselves to set up and maintain a school for all the children of the community.

These early schools were controlled by the people—in New England by means of the town meetings. Sometimes the town meeting would elect a special committee to take charge of the work involved in building the school, hiring the teachers, and keeping the school going. One of the responsibilities of parents with children in school was to keep the school supplied with firewood throughout the winter. Those who did not bring wood had to pay small fines. This matter of wood was important, for the fireplace was the only method of heating the school building. When the supply of wood ran out, school was dismissed. Sometimes the schoolmasters applied pressure to parents who didn't bring their quota of wood by seating their children in cold corners of the room. Places next to the fire were reserved for the master and the children of parents who brought plenty of wood.

In these early American schools, hours were long and work was hard. Usually the school started at seven in the morning and was not dismissed until five in the afternoon. During the cold months in the dead of winter, the hours were from eight to four. Time was spent chiefly in learning "by heart" passages

from books and reciting these to the schoolmaster. School was a serious and somber affair. The masters were expected to use the rod and beat the children for even minor mischief.

As the population of the colonies increased, communities often needed more than one school, especially as people settled around the edges of the towns. For this reason the communities were frequently divided into several school districts, each of which was supposed to maintain its own school. This "district" system spread from New England to the other colonies.

The same Massachusetts law of 1647 which organized elementary schools for every town of fifty householders also called for "gram-

In the old days education was a stern affair, and even the A, B, C's of a primer were seasoned with a moral. Small s was sometimes printed like an f, so watch out. The reading is a bit tricky.



**In Adam's Fall
We sinned all.**

**Thy Life to mend,
Thou Book attend.**

**The Cat doth play,
And after flay.**

**A Dog will bite
A Thief at Night.**

**An Eagle' flight
Is out of fight.**

**The idle Fool
Is whipt at School.**

mar" schools for towns with more than a hundred householders. A grammar school in those days was not the same as the school we sometimes call a grammar school. It was a school where boys of ten or older could learn Latin grammar in order to prepare themselves for the study of law, medicine, or theology. Many small communities in New England struggled to put up and maintain grammar schools so that their boys could prepare themselves for one of these professions.

The community of Middlebury, Vermont, is an interesting example. Middlebury had been settled chiefly by pioneers from Massachusetts, and they were far from wealthy. But they wanted a grammar school and sought permission from the Vermont authorities to go ahead with it. The legislature told them that they might have the school if they could collect a thousand dollars by the time of the next meeting. One of the descendants of these pioneers writes about this:

Collecting a thousand dollars from poor settlers, not to mention the time clause, was as severe a condition as could be attached to a little town eager to serve up an education, but they were ready to meet it and would not stop at a thousand. Every petty philanthropist within commuting distance of Middlebury would have to contribute his mite. And he did; homemade nails if he hadn't cash; labor, if he hadn't lumber; hardware, furniture, sash, and plaster, if he could make them. When the time came around for the next legislature to meet, the lawmakers could scarcely believe their ears and eyes. Middlebury had a four-thousand-dollar Grammar School, eighty by forty feet, three stories high, complete with dormitory rooms, recitation halls, a chapel, and library—duly incorporated the Addison County Grammar School.

Other colonies did not advance so rapidly in education as New England. Virginia had few schools, and for a very good reason. The wealthy planters hired private tutors for their children. One governor is said to have thanked God that there were no free schools in Virginia. He could see no point in educating the children of servants. But after the American Revolution, public schools began to appear in that section of the country, and one of the men in favor of them was the Virginian, Thomas Jefferson. He played a large part in establishing a school system and university in the state of Virginia.

In the so-called "middle" colonies of New York, Pennsylvania, and New Jersey, there were many schools, but they were not supported by tax money and were not free to all the children. They were parish, or parochial, schools, which were operated by churches in some communities. They were open usually only to children whose parents belonged to that particular church, and tuition fees were charged. Of course this meant that children whose parents were poor couldn't attend. Provision was made for allowing them to attend, but only if their parents declared that they were "paupers." Many parents were too proud to do this, and their children did not attend school.

To provide these boys and girls with some education, a number of well-to-do people in some of the larger cities organized free school societies. These societies built schools, hired teachers, and opened the schools to the children of the poor. Expenses were paid by contributions of the society members, all of whom believed that education was a good

.....

■ What did Grandfather take when he was in high school? What subjects were offered when your father went to high school? What can you take now? Make a study of the subjects taught in your school over the past twenty or thirty years by consulting the office files and interviewing members of the older generation in town. What are some of the drastic changes that have been made? Are you satisfied with these changes? Are more needed?

thing for rich and poor alike. The first of such society schools was opened in New York City in 1787, and others were opened in Baltimore, Washington, and Philadelphia.

Most of these society schools were unlike any kind of school we have today, as they used what was called the "monitorial" system. In this method the schoolmaster taught the lesson to a group of the brightest boys and girls, who were called monitors. In turn, then, the monitors taught the lesson they had just learned to groups of other children. Usually each monitor would teach ten pupils. The school usually consisted of a large hall that would hold three or four hundred children on benches.

The monitorial method was very cheap, since hundreds of children could be taught by one schoolmaster drawing only one salary. It was efficient enough to teach most of the children to read, write, and do a little arithmetic. But it was too mechanical. The individual and his particular troubles were lost sight of completely. The system did make it possible for the free school societies to give education to thousands of children who would otherwise never have gone to school at all. By the 1840's the system had served its purpose and was rapidly disappearing.

Enter The Public School

AFTER THE WAR of the Revolution, the New England system of public schools, supported by taxes, gradually spread through the middle states and the new states west of the Allegheny Mountains. In almost all these states were great educational leaders who worked tirelessly to convert the people to the idea of free public schools. One such leader was Thaddeus Stevens of Pennsylvania, who fought for his ideas until the state legislature passed a law in 1834 which permitted school districts to levy and collect taxes to maintain free schools. Only about three

To Be DISPOSED of,
A Likely Servant Mans Time for 4 Years
who is very well Qualified for a Clerk or to teach a School, he Reads, Writes, understands Arithmetick and Accompts very well, Enquire of the Printer hereof.

In colonial times anyone who could read, write, and figure was thought well-fitted to teach, as this advertisement testifies.

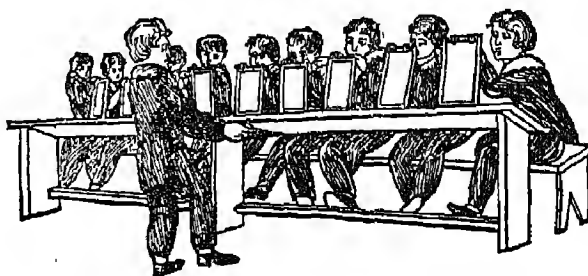
fourths of the districts accepted the idea at first, but gradually the rest of the state went over to public schools.

Similar struggles took place in other states. In New England, the very home of the idea, the schools were in poor condition. Horace Mann of Massachusetts and Henry Barnard of Connecticut devoted most of their lives to convincing the public of the importance of good schools. The schools did need improving. One schoolmaster of the time said:

Ten dollars a month for a school master! And that is not the worst of it. I was put into a hideous kind of building, called a schoolhouse, with broken doors and windows, a huge stone chimney, half tumbled down, round which the wind and storm blew in like a hurricane, and old shattered tables and benches, standing in every direction. . . . Here amidst all this smoke, and dirt, and cold, and racket, I was expected to establish order and regularity, instruct them in the several branches of reading, writing, arithmetic, English grammar, etc., and instill in their minds the principles of morality, religion, decency, and good manners.

Like Thaddeus Stevens, Mann and Barnard wrote articles and books, and made

This old woodcut pictures a monitor, that bright lad at the head of his class, asking other students to "show slates," so he can correct their daily lesson work.





In the old days cream plus a churn equalled butter, if you used enough elbow-grease and patience. When you grumble about running errands to the store, remember Grandmother had to turn the crank!

speeches. Horace Mann led the fight to establish the first teachers' college in America, at Lexington, Massachusetts, in 1839.

At that time and ever since, labor unions and organizations of working people have been among the stoutest supporters of free public schools. These people have always understood how important the public schools are in giving the children of all people an equal opportunity for education.

By the 1840's, free public schools were found in many of the established communities in our country. Most of these schools were called "district" schools, and were the people's schools. The people of the small school districts paid the taxes which kept them up, and they elected boards of school trustees to hire the teachers and keep the

buildings in repair. Teachers were paid small salaries and often boarded around from one house to another as part of their salary. In his *Legend of Sleepy Hollow*, Washington Irving pictures the schoolmaster of the time, Ichabod Crane:

His schoolhouse was a low building of one large room, rudely constructed of logs. It was most ingeniously secured at vacant hours by a withe twisted in the handle of the door, and stakes set against the window shutters. The schoolhouse stood just at the foot of a woody hill, with a brook running close by. From hence the low murmur of his pupils' voices conning over their lessons might be heard on a drowsy summer's day, like the hum of a bee-hive; interrupted now and then by the authoritative voice of the master, in a tone of menace or command; or peradventure, by the appalling sound of the birch as he urged some tardy loiterer along the path of knowledge.

When school hours were over he had various ways of rendering himself both useful and agreeable. He assisted the farmers occasionally in the lighter labors of their farms. He laid aside, too, all the dominant dignity with which he lorded it in his little empire, the school, and found favor in the eyes of the mothers, by petting the children, particularly the youngest; and he would sit with a child on one knee, and rock a cradle with his foot for whole hours together.

In addition to his other vocations, he was the singing master of the neighborhood, and picked up many bright shillings by instructing the younger folk in psalmody. It was a matter of no little vanity to him, on Sundays, to take his station in front of the church gallery, with a band of chosen singers; where, in his own mind, he completely carried away the psalm from the parson. Thus, by divers little makeshifts, the worthy pedagogue got on tolerably enough, and was thought, by all who understood nothing of the labor of headwork, to have a wonderfully easy time of it.

In those days, reading, writing, arithmetic, a little geography and history, and religion were the only subjects taught in school. There was little or nothing of such matters as manual training, home economics, and other studies we now think of in connection with schools. Young people were supposed to learn such things outside the school.

In an American frontier community, the labor of young people was actually needed to get all the work done. Girls learned to spin thread, to weave cloth, bake bread and cook meals, to make candles, keep a fire going, repair and make clothing, and take care of young children. Boys learned early to cast bullets for hunting, use rifles, chop wood, guide the plow, and to build log cabins. Every home was a workshop in which all who lived there had definite, assigned tasks. Learning these tasks was an important part of a young person's education, but since these things were learned at home, they were not taught at school.

The district school then was a school for "book learning" more than anything else. But the people were eager for it and wanted their children to have as much of it as possible. If the schoolmaster was capable of teaching subjects other than those of the eight grades, such as algebra or some science, he was encouraged to do so. In such schools young people often came back for an extra year or two after finishing eighth grade.

High Schools Are Invented

GRADUALLY MANY district schools added an extra year or two of schooling for those who wanted more education. Then in Boston, Massachusetts, the first high school was started. This was in 1827. At that time there were many private upper schools, called academies, where young people could get advanced instruction by paying tuition. Most of those who went to the academies intended to go on to college.

Out of these small beginnings came the idea of public high schools. People began to feel that communities should provide something more than elementary-school education. But there was opposition to the idea. Sometimes a community would start a high school and later abandon it in order to save money. In 1856, one of the founders of the high school

at Norwich, Connecticut, made the following statements in a speech:

... after a time the burden of taxation would begin to be felt. Men would discuss the high salaries paid to the accomplished teachers which such schools demand and would ask "To what purpose is this waste?" Demagogues, keen-scented as wolves, would snuff the prey. "What do we want of a high school to teach rich men's children?" they would shout. "It is a shame to tax the poor man to pay a man \$1800 to teach the children to make x's and pot-hooks and gabble parley-vous." The work would go bravely on; and on election day, amid great excitement, a new school committee would be chosen, in favor of retrenchment. ... In a single day the fruit of years of labor would be destroyed.

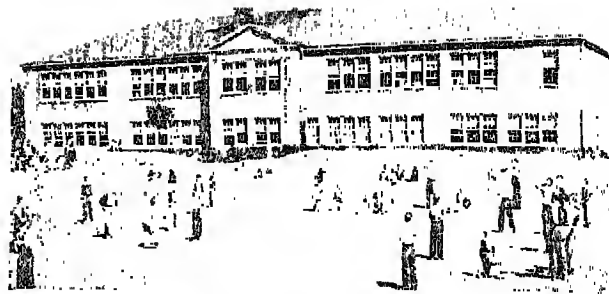
In spite of opposition, public pressure for high schools grew. In 1872 the Michigan supreme court decided, in the important "Kalamazoo Case," that it was legal to collect taxes for high schools. Opposition dwindled, and the number of high schools increased.

As time went on, more and more young people in America were getting the benefits of free public education, both in elementary

Grandpa, working on an ox yoke, lived in a day when you made what you needed. Children had to learn early to shoulder part of the family work.



Today's school building is a far cry from the little red schoolhouse of yesterday, where the three R's really were taught to a hickory-stick tune. To the R's (readin', 'ritin', and 'rithmetic) was added a complete alphabet of courses; the sting of hickory-stick discipline was taken out of public school life; schoolhouses covered more space and offered more advantages.



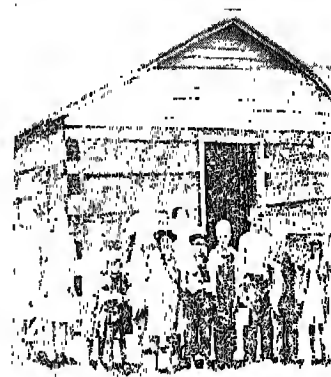
Gradually replacing the one-room school is the consolidated country school above, supported by several districts.



The one-room country school is as familiar to America as Lincoln's picture. All eight grades learn and recite within these four walls, and bright third-graders often know the work of the next three grades by rote! Kids ride to school on ponies, bring lunch in buckets, drink from a pail of water carried from the pump (far left).



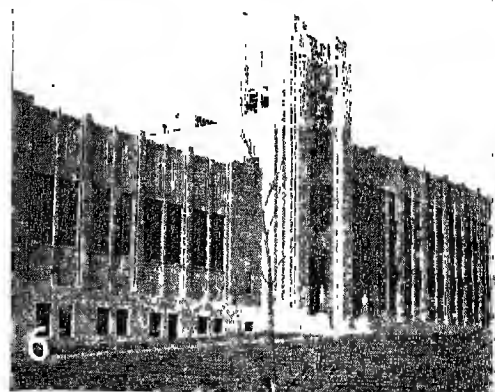
typical high-school entrance today.



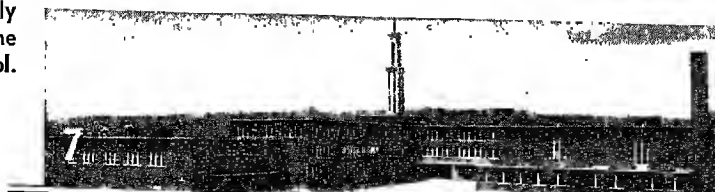
Schools like this one are disappearing to make way for modern buildings with room and light.



This square, two-storied, red-brick building, ugly but substantial, was one common type of school.



Tulsa's beautiful Will Rogers High (above) and the new Gloucester, Mass., school (left) show the best in modern design.



grades and in high school. In the newer states, west of the Mississippi, systems of public education were developing. Most of them were modeled on the district system, and so a description of how that system works will serve to explain how a great majority of our schools are organized.

The District System Of Public Schools

SCHOOL DISTRICTS VARY greatly in size. Some are large unified districts covering an entire city like Chicago, Los Angeles, or Cleveland. Others are little country districts, such as those in one midwestern state, where there are over 10,000 different school districts.

The people of the school district elect a board of school trustees, sometimes called a board of education. This board decides on how much to spend for schools in the district, what taxes must be raised to supply the money needed, and how many teachers must be hired.

In many districts the school board does not handle all the school business directly. It hires a school superintendent to take charge of the educational program. This superintendent is a specially trained employee, not of the board alone, but really of the people of the district. He must report to the board selected by the people and must follow their wishes.

If there are several schools in the district, the superintendent will probably appoint principals to help him carry on the work in the different schools. The principals make their reports to the superintendent.

Often the superintendent interviews and hires the teachers. The states have laws that safeguard the interests of the community by specifying the qualifications of teachers. Except during times of emergency, most states require both their elementary- and high-school teachers to have four years of college work. In a few states the law requires high-school teachers to have one year of postgraduate work in addition to their college degree. The purpose of these state laws is to assure the

people that their children will be taught by people who have prepared themselves well for their work.

The district school system has both strong and weak points. The strong point is that it is democratic. The control of the school rests with the people of the local community and not in some office that is far away. In certain European countries, France, for example, it was the practice to run all the schools, assign the teachers, and determine what was to be taught from the national capital. If people in a certain region did not like the teachers assigned them, or the subjects taught their children, they could complain, but there was nothing else they could do. American schools are free from such distant control.

The weak point of the district school system is that some districts are too poor to support good schools. Sometimes small districts (one state has 10,000 all told) can't raise enough in taxes to provide a good school building and hire good teachers for the children. The people do the best they can, in most cases, but even that is sometimes not enough. One answer to this problem is for the state to provide more financial support for such districts. In Delaware, for example, 90 per cent of the money spent in the schools comes from the state treasury. Of course it is all tax money, and so this means that the cost of education for the whole state is spread over all the taxpayers of the state.

Of course you will read or hear it said that "some states are not wealthy." That is a way of saying that the people of those states do not pay large taxes. They may be paying all they can afford, but they do not have much wealth or much income out of which to pay large taxes. Or the state might be a large one with a small population, like some of our western states. Even if the people paid large taxes, the total sum paid might be small compared with the total taxes of other states. So when the explanation is given that some states are not wealthy, we know that it is a condi-

tion that must be faced when tax money is to be spent. If a state simply does not have the tax money to spend, what is it to do when the people want better and more expensive education for their children?

Federal Aid For Public Schools

ONE WAY TO HELP is to have the United States government give money to the state for educational purposes. Some people argue against this method. They say that our whole school system is supposed to be locally controlled, and that when money is supplied from the outside, the control is lost. There is a great deal of truth in this statement, for it is a fact that the borrower usually does what the lender wants him to do. But the statement is not wholly true, because school districts can control their own educational policies even though they accept outside financial aid. The federal government might make certain conditions, but the local school board does not have to accept the conditions. It can refuse the financial aid.

Another argument against federal aid for education is sometimes heard. It is: Why should tax money collected from taxpayers in states such as New York and California be used to help out states where the taxpayers do not

pay enough to support their own schools? The idea back of this argument is that poor education in any state is that state's own business and doesn't concern any other state. But that isn't true. When the Selective Service Act began inducting young men into the Armed Forces, it was discovered that thousands of young men couldn't read. Most of them came from states that spend very little on education. Until these men were taught to read, their places had to be taken by others from all the states. Of course, all these soldiers and sailors were going out to fight for the whole country, not for just their own state.

Still another reason for federal aid for education is that people are not usually so healthy in the states where little can be spent on education. Public health depends to a large extent on educating the people. Diseases may easily start in such regions and spread to other parts of the country.

A High School Of The Modern Kind

THE PURPOSE OF MODERN schools is to help young people develop and become successful. A community of successful people solves its problems of health, recreation, public safety, and education; and it has a good government. Whether or not a community has successful citizens depends to a very large extent on the kind of education it provides.

One community that is striving to provide the best in modern education for its young people is Tulsa, Oklahoma. Suppose we take the Tulsa high schools (there were three in 1945) as an example and see what this community is doing. All three of the high schools—Central, Will Rogers, and Daniel Webster—are carrying on programs to make young people into citizens who will keep Tulsa a community where people can live together successfully, which means effectively and happily.

All the students in the Tulsa high schools take part in what is called the "general edu-

Students in some sections, who live long distances from school, now ride back and forth in busses owned or rented by the school district itself.



cation" program. This is school work that is taken by everyone regardless of what his future plans may be. It makes no difference if the student expects to go to work as soon as he finishes high school, or plans on going to college. The kind of life job the student plans makes no difference in this general education program. In this course the students are taught to read, write, and speak our language clearly and accurately. They study the social life of their community, region, and nation, and develop an understanding of world conditions. They become skilled in working together on group projects, and they learn to think critically in activities that involve discovering and solving problems. They also learn the principles of good health and how to take care of their bodies.

The idea back of this plan for a general education for all is that all citizens need to know these things—whether they plan to be college professors, bus drivers, lawyers, mechanics, housewives, clergymen, clerks, laborers, or stenographers. That is why we speak of "general" education.

In addition to the studies everyone takes, there are elective courses. Some of them might well be included in the general education subjects, since they cover problems everyone will face at some time. One popular course is the one on Family Life. This course includes the study of foods, child care, and family relationships. The purpose is not to train dietitians or nursemaids or doctors, but to give everyone some of the skills and understandings that are needed for successful family living. After all, every person is a member of some family group or will probably become one. Both boys and girls take this course.

Many of the students take vocational courses in order to learn some skill which they can use in earning a living. Some of them spend part time in school and part time on the job. Most frequently boys take machine and construction courses in these school-work combination programs. Girls are more likely to

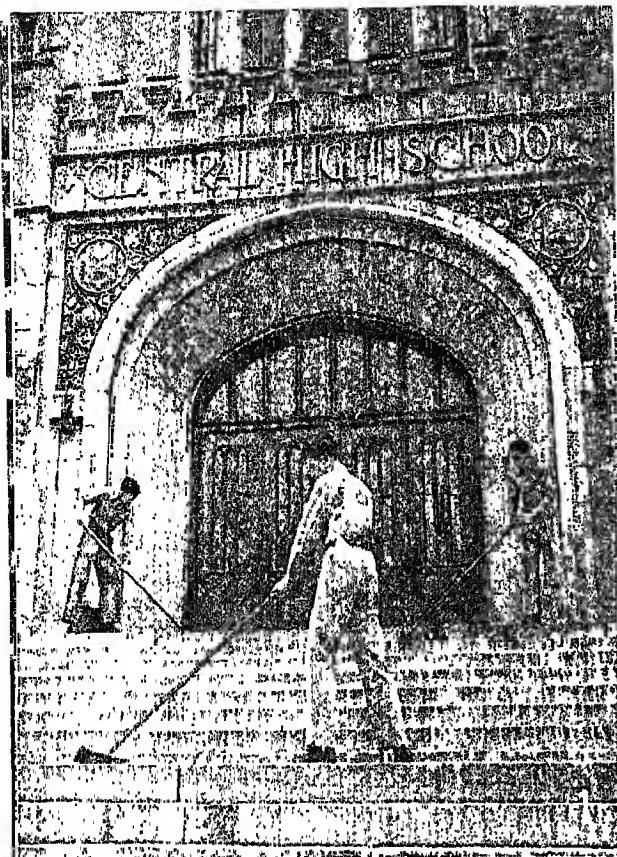
take courses in salesmanship, packaging, beauty shop work, and secretarial duties. Both boys and girls may take the high-school courses in commercial art.

The young people in Tulsa can also study social problems which affect their community. This means they will investigate the causes of poverty and crime. They will study proposed solutions to housing problems, public health problems, and other difficulties that face citizens of today. In such a course they become alert and well-informed members of their community, because they become acquainted with the community's problems and come to see that the solution depends in a large measure on themselves.

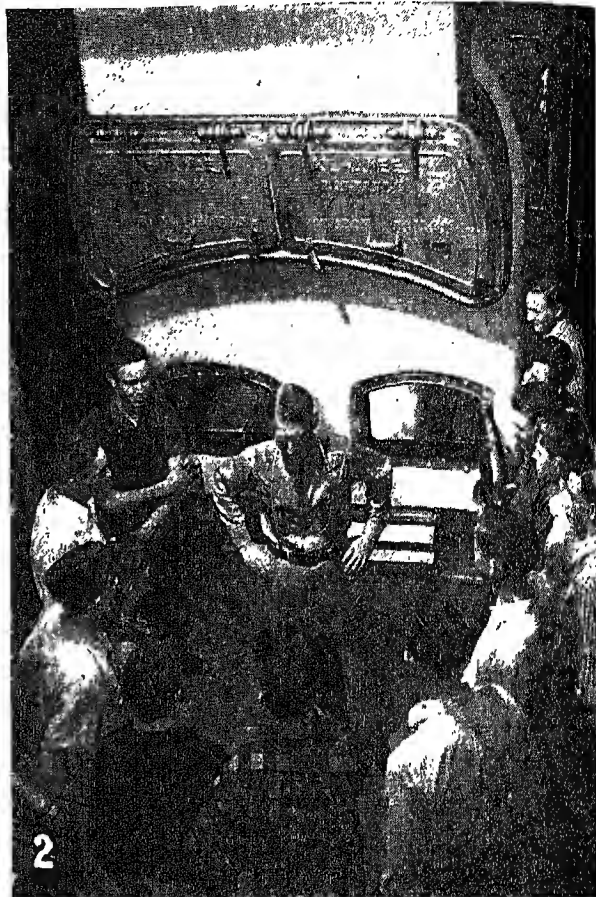
With the world becoming more and more interdependent, it is important that young people understand that they are world citizens, too. For that reason Tulsa students take up world problems, such as war, peace, and the interchange of goods. They discuss the causes of war and ways in which people think the causes can be eliminated. They discuss and form opinions about proposals that attempt to bring about peace and happiness for people of all nations.

There is a decidedly practical side to the study of school problems. Tulsa students take an active part in the student government. Through this government they make the rules that govern their social events, such as parties and dances, and their athletic contests. They get their democracy into action at home.

Why do the people of Tulsa spend the amount of money necessary to keep these modern high schools in operation? Because they feel the results are worth all the cost. Their young people are learning to be skilled, effective citizens of the community. Students participate in civic affairs right now, while they are in school, instead of waiting to use their knowledge and experience at a later date. They have experiences of the kind needed by anyone who wants to be a successful member of a community.



Pictures here and on the next page show how education works in Tulsa, Oklahoma, schools. Emphasis is on teaching young people to earn a living after leaving school, and training them to be useful, well-adjusted citizens.



These schools give students a chance to earn while they learn. Boys in Picture 1 get paid for jobs at school. Building-maintenance students (above) get a boiler-room lecture.



Packaging class (Picture 3) is right down the alley for girls with nimble fingers and artistic bent. Study groups (right) are informal, with several teachers to give individual help.





"Pretty is as pretty does" is fine for character-building, but a look to the glamour seldom goes amiss, either. Tulsa girls learn make-up techniques by practical application. But there's an art to many things, and the classes in family living prove it by teaching skills needed for successful homemaking.



The girls above cook and serve meals for the children and students. A trained nursery-school worker supervises work in the Family Life course, but students are responsible for their young charges. The boy at the end of the table is a star basketball player. Athletes usually prove very handy with kids.



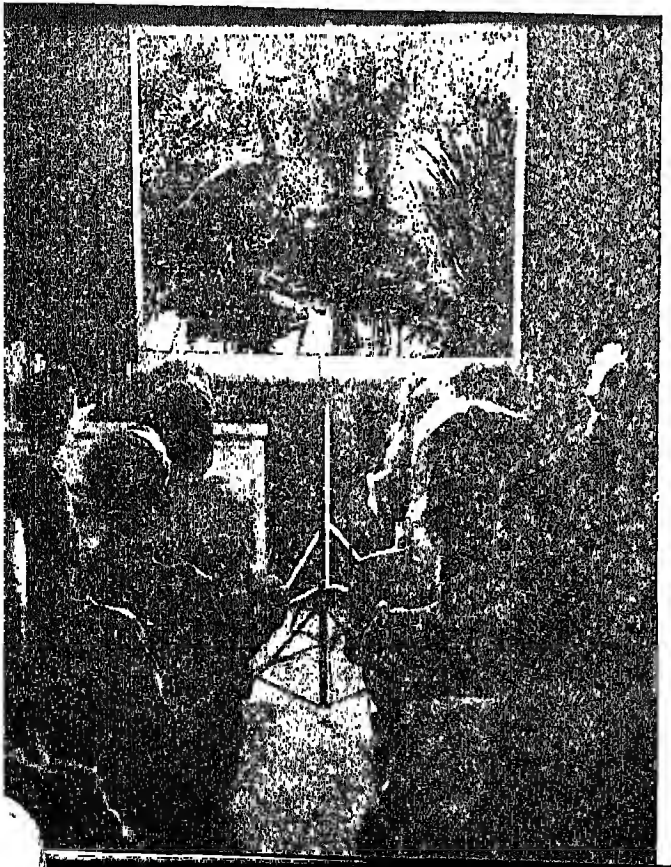
Student in Picture 3 is trained in school, then spends next two weeks working at a real job. Here he is operating a tool-room lathe. Students (right) plan park improvements with a city commissioner.



Perhaps another question has occurred to you. Why are Tulsa people willing to spend money on their schools to educate young people who will possibly move to some other community when they are out of school? The answer to that question is that enough young people stay to make the effort and cost well worth while. And many more stay than you might think. A large number of those who planned to make an independent start in life in some other community find, when the time comes, that it is easier to make the start at home. There is another reason why Tulsa taxpayers are willing to spend money on modern schools. Good schools attract the best kind of citizens. People want to live in communities where their children will receive the best kind of education. And so Tulsa profits in that way from its investment in modern high schools.

Several times in this chapter, and in other parts of this book, you will find phrases such as "successful life in the community," or "successful member of the community." What do you think the word "successful" means in

School can be as much fun as going to the movies, especially when your lessons "take to the stage."



this connection? Here is an opportunity for a class discussion that may have some value, because it will show that different people have different ideas of success and that success is a many-sided thing.

Movies, Newspapers, And Radio Help To Educate

MODERN INVENTION HAS given us new educational devices. The newspaper is pretty old, for the Romans had one. It was hand-written and was posted by government officials on walls around the Forum (or central market place) to tell the people about daily events. But the daily newspaper of today, with its speedy editions on the streets within minutes after events occur, would not be possible without modern inventions. Certainly the movie and the radio are very modern. All three of these are found in practically all our communities, and they are important because they help people form opinions and understand conditions.

Movies often help people enjoy literature. Many people found such books as *David Copperfield*, *Tale of Two Cities*, and *Romeo and Juliet* interesting and exciting after seeing the motion-picture versions on the screen. Films such as *The Sign of the Cross*, *The Crusades*, *Drums along the Mohawk*, and *Gone with the Wind* have given colorful and realistic portrayals of life in other periods of history. Schools have recognized the educational value of many such films and secure them for showing in history and literature classes.

But there are movies which give false impressions and educate in the wrong direction. During the days when gangster films were featured, many people thought that running battles between police and criminals were everyday occurrences in the streets of most of our large cities. Certainly those movies gave foreigners a false impression of life in the United States. And, speaking of foreigners, for a time many movies represented some

foreigners as either stupid or villainous. Not only did that offend the people of the nations misrepresented, but it also built up wrong attitudes on the part of our own people who saw the films.

There is another way in which some films do a poor job of educating. Many pictures give a totally false idea of everyday life. For example, many pictures deal with the lives of wealthy people—not just well-to-do men and women, but rich ones. They convey the idea that most Americans eventually get rich, or that rich people do nothing but enjoy themselves. As a matter of fact, for every idler among the rich there are probably several who work very hard, but of course their lives wouldn't make good movies. And the impression conveyed about the poor is just as false as that about the rich. Many poor people live full and interesting lives even though they have very little money.

Students in some schools have shown a great deal of interest in courses in movie appreciation. By discussing what they have read and seen at the movies, they learn to criticize and to judge the value of the shows. They sometimes use their influence to bring certain desired movies to their local theaters by working up interest in the stories. Usually they find the local theater owners quite willing to cooperate, as these men are anxious to serve the community.

Newspapers also help in educating with their news stories, editorials, and special features. Of all the special features, it is likely that the comic strip is the most important. At least surveys show that a large number



Fun and a lot of learning go into the making of the school paper. Have you ever tried your hand at it?

of people read them carefully and more regularly than any other feature. These strips are called "comics" or "funnies," not because they are all supposed to be humorous, but because they are a development of the first ones, which were meant to be funny. Many of the most popular ones of today are really serial stories that never end.

Strips such as *Gasoline Alley* and *Little Orphan Annie* stress the value of hard work, devotion to duty and friendship, and serious-minded attention to daily tasks, with a little light-minded recreation thrown in. Adventure strips like *Dick Tracy* and *Terry and the Pirates* emphasize qualities such as persistence in the face of discouragement and other traits

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- *Headline writers are often guilty of exaggeration and overstatement. They sometimes distort the truth in an effort to command attention. But headline writing isn't so easy as you might think. Just try your hand at it. Have a few students round up several copies of a city newspaper. Then get them to trim the headlines off from the main news stories. The stories can then be passed around so the rest of the class can try supplying headlines for them. Compare your efforts with professional headlines, and draw some conclusions!*



we admire in people. Many people would deny that they took comic strips seriously and would laugh at anyone who said they did, but their point of view is often influenced more than they think.

Cartoons, too, help form our opinions and influence our attitudes. When looking at a cartoon, remember that it is exaggerated. Also, remember that it represents people usually in ways that are called stereotyped. In other words, most cartoons will represent a businessman as a stout, well-fed, well-dressed individual. They will show workers as men in overalls carrying dinner pails, farmers as men in overalls wearing wide straw hats. Stereotypes can do a great deal to influence people's opinions. For example, some newspapers built up a great deal of feeling against the prohibition amendment by constantly cartooning a prohibitionist as a thin, sour-faced individual always snooping about trying to keep people from enjoying themselves. In looking at cartoons we need to remember that these stereotyped figures are exaggerations, and remind ourselves that we should not let an exaggerated point of view influence us too much.

Headlines in newspapers are often exaggerated, too. Many people form snap judgments just by looking at the headlines and do not bother to read the details. They forget that the newspaper prints headlines to attract the reader's attention, and of course the headline will be the most exciting and sensational part of the news. If you have ever helped in the preparation of a school newspaper, you know that. And you also know that headlines are not easy to write. Usually it is almost impossible to get the story into the headline.

Did you ever stop to think that when you read the comic strips, you're really using a complete new language? Look at the drawings on the facing page. You'll know in a second what is happening to each character, and no words are necessary to explain. That means you've learned a sort of sign, or symbol, language: a cloud over the head means worry; an electric-light bulb signals an idea. Never suspected you knew two languages already, did you?

Like the newspaper, the radio brings us much that helps in education. There are news reports and "flashes" that correspond to newspaper headlines. There are commentators who talk about events. Some of them merely recite the events; others make comments that represent their own opinions. Then there are "special events" broadcasts, usually arranged in advance by the big broadcasting chains. In these special broadcasts, trained announcers describe the event—a track meet, political convention, race, ball game, or anything that attracts crowds of people—so that people listening over the radio get a clear picture.

The radio has advantages not possessed by the newspaper. The newspaper can bring you a report about a concert or an opera or a great play; the radio seems to bring the performance itself right into your home and makes it seem almost real. The radio can make transcriptions of events at the time they occur and broadcast them later. It can offer lectures by scientists, talks by scholars, and programs by stars of the stage and screen. Radio has also developed stars of its own who have become famous. Here is the way the announcer introduced a famous radio personality:

Quentin Reynolds has been heard from CBS World News headquarters in New York since a few minutes after D-Day (invasion of Europe by Allied Forces) and H-Hour (the hour marking the beginning of the invasion). He has done his share of routine news work, and he has also done several magnificent pieces of radio writing and reading. The trade name for the latter type of reporting is "feature story." And here now is Quentin to do a feature for tonight's Report to the Nation.

Following this introduction you would have heard Quentin Reynolds giving the following vivid piece of radio reporting:

And now in France dawn is creeping over the land and banishing the night. It is 4:30 A.M. there where the destiny of the world is being decided. Thousands and thousands of young Americans are brushing the sleep from their eyes and preparing for yet another day of battle. They have no time for beauty, but even they must notice how the dawn bathes the cliffs behind

the beaches with melancholy gold; how the sun unlocks the apple blossoms, the roses, the purple and white clusters of chestnut blossoms which later today will be trod underfoot by the boots of fighting men; how the wild pigeons, the bluebirds, and the robins, not born to battle, sing puzzled, unhappy tunes.

The dawn is the worst time for a soldier. The chill enters your heart and you feel alone. But these men of ours are not alone. They have been joined by a legion of unseen ghosts, the spirits of men who have already fallen and who now hover about contented in the thought that their sacrifice was not wasted. We left thirty-seven thousand upon the beaches at Dunkirk four years ago. They have had a long wait, but today they rejoice because they know that the blood they spilled upon the soft, white sand of Dunkirk was not spilled in vain.

We left more than three thousand men at Dieppe two years ago . . . Dieppe, only a few miles from where fighting goes on now. They said that Dieppe was a failure. The ghosts of these men now know better. They know that the men who landed on the French shore at H-Hour yesterday morning profited by

Radio is young, growing. Few fields use so many different skills or provide a wider outlet for so many different talents. This lad is a radio actor.



the hard lessons Dieppe taught. They know that thousands are alive today because of Dieppe. Their spirits have been walking through the dim halls of the night, unseen, unfelt. General Montgomery left thousands of dead in Libya at El Alemein. Do you think that these men sleep now that their beloved Monty marches again? Once more in spirit they follow the black beret of their leader and wish their American comrades in arms the traditional toast of the Eighth Army. . . "All the best" . . . a toast which our sons have adopted.

In Normandy the nights are usually white and still, and the dawn brings June skies that are darkly blue. The stars seem to linger in the Normandy skies, but now it is nearly five A.M. there, and the dawn is putting the stars out, one by one. And our men, adjusting their helmets, fingering their guns and their clips of ammunition, feel very much alone.

But they are not alone in the chill of this early Normandy dawn. Whoever fought and died for freedom is with them. Whoever raised his voice against the harsh rule of tyranny is with them. And we Americans, one hundred thirty million strong, are with them. They have our faith and our prayers. We can't do much but whisper the phrase that the Eighth Army uses, whisper it and hope that it will be carried on the wings of the wind to the battlefields of Normandy. We can only whisper, "All the best."

Just as there are some undesirable movies, there are also some radio programs that are of little or no value to people who want something more than amusement. Chocolate ice cream is nice, but a diet of that and nothing else would probably throw your internal mechanism out of gear. A steady radio diet of nothing but bands, or maybe soap-operas, is just as likely to "do things" to the listener's mental insides. A little variety in amusement or in educational experience, as a professor might say, is just as desirable as variety in diet.

As with the movies, learning to choose radio programs is a matter in which only a few very general rules can be made. It's really something that each individual has to learn for himself. First, of course, you must decide why you are listening. Are you listening to find out something? That might be the result

of a game, the news, or somebody's opinions. Or are you listening simply for amusement or pleasure? That might be a concert, a variety show, a play, or a serial story. Do you want to dance? Then you have the radio on for band music. Or perhaps the radio is just on, and you aren't paying much attention to it—it's just a kind of background for what you are doing.

After you decide the reason you are listening, you can come closer to selecting the sort of program that will suit you. Do you know all the different programs that are available? Most of the big broadcasting companies now have departments that issue bulletins containing descriptions of their programs and the times they may be heard. You might try some of the programs you haven't ever listened to. Maybe you are missing a program you'd find interesting, one that will appeal to you, because it is your habit to turn the radio on and let it stay on regardless of what is coming over the air.

Of course there is also a matter which you will have to settle with other people. There's the question of consideration. If you are alone, it's all right to twirl the knobs and produce a medley of dance music, speeches, scraps from plays, bits of concerts, market reports, blasts of news, and the ever-present commercials. But if others are around, maybe they should have something to say. Perhaps the noise is annoying to them; perhaps they have some program in mind and want to hear it.

Because this discussion about the radio, and movies, too, occurs in the chapter on educa-

tion, you may be thinking that movies and radio programs must "teach" you something in order to be educational. Suppose you go back for a minute to the definition of education that has been given you. To put this definition in other words, your education is the result of experiences that help you to live successfully. Movies and radio programs that add to that kind of experience are educational. That doesn't mean they can't be amusing or entertaining, too. All of this adds up to the fact that when you learn to use good judgment in selecting movies, radio programs, books to read, and other ways to spend your time, you are helping yourself to have a better time than you might otherwise enjoy.

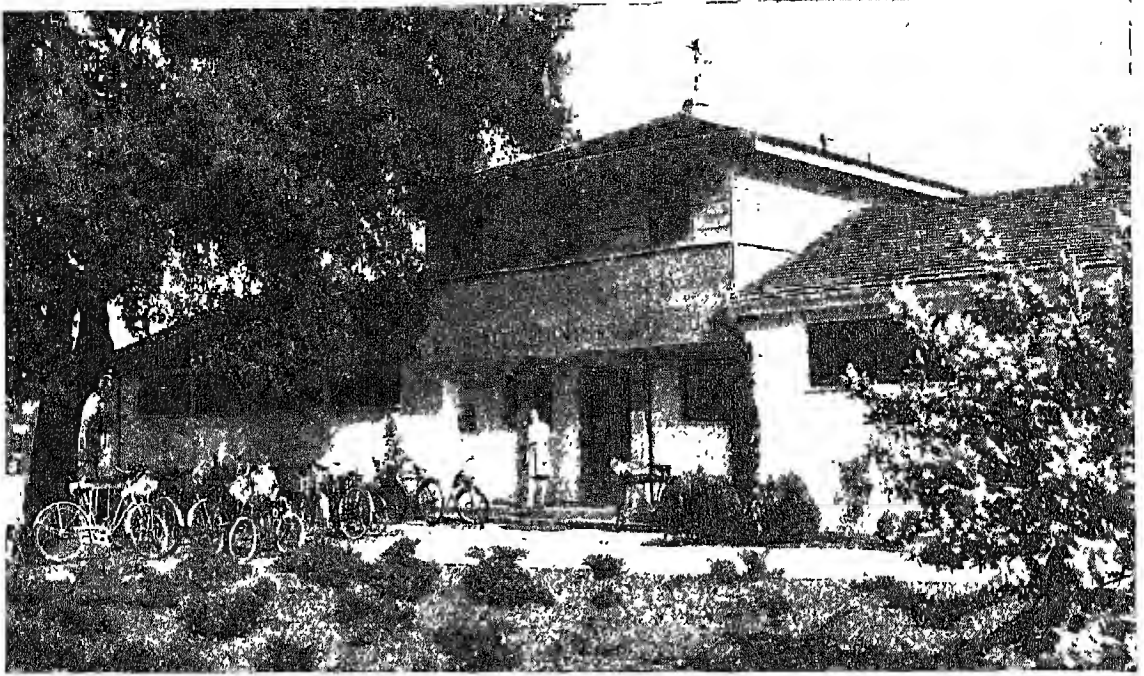
**Taking The Dust
Out Of Museums**

PEOPLE ONCE THOUGHT of museums as places for dusty relics of the past. But modern museums are different. For example, suppose we take the Palo Alto Junior Museum at Palo Alto, California. It is a busy place, for each day about forty young people visit it and work there, although it isn't a school. It is a place where all sorts of interesting things from many lands and many ages are kept. And besides, these things can be handled and used. The museum is a place where young people come not just to look at the things that other people have made, but to work and spend profitable time making things for themselves.

This museum was started back in 1934, in the midst of a great depression, when many

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■ Take a poll on the kind of movies teen-agers prefer. Make a list of twenty recent movies including different kinds such as mystery, western, musical comedy, war, etc. Get someone in the class to arrange for mimeographing a hundred copies of the list. Then get a hundred high-school students to check not only the movies they attended but the ones they enjoyed the most. Someone should tabulate the results on a large poster. The local theater manager might be so interested in such a poll that he would be glad to talk to the class on how the movies to be shown in his theater are selected.



A friendly, inviting white building, settled deep in greenery, the Palo Alto Junior Museum has certainly proved its popularity with the young set, as you can see from the number of parked bikes in front. Its changing exhibits are dictated by young tastes—even if that turns out to be snake lore.



people were out of work. Out-of-work people become restless and worried. They have too much leisure time and usually do not know how to spend it. Some of the leaders in Palo Alto community life thought it would be a good idea to plan for the future so that the young people of the community would know how to get fun out of their leisure time. The best idea seemed to be to give these boys and girls a chance to develop hobbies and other worth-while interests. Out of the plans came the idea of a junior museum.

There was no attractive new building for the museum at first. A corner of the Palo Alto Public Library was the first place used for the display. In about three months it was moved to the basement of one of the schools. Here it stayed for three years, and then it was moved to a basement room in the Palo Alto community center. Finally a wealthy citizen gave the money for a building, and the museum had a permanent home, which was finished in 1941. Later a second building was put up to house a collection of murals that show the history of evolution.

The museum is divided into two large rooms. One is for exhibits. These exhibits are constantly being changed in order to keep

up interest. The director of the museum is continually searching for interesting and important things to display. She has been so successful in finding exhibits she could borrow that the museum has had to spend only a trifling amount for materials to show. One of the important exhibits showed a number of kinds of pottery. A nearby state college had collected this exhibit in order to show the development of pottery by different peoples in various periods of history. At the same time the pottery exhibit was shown, the museum had on display silkworms, a model of a gold mine, a set of minerals, and dioramas of Indian villages and cotton plantations.

The other room of the museum is used for activities. Here are found classes in such things as coin collecting, needlecraft, stamp collecting, model building, insect collecting, radio construction, and archery. Also, young people come here to make things for themselves, such as pottery and model airplanes.

Through their work in this museum, young people of Palo Alto actually see and handle materials and products they would otherwise learn about only through books. It helps to bring some reality into their work in science and the social studies. The younger ones begin to realize that there is a tremendously great world outside their own community. The older ones see how this outside world affects their own lives. Although the museum can't properly be called a school, it is certainly an important part of education in the Palo Alto community. The schools work with it closely. The museum sends exhibit cases to various schools to be used in class work. Teachers take classes to the museum. Glass committees often visit the museum in order to study something for a special report to their class.

The Palo Alto Junior Museum was not the first in America. There was one in Brooklyn, New York, as long ago as 1898. There are probably about two dozen in the country. Some of the well-known ones are in Newark,

New Jersey; Auburn, New York; Hartford, Connecticut; Cincinnati, Ohio; Duluth, Minnesota; San Francisco, California; Jamaica Plain, Massachusetts; and Los Angeles, California. Palo Alto is the first of such museums to be located in a building constructed especially for its use.

The junior museum in San Francisco is supported by tax money, just as though it were a public school. Almost all the others are paid for by contributions of one kind or another. The Palo Alto museum started with contributions from private citizens who believed in the idea. Then for more than three years the museum salaries were paid by the United States Government through the W.P.A. (Work Projects Administration). During 1938 and 1939 the expenses were paid by private contributions. In 1940 and 1941, the city of Palo Alto helped out by giving the museum about \$575 in tax money. The rest of the cost of running the museum—over \$3000—was paid by private donations. Part of this money came from parents, who usually pay a dollar a year if their children use the museum. The rest comes from gifts. You can see that the junior-museum project enlists the support of the whole community.

Large communities sometimes support several museums. Chicago, for example, has several. If you were in that city and wanted to go to a museum and looked in the classified phone book, you would find the following list:

Museums

Adler Planetarium & Astronomical Museum
 Northerly Island. WAB sh-1428
 Aquarium John G Shedd
 Roosevelt & Outer Dr. WEB str-4681
 Art Inst of Chgo Mich ft Adams. CEN trl-7080
 Chgo Acady of Sciences 2001 N Clark LIN cin-0606
 Chgo Historical Soc N Clark & W North MIC hlan-4600
 Field Museum Natural History Grant Pk WAB sh-9410
 Harding Geo F Collin 4853 S Lake Pk KEN wd-0008
 Ling Long Museum 2238 S Wentworth CAL umt-6181
 Museum of Science & Industry Jackson Pk PLA za-B100
 E 57 & Jackson Pk DOR chstr-2060
 Psychological Museum At Lewis Inst
 1951 W Madison SEE ly-5200

Suppose we describe them briefly and tell how they are supported. The first one, the Adler Planetarium, is a famous one, for there aren't many like it in the world. People go there to learn about the sun, moon, and stars.

An amazingly complicated projector can reproduce the starlit sky on the high-domed ceiling of the main room of the museum. The planets and stars move exactly as they do in reality, but if the operator chooses, the motion can be speeded up so that the visitor can see in a few moments what would take hours of patient night watching. This museum was the gift of Max Adler in 1930, and it is supported and operated by the Chicago Park District. The museum is free on Wednesday and Sunday; other days admission of twenty-five cents is charged. School children are admitted free mornings. The attendance averages nearly twelve hundred a day, but one day over eleven thousand visitors came.

The Shedd Aquarium is located near the Adler Planetarium. It was the gift of John G. Shedd, who gave \$3,250,000 to build, equip, and stock it with marine life. It is supported by admissions, by money in an endowment

Just as two and two make four, we are interested in what we understand! Schools and museums have done much recently to help broaden understanding.



fund left by Mr. Shedd, and by some tax money from the Chicago Park District. Free days are Thursday, Saturday, and Sunday; other days twenty-five cents admission is charged.

The Chicago Art Institute is supported by endowment funds, memberships, and money it receives from the Chicago Park District. About a million visitors enter its doors each year. Four days a week they pay twenty-five cents admission. It is not only an art gallery and museum, but classes in art are taught.

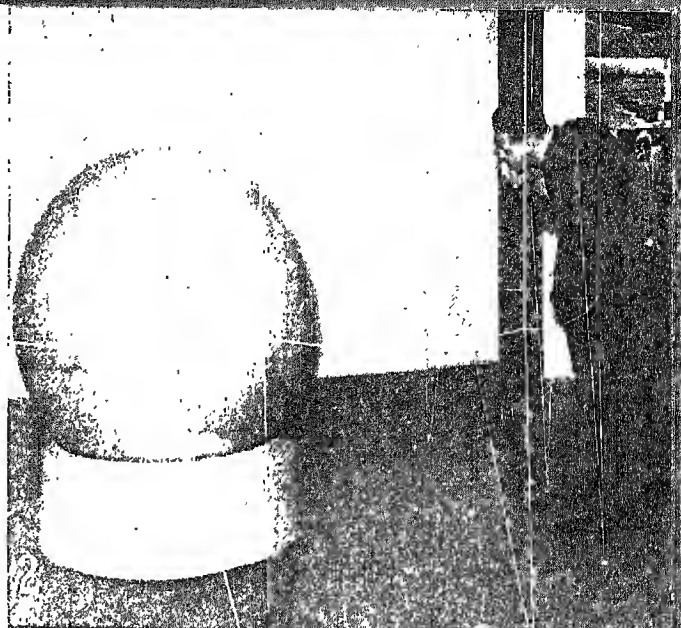
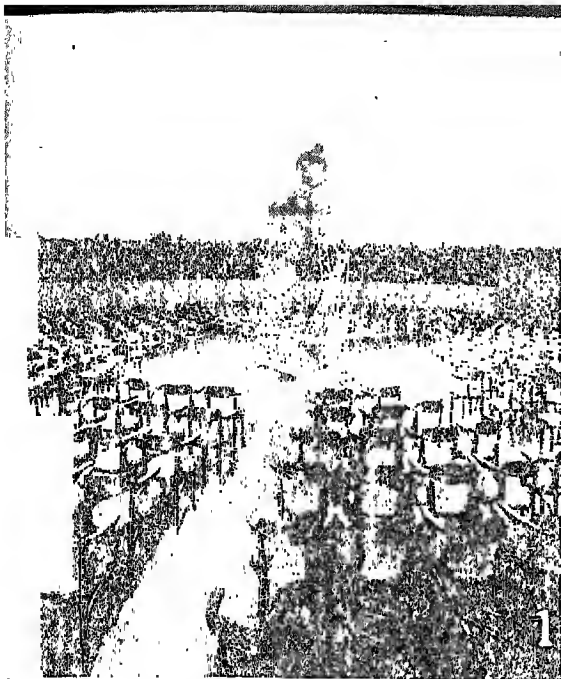
The Chicago Academy of Sciences museum gets a little support from public funds, but most of its expenses are paid by gifts and membership fees of society members. Admission is free at all times, and over 300,000 people a year make use of the museum.

The Chicago Historical Society also gets a little support from public funds, but it is paid for chiefly by private funds such as memberships, donations, and admission fees. Children are always admitted free; adults must pay twenty-five cents on Sundays.

The Field Museum of Natural History, now called the Chicago Natural History Museum, is supported by endowment funds given by Mr. Field, contributions, and a small amount of tax money. It costs from \$600,000 to \$800,000 a year to run this great museum. More than a million people a year visit it, so the cost is less than a dollar per visitor. Students, teachers, and children are admitted free at all times. Admission is charged other people on four weekdays. This museum has a notable collection of materials on the lives of primitive peoples, and fine displays of prehistoric life.

The George F. Harding Collection is a private one. There is no admission charge, but visitors must make an appointment in advance. It contains some fine examples of armor and weapons of many kinds.

The Ling Long Museum is located in the Chinese section of Chicago and displays oriental curios. Admission is free, and from a hundred to two hundred people visit it every



Proving all museums aren't cut from the same pattern, here is a page of latest museum fashions. Chicago's Planetarium (Picture 1) puts stars in your eyes, as lights dim and heavenly bodies are projected on the ceiling sky. In Picture 2 aviators get a close-up view of the globe they fly, at New York's Museum of Modern Art. Picture 3 shows how small towns might convert a "white elephant" house into an interest spot like Brooklyn's Children's Museum. The Academy of Natural Sciences in Philadelphia has exhibits so real you'd like to pet the pandas (Picture 4)! The St. Louis Art Museum (Picture 5) is designed with a spacious beauty worthy of its lovely art treasures.



day. It is supported by private owners, mostly Chinese merchants.

The Museum of Science and Industry is one of the famous museums of the world. It is located in one of the parks and is partly supported by tax money. The building used for the museum was reconstructed and remodeled from one that was originally built for the World's Fair of 1893. Money for that purpose came from a gift of \$3,000,000 from Julius Rosenwald and from \$5,000,000 raised by the South Park District of Chicago.

About fifteen hundred people visit this museum daily to look at and operate the exhibits. There are model oil wells and refineries, a foundry that makes actual castings, machines for molding plastics, a model railroad, and hundreds of other industrial exhibits, most of them arranged so that visitors, by pushing buttons or switches, can operate the exhibits. There is even a full-sized coal mine into which visitors descend in an elevator. The scientific exhibits demonstrate scientific discoveries and principles. Hardly a day passes that some high-school class in physics or chemistry does not come to the museum. The museum guides are mostly college students who explain the exhibits and operate some of the more complicated ones.

The Psychological Museum at Lewis Institute is open only to groups of students from schools, clubs, and factories. No admission is charged and the museum is supported by private gifts and through the coöperation of a school, the Illinois Institute of Technology.

Of course small communities can't have an impressive list of museums such as big cities possess, but often they have museums that are very valuable and worth while for anyone who wants to learn about his community. As

you study your own community, for instance, you will notice many things of interest in its history. At first you may be inclined to say, "Our community isn't interesting. Nothing much ever happened here." But you are quite likely to find some surprises. With some work you might uncover things worthy of being put into a museum. Such a museum won't need a pretentious building to begin with—the Palo Alto Junior Museum didn't have one at first. If the idea back of it is a good one, if it offers the young people of your community something of value—then it will succeed.

Libraries Are A Part Of Education

GOING BACK TO ROCHESTER, Indiana, for a moment, let's look at the library. On a quiet, tree-shaded street stands a stone building, one story high, with iron lamp standards flanking the broad steps leading to the door. A lot of the Rochester people enter this door. What for? Some are seeking to learn more about their jobs or about the world in which they live. Some want to pursue hobbies by reading up on their interests. Others are looking for entertainment, to be thrilled by tales of faraway lands, by the adventure and romance of strange civilizations. The library will satisfy most of them, for it is a storehouse of knowledge, of adventure, of entertainment.

Libraries like it are found in many communities throughout our land. Some are small buildings, like the Rochester library; others, like those of Chicago and New York, are great buildings. And then there are little libraries like the one at North Gorham, Maine. It is a single room, and it is open but

■ If you are still among those who think it takes a super-sleuth to run down books in a library, you had better take time out about now to brush up on the old book-hunting technique. Your librarian could probably be talked into coming to your class to enlighten you on the finer points of the Dewey decimal system (remember?), on the use of the

one afternoon a week during the wintertime. But whether large or small, the library is an important institution in any community. Through the library the people help to meet their needs for education and enjoyment. In many places the library is the chief educational institution for adults.

People have turned to libraries for education and entertainment for centuries. We do not know just when men began to save what had been written, but there were some great libraries in the ancient world. The Assyrians built vaults with shelves to hold the clay tablets on which their records were written, and the library at Nineveh contained more than ten thousand of these tablets. Other cities of the ancient world, such as Alexandria, had libraries with thousands of rolls of writing on papyrus and parchment. Since each book had to be copied by hand, books were few and expensive. Only rulers could afford to build up libraries. The result was that in most communities the ideas of one generation were passed down to the next by word of mouth rather than by books.

Many of the fine ancient libraries were destroyed in wars with the Germanic invaders of the Mediterranean World. When learning revived, in the later Middle Ages, copyists in monasteries spent their time in building up collections of the writings then in existence. Manuscripts were scarce and very valuable, and extraordinarily difficult to borrow. If a man wanted to read, he had to do the reading right in the monastery library, and perhaps from a book that was chained to the reading desk.

After printing was invented a steady stream of books came from the presses, and for the first time it became possible for indi-

viduals to make collections of books. Whole masses of people, not just a select few, learned to read. The library came to be as important to education as the schools themselves.

Usually these libraries were not of the public kind we think of today. They were not supported by taxes nor were they open to the general public. They were owned by churches and monasteries, wealthy men, universities, and nobles. Special permission had to be sought to use these libraries. Although the permission was freely given to scholars and students, the libraries were not free to the general lot of people. Princely and scholarly owners of libraries would have regarded it as very queer for ordinary folk to want to use a library. And the ordinary folk wouldn't have thought of making a request to use the library, either. The idea of free reading material for the community in general came as a new idea, and it came first in communities of our own country.

The first step toward a public library was the subscription library. Under this arrangement, a person becomes a member of a library group by paying a fee. The fees are used to purchase books. All members, but no others, may then use the books which have been purchased.

Benjamin Franklin in his *Autobiography* tells how he started the Philadelphia Library Company in 1731:

At the time I established myself in Pennsylvania, there was not a good bookseller's shop in any of the colonies to the southward of Boston. In New York and Philadelphia the printers were indeed stationers; they sold only paper, etc., almanacs, ballads, and a few common schoolbooks. Those who loved reading were obliged to send for their books from England; the members of the Junto (a literary club Franklin belonged to) had each a few. We had left the alehouse

.....

card catalogs, and on helps like the *Readers' Guide*, the indexes to encyclopedias, etc. ■
Get her to describe any new or special features or services in the library, and to bring you up to date on monographs, new magazines, pamphlets, and the like. After that, practice flipping through files and running down numbers until nothing stumps you!



Do you know your library, or do you just have a "speaking acquaintance" with it? Investigate it a little. Who knows—you might like it! How about making a trip there before that next theme is due?

where we first met, and hired a room to hold our club in. I proposed that we should all of us bring our books to that room, where they would not only be ready to consult in our conferences, but become common benefit, each of us being at liberty to borrow such as he wished to read at home. This was accordingly done, and for some time contented us.

Finding the advantage of this little collection, I proposed to render the benefit from books more common, by commencing a public subscription library. I drew a sketch of the plan and rules that would be necessary, and got a skillful conveyancer, Mr. Charles Brockden, to put the whole in forms of agreement to be subscribed, by which each subscriber engaged to pay a certain sum down for the first purchase of books and an annual contribution for increasing them. So few were the readers at that time in Philadelphia, and the majority of us so poor, that I was not able, with great industry, to find more than fifty persons, mostly young tradesmen, willing to pay down for this purpose, forty shillings each, and ten shillings per annum. On this little fund we began. The books were imported; the library was opened one day in the week for lending to the subscribers, on their promissory notes to pay double the value if not duly returned. The institution soon manifested its utility, was imitated by other towns, and in other provinces. The libraries were augmented by donations; reading became fashionable; and our people, having no public amusements to divert their attention from study, became better acquainted with books, and in a few years were observed by strangers to be better instructed and

more intelligent than people of the same rank generally are in other countries.

Subscription libraries were of little use to people too poor to pay the fees. In 1833, the little community of Peterboro, New Hampshire, achieved the distinction of being the first to establish a free public library maintained out of taxes. Five years later, the state of New York passed a law permitting school districts to use tax money for school libraries. Then some of the private libraries were thrown open to public use. Once started, the idea of community libraries for use by all the people spread rapidly. In Massachusetts the legislature passed a law in 1848 permitting the city of Boston to spend \$5000 a year on a public library. The men back of this library pushed the idea of putting in popular books for people to enjoy, rather than just collecting reference and technical works for scholars.

Probably the greatest force in putting libraries into American communities has been the work of the Carnegie Foundation. Andrew Carnegie, a millionaire steelmaker, remembered that when he was a boy, the public library of his community had helped him a great deal. He resolved to give a large share of his money to found community libraries so that other boys could enjoy the same oppor-

tunities. Today there are 1900 "Carnegie Libraries" in our country, started by gifts from this Foundation and since maintained by community taxation.

The Carnegie Libraries were not completely free gifts to the communities. To obtain help in starting a library, each community had to satisfy the Foundation that it would tax itself to keep up the library.

Some of the American public libraries in large cities rival the great book collections of the world. The New York Public Library has over three million volumes. Chicago has over a million and a half. The cost of operating the Chicago library comes to just about fifty cents per person. This is an excellent example of what people in a community can accomplish by sharing expenses.

Today the main purpose of good community libraries is to get the books used as widely as possible. The librarians strive to get people interested in the library. New books are prominently displayed to catch the eye and invoke the interest of library visitors. Every effort is made, not just to preserve the books, as libraries of the past did, but also to make it easy for everyone to enjoy them.

Library service in rural communities is often made available through the county government. Branches of county libraries are established in villages. Sometimes the county sends out libraries in trucks, often called "bookmobiles." These trucks stop at various places through the country district so that people can meet them and pick out books they want to read. They can also order books to be brought out on the next trip.

Modern libraries also develop many special services for people. For example, special collections of books printed in raised type, called Braille, are kept for the use of blind patrons. Most of the Braille collections are found in the larger cities, such as New York, Chicago, Philadelphia, and others, but blind people in all parts of the country may now secure books from libraries that have big collections of

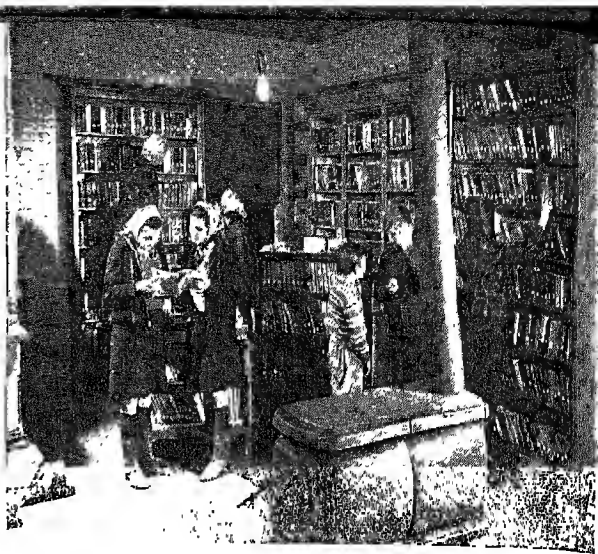
Braille books. And recently some libraries have put in what are called "talking books." These are recordings, and a blind person can put the records on a phonograph and hear a good oral reading. One project of the federal government supplied 10,000 phonographs and 175,000 records for the blind to use.

The operation of a library is a complicated task, and it requires skilled workers specially educated for the work. A group of untrained workers could soon get a library into such a tangle that nobody could find the books wanted. Many universities today teach library science so that we are insured a supply of skilled workers to maintain our libraries. You know that a certain degree of skill is necessary to use a library. In fact, you have probably already discovered that you have a much easier time in finding what you want if you know a little something of library skills.

A librarian has to be trained not only in cataloging and caring for books, but in buying them. The good librarian understands how to make up a list of books that will mean a well-balanced community library.

Sensitive, artistic fingers bring light into the dark world of a blind boy. The Braille book is like an Aladdin's lamp before him, for as he touches the raised lettering of its pages he can call up whole new worlds through his finger tips. Braille literature and "talking books" (phonograph recordings) are provided by the government and by other organizations. Many of these are free.





Libraries are getting so you'd scarcely know them, except for the books! Picture 1 shows a bright corner just for teen-age tastes, and Picture 4 is a cheerful high-school library. The other three scenes are less usual. Country towns are finding spare corners to turn into libraries (Picture 2); some libraries travel on wheels, carrying books to outlying districts (Picture 3); while others move outdoors under the trees for the summer (Picture 5).

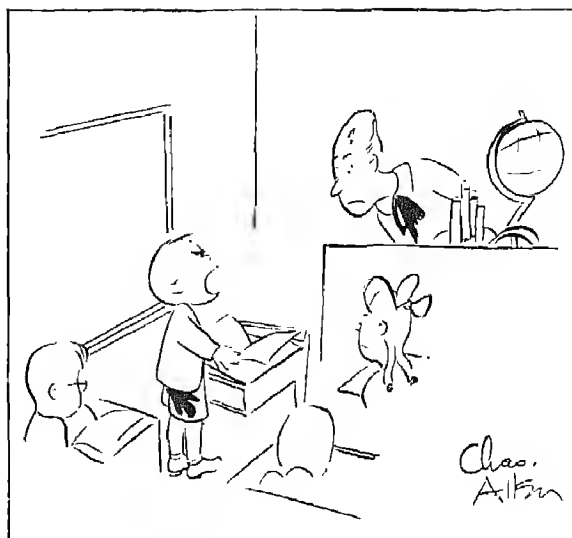
Although America is far ahead of the rest of the world in public libraries, there are still many communities with no library facilities. The most recent reports show that our public libraries are serving about eighty million of the people in the country. This means that almost two fifths of our people do not have access to libraries.

What can young people in school do to influence their community in this matter of libraries? More than you think. During the depression, one of our large cities had to cut its expenses. When word got around that some library work might be discontinued, young people in the city schools organized a delegation to speak before the city Board of Taxation. The Board was so impressed that the economies were made in other ways.

Education Helps All Of Us

THE INSTITUTIONS mentioned in this chapter all help the community meet its need for education. The home, church, school, motion pictures, newspaper, radio, clubs, museums, libraries, and individuals also are a part of the great system we use to educate ourselves. The school is the one institution that is actually charged with the responsibility of education, but we know that many of these others play an important part.

In modern communities education goes on for everyone, not just for boys and girls



"Who writes this stuff?"

Even the "small fry" are entitled to have and express their opinions of education.

who are not self-supporting. One great difference between modern education and that of years ago is that today there is a greater variety of education for more people.

The life and growth of a community depend, to a large extent, on the provision made for education there. Communities do not stand still as a rule. They progress and solve their problems; or else they slip back and gradually die. Conditions change, and new needs crop up. If the minds and abilities of people have been developed through education, they can meet changing conditions and solve perplexing problems. That is why people make sacrifices in order to maintain education.



HOW ARE you getting along in school? Are you proud of your school? Is your school proud of you?

Some students seem to "fit in" while others do not. Some are well-liked by other students, but do not get along well with the teachers. Some students are liked by the teachers but not by the other students. Why?

Pick out a student who is getting along well with teachers and students (both boys and

girls), one who is making a good record in grades, citizenship, and school activities. If you study this person, like Ernest in Hawthorne's story "The Great Stone Face" you'll find yourself becoming more and more like your ideal.

Some helpful suggestions about high-school life, written in an entertaining way, may be found in Chapters I and II of:

Living Your Life, by Crawford, Cooley, and Trillingham, published by D. C. Heath & Co. (1940), 285 Columbus Ave., Boston.

Among the interesting topics in these chapters are "On the Level," "On Your Honor," and "The Worm's Eye View."

Here are some short stories and essays about school life which will hold your attention: Read *Getting By*, by Eleanor Brewster, in *Living Your Life*, mentioned above. Do you have any Jack Hurleys, Jay Durants, Sam Williamses, or Johnnie Summerses in your school? Try your hand at writing a description of how they get by—but don't mention real names, of course. In the same book is a story by Charlotte M. Whitaker, *Consider the Cause*. Briefly, Titzie's teacher found a note she had written to Spike. And the teacher answered the note! You'll want to know what she said. Girls, do you think your boy friend shows your notes to other boys? Well, be sure to notice what Angelo Patri says about this in the same book.

Here is a first-rate story called *Win or Lose*, by Bayard Daniel York. You can find it in any one of the following three books:

Good Companions, by Payne, Neville, and Chapman, published by Rand McNally Co. (1941), 536 S. Clark St., Chicago 5.

Broadening Horizons, by Neville and Payne, published by Rand McNally Co. (1942), 536 S. Clark St., Chicago 5.

Prose and Poetry for Enjoyment, by A. Ward McGraw, published by L. W. Singer Co. (1935), 249 W. Erie Blvd., Syracuse, N. Y.

Dan was lost, he was miserable, ashamed, and embarrassed. Find out how he was put on the right track.

Most girls will like *Mary White*, by William Allen White. You can find it in either of the following books:

Prose and Poetry of America, edited by Ansorge, Lucas, McCoy, and Tower, published by L. W. Singer Co. (1942), 249 W. Erie Blvd., Syracuse, N. Y.

Essays Old and New, edited by Essie Chamberlain, published by Harcourt, Brace & Co. (1935), 383 Madison Ave., New York City 17.

Mary White was a high-school girl. She was popular, she helped publish the high-school paper and the annual. Then she was killed in an accident. Her father, a noted American newspaper editor, wrote this essay when he returned from her funeral. Do you think Mary White was a typical high-school girl, or are there few like her?

Are all students worthy of an education? Read the story *Charles*, by Jesse Stuart. It's in:

Prose and Poetry for Appreciation, edited by Ansorge, Lucas, McCoy, and Tower, published by L. W. Singer Co. (1942), 249 W. Erie Blvd., Syracuse, N. Y.

Some people thought the school should be closed because it had only 14 students. What do you think? Another story, on somewhat the same theme, is *Eustacia*, by Jesse Stuart. It is in *Prose and Poetry of America*, 1942 edition, mentioned above. Do you think an education is worth Eustacia's struggle for one?

Try this story by the same author: *Split Cherry Tree*, by Jesse Stuart. You can find it in either of the following books:

Expanding Literary Interests, edited by Welions, McTurnan, Smith, and Abney, published by Laidlaw Bros. (1942), 328 S. Jefferson St., Chicago.

Prose and Poetry for Enjoyment, edited by Ansorge, Lucas, McCoy, and Tower, published by L. W. Singer Co. (1942), 249 W. Erie Blvd., Syracuse, N. Y.

In *Split Cherry Tree* a father objects because his boy is doing "bug-larnin'" in school instead of "book-larnin'," and he is ready to shoot the teacher. What do you suppose cleared up the trouble?

Do you think you could list twelve things you can do to develop the power of your mind? You might if you read *Your Mind in the Making*, by Joy Elmer Morgan. It's in:

Broadening Horizons, by Neville and Payne, published by Rand McNally Co. (1943), 536 S. Clark St., Chicago 5.

There are over a million people engaged in teaching, so you'll have lots of company if you are thinking of entering education as a field of work. A great American teacher, William Lyon Phelps, said this of teaching: "I love to teach as a painter loves to paint, as a musician loves to play, as a singer loves to sing, as a strong man rejoices to run a race. Teaching is an art—an art so great and so difficult to master that a man or woman can spend a long life at it, without realizing much more than his limitations and his mistakes, and his distance from the ideal. But the main aim of my happy days has been to become a good teacher, just as every architect and every professional poet strives toward perfection."

Teaching has its definite rewards, although they are not always in the form of high salaries. It is good teaching that makes democracy work.

Some realistic fiction may be found in a popular book about the first year of teaching and the experiences of a young graduate of a teachers' college. Read:

Separate Star, by Loula G. Erdman, published by Longmans, Green & Co., 55 Fifth Ave., New York City 3.



Allied to teaching is library work. Information about library work may be found in numerous pamphlets and books. Your Library Committee should supply you with all the references you need.

Another growing profession that must keep in step with education has to do with the selection of people for jobs. There is big emphasis today on proper personnel work, in industry, in government, and in research. But stay out of personnel work if you do not get along with people, if you have never been a leader of a group, if you find it difficult to talk with people about themselves, if you have sharp prejudices.

Here are two books for those who'd like to write. The first was written for the author's son and is sensible and practical. The second is the story of a young girl who wanted to write.



If You Should Want to Write, by Alice R. Colver, published by Dodd, Mead & Co., 432 Fourth Ave., New York City 16.

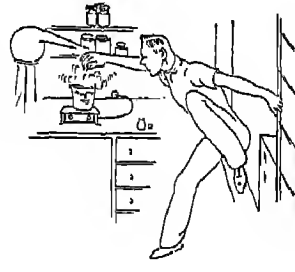
Adventure on a Hilltop, by Alice R. Colver, published by Dodd, Mead & Co., 432 Fourth Ave., New York City 16.

Two books on reporting given below will interest every boy and girl who wants a newspaper career. The first one was actually written for young people.

How to Be a Newspaperman, by Neil MacNeil, published by Harper & Bros., 49 E. 33rd St., New York City 16.

Lady Editor—Careers for Women in Publishing, by Shuler, Knight, and Fuller, published by E. P. Dutton & Co., 300 Fourth Ave., New York City 10.

Science and science education attract a number of young people. If you incline toward museum work, read the following book, with particular attention to Chapters 1, 4, and 5.



Youth in Museums, by Eleanor M. Moore, published by the University of Pennsylvania Press, 3622 Locust St., Philadelphia 4.

Look in your library for the following book. It is not a new book, but it certainly seems to hold its interest for class after class of readers. It contains human interest stories about great scientists from the time of Galileo down to the present. You'll find material on Curie, the Wright Brothers, Newton, Bessemer, Marconi, and Einstein. Read:

Masters of Science and Invention, by Floyd L. Darrow, published by Harcourt, Brace & Co., 383 Madison Ave., New York City 17.



Here are some reference readings that will interest anyone who wants to enter some branch of the radio industry. The possibilities are large, for the business requires servicemen, factory workers, engineers, broadcasting personnel, performers, directors, writers, clerical workers, and a host of others. Here is a list:

Choosing Your Life Work, by William Rosengarten, pages 272-279, published by McGraw-Hill Book Co., 330 W. 42nd St., New York City 18.

Radio from Start to Finish, by Franklin M. Reck, published by Thomas Y. Crowell Co., 432 Fourth Ave., New York City 16.

Sound and Fury, by Francis S. Chase, published by Harper & Bros., 49 E. 33rd St., New York City 16.

Occupations in Radio (No. 12, Occupational Monograph, American Job Series), published by Science Research Associates, 1700 Prairie Ave., Chicago.

These are only a few of the many interesting references that can be found on jobs having some connection with the education you read about in this chapter. Your committee, working with a librarian, can find many more interesting things for you to read.



FOR STUDY AND DISCUSSION:

1. Explain these statements:
Today education is more important than ever before.
Labor unions and organizations of working people have been among the stoutest supporters of free public schools.
Whether or not a community has successful citizens depends to a very large extent on the kind of education it provides.
Cartoons help form our opinions and influence our attitudes.
2. Contrast the schools of early times as described in the passages on pages 140-141, 151, and 152 with the school you attend.
3. When did you begin your education?
4. Tell briefly the history of education. You will find that an outline with some brief notes will help you keep the most important facts in order.
5. What effect did the invention of the printing press have upon education?
6. Have schools always been free? Explain. How are the schools paid for? Why are people of a community willing to spend money on schools?
7. Discuss the question: "What do you think the word *successful* means in the sense used on page 160?"
8. Name other educational institutions besides the home and school. Discuss the pros and cons of these as educational institutions.
9. What is the meaning of the subtitle "Taking The Dust Out Of Museums" on page 165? Did you like this subtitle? Why or why not? Teachers often take classes to museums. Why?
10. The authors make the statement that the library is a storehouse of knowledge, adventure, and entertainment. Have you found it so? Explain.
11. How does education help all of us?
12. Why should we be concerned with the kind of education provided in other states and in other nations?
13. Name some educational occupations.

14. Review the items on page 141 under the heading "You will discover that—" and see what other understandings you have gained from the study of this chapter.
15. Discuss the pros and cons of federal aid for education.

MORE THINGS TO DO:

1. Do you have a good imagination? Inventors and writers must have "dreams" and imagination to spur them on. Why not try your hand at writing a prophecy of what you imagine the schools may be like in another fifty years? Think of the new inventions we may have by then and the new courses that will be offered in schools as a result of the new discoveries and inventions.
2. Your grandparents can remember the first automobile they saw or rode in and the advent of the airplane and the radio. What changes have you lived to see?
3. If your community has a public library, appoint a committee to visit it and bring back a report. You will probably think of additional questions that you want answered, but here are a few for a start:
 - Is the library well-housed?
 - Is the library well-staffed? (Consider not only number employed but their training.)
 - What is the circulation of books?
 - How many people have library cards?
4. Have you ever made a time-line in history? Try your hand at making one that shows the important developments in education.
5. What is the origin of the term "clerical work"? You will find it interesting to learn about the origin of other terms such as grammar school, academy, the three R's.
6. Debate this statement: It is fair to tax all of the people for education.
7. Get one or two first-grade primers now being used in the schools and contrast them with the sample given on page 149.
8. How are your schools organized and administered? A committee might be appointed to get this information for you. (A good many adults do not really know.) Answers might be secured to such questions as:
 - How many members are on the Board of Education? Who are they, and what are their occupations? How are they selected?
 - Who is the superintendent? The principal? How are these two officials chosen?
 - How many pupils are enrolled in your district?
 - Are there any other schools besides the public schools? If so, what are they? How many pupils are enrolled in each?
 - What is the educational tax rate in your district? How much money does that raise for the schools? What is the per capita cost of education?
9. Work with your classmates in setting up some standards by which to criticize and evaluate some recent movies you have seen.
10. Do the same for radio programs. Make suggestions for a good radio "diet."
11. By means of a chart similar to the one used in Chapter 3, page 101, rate your community on its educational institutions. Compare your ratings with those of your classmates. What suggestions can you offer for the improvement of those you have marked "fair" or "poor"?
12. As members of subcommittees for the Bulletin Board Committee you should be at work on your envelope files. Are you? Are you investigating vocations of interest to you? There are many vocations in the educational field. Do any of them appeal to you?

13. If there is a radio broadcasting station in your community, perhaps arrangements might be made for the whole class to visit it.

COMMITTEE WORK:

The idea of college may seem far away to you, but those college catalogs your Corresponding Committee sent for or obtained from the library may get you interested.

You might have the class vote on which section of the bulletin board had the most interesting and best-planned display for this chapter.

Have you done your share of committee work? Don't forget to give praise to the committee for the good work they have done—if they have really earned praise. Remember, too, that there is a proper (and effective) way to give criticisms and suggestions for improvement.

Budget class time so that all the special committees appointed will have adequate time to make their reports.

CIVICS IN OTHER SUBJECTS:

1. In your English class you might dramatize a schoolroom scene in one of the early New England schools.

Use one of the books listed at the end of the chapter for that book report you have to give in English class.

2. For some extra math work, get some local tax bills and learn how they are figured. Be sure to get the educational tax rate from the tax collector, township treasurer, or county clerk and find what proportion of a citizen's taxes goes to education in your community.
3. Try your hand at using that other language you know, as shown on page 162. Remember that good cartoons have a certain idea to portray. Perhaps you can use some idea that will stimulate a desire for improvement of some of the educational institutions in your community. Yours may be good enough to print in your high-school paper or in the local newspaper.
4. If you are enrolled in another social studies class, you might lead such discussions as: the relation of education to business, to consumer demands, and to the advancement of a people.

Looking Ahead to the Next Chapter: What is the title of Chapter 6? Why do you think a chapter with such a title is included in a civics book? Does the community have any responsibilities for providing fun for its people? Explain your answer.

A word which means the same as "having a good time" is *recreation*. Look up its origin in the dictionary and see why it is a good word to use.

What kinds of recreation do you enjoy? How is each one of these provided—by yourself, by private individuals, or by the community? Does it cost money to have a good time in your community? Explain. Are kinds of recreation that do not cost money to be had in your community? If so, what are they?

Do types of recreation change with the years? Give reasons for your answer.

Compare the amount of time for recreation which people have today with the time available to people during World War II. Can you think of ways in which the amount of available time affects the kind of recreation?

Read and discuss briefly each of the statements at the top of page 183. A study of the chapter will enlarge your views about each statement.

Turn the pages, look at the pictures, and read their legends.

The purpose of this chapter is given on page 185. Scan the page and find the purpose.

Committee Work: A special committee might be organized to investigate the possibilities of the activity given on page 186. The committee should make its recommendation to the class.

Perhaps the Moving Picture Committee will be able to get some films that show what other communities have done to provide recreation.

The Library Committee has an interesting list of references to collect for this chapter. With a little effort the members of the Committee should be able to add several other references for your enjoyment.

There is a suggestion for the Corresponding Committee on page 208. Act now!

A word to the Bulletin Board Committee—better planning will produce better displays.

If you are interested in more variety in your recreation, volunteer for work on the special committee (if the class decides to appoint one) after reading about the activity on page 200.

Reading: As you read through the chapter rapidly, keep in mind the purpose which you found stated on page 185. Then reread the chapter for specific details. When you have finished, you may work on activities, collect material for your envelope files, plan committee work, or crack a few of those interesting books that will answer some of the problems that have been bothering you.



6.

MANY YEARS AGO, TEACHERS in an American college wrote the following rules:

We prohibit play in the strongest terms. . . . The students shall rise at five o'clock summer and winter. . . . Their recreation shall be gardening, walking, riding, and bathing without doors, and the carpenter's, joiner's, and cabinet-maker's bench within doors. . . . A person skilled in gardening shall be appointed to overlook the students in this recreation. . . . A master shall always be present at the time of bathing. Only one shall bathe at a time and no one shall remain in the water above a minute. No student shall be allowed to bathe in the river. . . . The students shall be indulged in nothing that the world calls play. Let this rule be observed with the strictest nicety; for those who play when they are young will play when they are old.

That was in 1792, and we can be glad that times have changed and most people now think that it is a good thing to have fun.

You will discover that—

1. Recreation is needed by children, young people, and adults.
2. More and more people recognize the fact that recreation is a necessity in modern life.
3. People have many different ideas about what makes a good time.
4. Opportunities for recreation are not the same in city, town, and country.
5. Every community possesses some facilities for having fun.
6. Recreation helps build personality and good health.

Each community's problem is to make its facilities for recreation available to the greatest number of citizens.

Having a Good Time

But what do you mean when you say you've had fun? Maybe you think playing baseball is fun, but some people who get paid for it might call it work. Or you might say that it's fun to sit beside an open fire and read a good story. Perhaps carving model airplanes or collecting stamps is fun for you. But the chances are that no matter what you think fun is, others in your class will have different ideas. Each will have his own idea of what makes a good time.

So this matter of having fun comes down to doing what you want to do and like to do. It's what you would do anyway, whether you had to or not. Nobody can force you to have fun. How silly it would be for someone to say, "Get busy now and enjoy yourself, whether you like it or not."

But having fun isn't simply a matter of deciding what to do and then doing it. You

must also have the time, and there must be facilities for having fun. You can't play tennis when you are working, and you can't play it if there's no place to play. And, unfortunately, you must often consider the money side. You are not likely to play much tennis unless you can buy a racket and balls.

Back To Rochester

SUPPOSE WE take a look at Ken and Louise Anderson and see if either has any problems in this matter of recreation. Rochester may not be like your home community in some ways, but it is like yours in one important way—there are a lot of young people in it and these young people want to enjoy life.

While Ken was in grade school he didn't think much about recreation; he just had a good time. Once in a while he envied boys

in the city who had many more places to have a good time. Sometimes he wished he lived on a farm and could go hunting and fishing whenever he wanted. But the summer before he went to high school his cousin from Chicago came to visit them, and Ken got a different viewpoint about some things.

Ken's cousin at first thought Rochester was a pretty small town, but he hadn't been there long before he was envying Ken. Having a cottage on a lake was wonderful, said the cousin. In Chicago he had to ride for half an hour on the streetcars before he could get to the lake. And when he got there the beach was usually crowded with several thousand people. Ken's good times were right at hand, and didn't mean a lot of trouble. But what impressed the city cousin more than anything else was that most of Ken's good times didn't cost much money. In the city almost every good time, said the cousin, costs money.

Fun in the country is as simple as this. . . .



This matter of money began to bother Ken a little when he reached high school. His allowance was enough to pay for his clothes and for the movies once a week, with a little something left over. If he wanted more, there was always the chance to earn something doing odd jobs of one kind or another. He was interested in photography, and that was a hobby that took money. Certainly if he was to go to any parties and have dates, he would need more money.

It didn't take Ken long to discover that quite a few of the fellows in his class were bothered about not having money enough for certain kinds of fun. Ken wanted to spend part of his allowance on photo supplies, part on clothes, and part on movies, but he also felt a little envious of the fellows that spent all their money on the movies. At times Ken felt that he ought to be able to go as often as they did. The rest of the fellows in the class seemed to get along all right. A couple of them worked a lot. One had a regular job at a store on Saturdays and helped out after school and one evening a week. Another took care of furnaces in the winter and cut grass in the summer. The rest were like Ken; some had bigger allowances, some had smaller ones. But all of them seemed to have a pretty good time doing things that didn't cost much.

Bill Earnshaw played the clarinet in the school orchestra. He often pretended that rehearsals were work, but actually he had a wonderful time at them. "Gig" Robinson could make furniture and almost anything else out of wood. He spent a lot of time at his workbench, but he also used the library a lot, reading different hobby magazines and finding out about different furniture styles and ways of finishing wood. Sam Courtney was a "nut" on model railroading, and used his entire allowance buying materials. It wasn't any ordinary electric-train outfit, either, but a real scale-model railroad. Sam said he had to work on it afternoons, because his father

insisted on fooling with it two or three evenings a week.

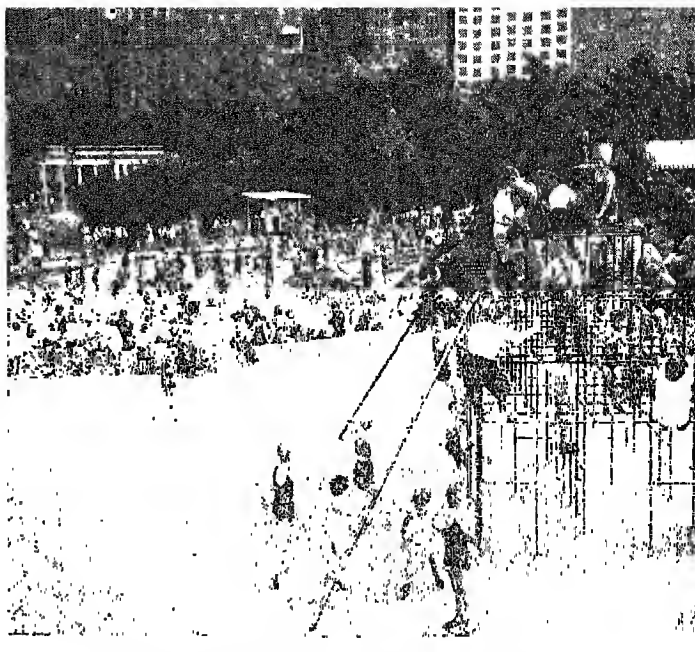
Louise's problem is a money one, as you read in Chapter 2. That is unfortunate, for she hasn't much chance to earn extra money. Once in a while she can earn a little as a "sitter," staying with young children when their parents are away for the evening. For a while Louise had a snobbish idea about earning money; she thought she was a little too good to be hired to mind children. But when she found that an older girl she admired did it, Louise was glad to earn money, too.

Louise will have a bigger problem when she gets into high school. By that time she and her friends will be interested in having dates, but most of the boys she knows won't be interested. The boys will be like Ken, who isn't particularly interested in parties yet. After a while he will be, but now he would rather have his fun in some other way. Louise and her friends will not have an easy time dating until they know more boys.

✦ You can tell, reading about these people, that having fun is a personal matter. Certainly they do not all agree about what to do with their leisure time. All of them happen to like swimming, but right now some of them just won't go to dances. In another year perhaps all of them will like dancing. But each one will have his or her own preferences and ideas about having a good time.

Where Does The Community Come In?

IF HAVING FUN IS PERSONAL, you might wonder why there should be a chapter on recreation in a book on community living. Well, sometimes we really need other people if we are to have fun. Often it is necessary to find others who like the same things we do. This is true of such things as playing baseball. But it is just as true of many things we do by ourselves. Many people like to read, for instance, but they could hardly buy all the books they wanted. The public li-



Places for having fun in the city are often hard to get to, are usually crowded when you arrive.

brary—a community institution—makes it possible for all these people to get the books they enjoy. They may go home to their own firesides to read the books all by themselves, but still they have made use of the community.

The purpose of this chapter is to bring out the ways people use their communities for having fun. In every community, for example, there are people who like to swim or play tennis. Very few of them would do either if they had to provide their own equipment and facilities. How many people could build their own swimming pools or tennis courts? But when all the people who swim get together, they can "chip in" and raise the money for a pool. And then the people who like tennis courts can say to those who want a swimming pool, "We'll help pay for your swimming pool if you help pay for our tennis courts." Both groups can say to those who would rather stay home and read, "If you'll help pay for our pool and tennis courts, we'll help buy books for the library." This is the way people work together in modern communities.

This idea that people in a community can get together and help each other have fun

is one that has developed slowly, as the next part of this chapter will show. A short history of recreation in our country will bring out some of the changes that have taken place in our community life. These changes have made it necessary for people to cooperate more if they want to enjoy themselves.

Fun In The "Good Old Days"

IN THE EARLY DAYS of our country, people didn't have much community organization for having fun. Frontier families got together for sleigh rides and taffy pulls, but more often for quilting parties and corn-husking bees—occasions which gave them a chance to combine work and play.

These frontier families often held house-raising, too, in which all joined to help a new neighbor build his house. Hunting and fishing were necessary to get food, but the men and boys had fun doing these things together just the same. In family and neighborhood groups the people enjoyed themselves in spite of the dangers and discomforts of living on the frontier.

You may be interested in some of the games which the boys and girls of that time played. Here is the game called "Anthony-over," described in 1883 by Edward Eggleston in *The Hoosier Schoolboy* as he recalled the game from his own boyhood:

I suppose there are boys in these days who do not know what "Anthony-over" is. How indeed can anyone play "Anthony-over" in a crowded city?

The old one-story village schoolhouse stood generally in an open green. The boys divided into two parties, the one going on one side, and the other

on the opposite side of the schoolhouse. The party that had the ball would shout "Anthony!" The others responded "Over!" To this answer was made "Over she comes!" and the ball was immediately thrown over the schoolhouse. If any of the second party caught it, they rushed, pell-mell, around both ends of the schoolhouse to the other side, and that one of them who held the ball essayed to hit someone of the opposite party before they could exchange sides. If a boy was hit by the ball thus thrown he was counted as captured to the opposite party, and he gave all his efforts to beat his old allies. So the game went on until all the players of one side were captured by the others. I don't know what Anthony means in this game, but no doubt the game is hundreds of years old, and was played in English villages before the first colony came to Jamestown.

One of the most popular amusements on the American frontier, believe it or not, was spelling! On the occasion of the spelling bee, sides were chosen, and the words were given out with great solemnity by the most important citizen of the community. Crowds came to witness the match. The following quotation from *The Hoosier Schoolmaster*, by Edward Eggleston, gives the story of a young schoolmaster who startled the community by outspelling its champion speller:

Jim Phillips was a tall, lank, stoop-shouldered fellow who had never distinguished himself in any other pursuit than spelling. Except in this one art of spelling he was of no account. He could not catch well nor hit well in ball. He could not throw well enough to make his mark in that famous Western game of bull-pen. He did not succeed well in any study but that of Webster's Elementory. But in that he was—to use the usual Flat Creek locution—in that he was "a hoss." . . . Bud Means, foreseeing that Ralph would be pitted against Jim Phillips, had warned his friend that Jim could "spell like thunder and light-

■ If you are sold on the idea that successful community living means sharing, you might experiment with sharing right in your own classroom. How about a class lending-library made up of the personally owned books you like best? This could operate on a rental basis and be presided over by a student willing to give spare time to keeping records of loan-outs and returns. Fine and rental money could be used to buy an occasional new book decided on by the class. This idea could be worked out with phonograph records, too. Start a Listeners' Library of both popular and classical music, and share each other's favorites.

ning," and that it "took a powerful smart speller" to beat him. To have "spelled down" the master is next thing to having whipped the biggest bully in Hoopole County, and Jim had spelled down the lost three masters.

The match went on. Gradually the excitement rose and everyone became as excited as a bleacher fan in a World Series:

As Ralph spelled in this dogged way for half an hour the hordest words the Squire could find, the excitement steadily rose in all parts of the house, and Ralph's friends even ventured to whisper that "maybe Jim had cotched his match, after oll!"

But Phillips never doubted of his success.

"Theodolite," said the Squire.

"T-h-e, the; o-d, od, theod; o, theodo; l-y-t-e, lyte, theodolite," spelled the champion.

"Next!" said the Squire, nearly losing his teeth in his excitement. Ralph spelled the word slowly and correctly, and the conquered champion sat down in confusion. The excitement was so great for some minutes that the spelling was suspended.

"Geewhilliky crickets! Thunder and lightning! Licked him all to smash!" said Bud, rubbing his hands on his knees. "That beats my time all holler!"

Rural America had simple amusements, but the communities did not remain frontier communities long. As pioneers pushed westward, the older communities became more settled. People began to earn their livings in other ways besides working on farms. More people came to live in towns and cities.

Big Cities And New Problems

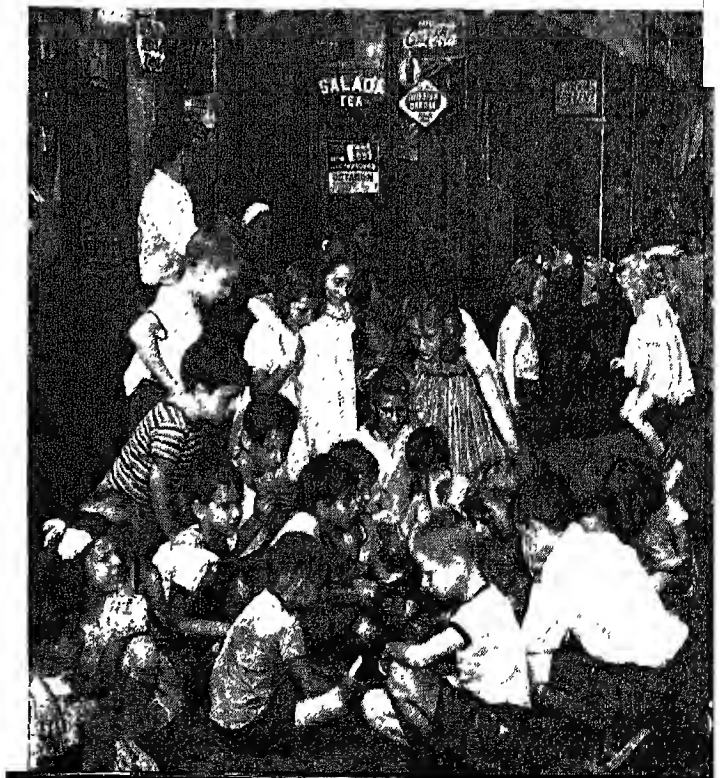
COUNTRY ways of having fun didn't fit into city life. Most work was done away from home. Fathers, and sometimes mothers and children, too, were employed in factories and stores, usually for twelve hours or more a day. The chance to combine work and play, as in a husking bee or a quilting party, was disappearing. Families lived in small apartments in crowded buildings called tenements. After long hours of work in factories, men and women didn't feel in the mood for going to church suppers or for attending

spelling bees. Of course this wasn't true of all the people in our country in those days, but it was the case with thousands who lived and worked in the cities.

As more factories were built and the cities became bigger and more crowded, people found other ways of having fun. One way to find enjoyment, some thought, was to go to the corner saloon or beer "garden." There were bright lights and companionship, and sometimes music. Such places became recreation centers for a limited number of people.

What did this mean to young people? They didn't enjoy staying at home in crowded tenements any more than older people did. And so they went out and played in the streets. Older boys thought it fun to organize gangs and go looking for trouble. A good fight with a gang from the other side of town was considered real fun, even if some on both sides were hurt. Sometimes gangs would get bored with fighting and take up crime. During the 1840's, large cities in the East were terrorized by gangs with such names as "The Dead Rabbits" or "The Bowery Rats." Even the police were afraid of some gangs. That was a hun-

With the mushrooming of cities and teeming tenements, back yards and vacant lots disappeared, leaving only the dirty streets for playgrounds.



dred years ago, so you see this "Dead End Kids" problem is not a new one.

Perhaps you think having a good time was a problem only to tenement dwellers. But young people in well-to-do families often had difficulties, too. In some cases older people had strict ideas about what was "fitting and proper" and what was not. The following quotation from Thomas Bailey Aldrich's *Story of a Bad Boy* illustrates the attitude some people had about having a "worldly" good time on Sunday. The author is telling about his boyhood, which was spent in his grandfather's home.

And then I had a cloud at home. . . . It was Sunday. If ever I have a boy to bring up in the way he should go, I intend to make Sunday a cheerful day to him. Sunday was not a cheerful day at the Nutter house. You shall judge for yourself.

It is Sunday morning . . . but the deep gloom which has settled over everything had set in like a heavy fog early on Saturday evening.

At seven on Sunday my grandfather comes smilelessly down stairs. He is dressed in black and looks as if he had lost all his friends during the night. Miss Abigail, also in black, looks as if she were prepared to bury them, and not indisposed to enjoy the ceremony. Even Kitty Collins has caught the contagious gloom, as I perceive when she brings in the coffee-urn—a solemn and sculpturesque urn at any time, but monumental now—and sets it down in front of Miss Abigail. Miss Abigail gazes at the urn as if it held the ashes of her ancestors, instead of a generous quantity of fine old Java coffee. The meal progresses in silence.

Our parlor is by no means thrown open every day. It is open this June morning, and is pervaded by a strong smell of center-table. The furniture of the room, and the little China ornaments on the mantel-piece, have a constrained, unfamiliar look. My grandfather sits in a mahogany chair, reading a large Bible covered with green baize. Miss Abigail occupies one end of the sofa, and has her hands crossed stiffly in her lap. I sit in the corner, crushed. . . . Genial converse, harmless books, smiles, lightsome hearts, all are banished. If I want to read anything, I can read Baxter's *Saints' Rest*. I would die first. So I sit there, kicking my heels, thinking about New Orleans, and watching a morbid blue-bottle fly that attempts to

commit suicide by butting his head against the window pane. Listen!—no, yes,—it is—it is the robins singing in the garden—the grateful joyous robins singing away like mad, just as if it wasn't Sunday. Their audacity tickles me.

My grandfather looks up, and inquires in a sepulchral voice if I am ready for Sabbath school. It is time to go. I like the Sabbath school; there are bright young faces there, at all events.

Private Organizations Get Busy

THE CHIEF TROUBLE was that young people in cities and towns couldn't do much to help themselves but needed help from others. The first organizations which helped them were private ones, that is, not connected with the city or state governments and not supported by taxes. One of these was the first American Y. M. C. A., which was opened in Boston in 1851. Seven years earlier the first of all "Y's" had been established in London, England. In the Y. M. C. A. buildings boys and young men who could pay dues had a chance to take part in athletics and games of various kinds. But the trouble was that a great many young men and boys could not afford to pay even the small dues charged by the Y. M. C. A.

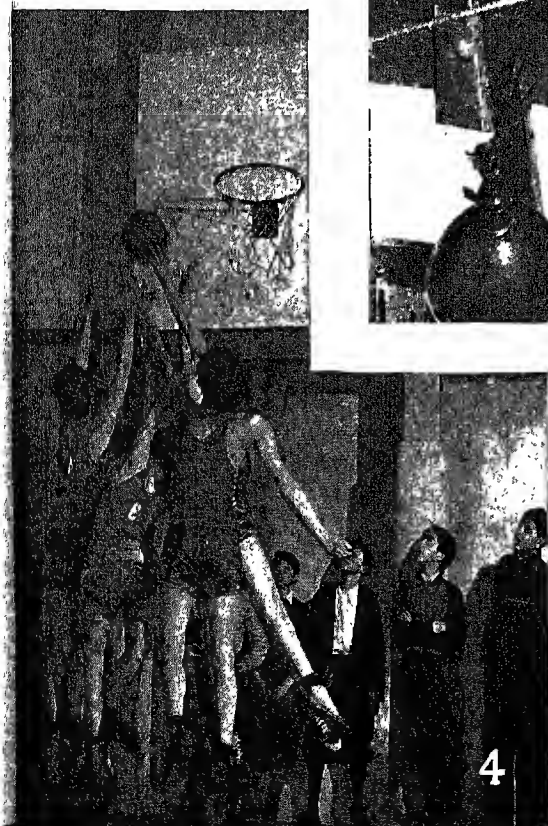
Next came the "Boys' Clubs," first started in the mill towns of New England. Often the boys themselves organized these clubs and found businessmen in the community who were willing to let them use empty buildings as clubhouses. The clubs were open to all boys whether they could pay dues or not, and they were usually supported by gifts from community leaders. For their clubrooms the boys gradually collected athletic equipment, pieces of furniture, and books for libraries. Some of these first clubs are still in existence, and many others have been started since those early days. Altogether, Boys' Clubs have enrolled several hundred thousand members and are to be found in over a hundred American communities. Is yours one of them?



Just name it! Almost anything in the fun line, and the Boys' Clubs have it, made to order for male tastes, no women allowed. (Except on special party nights, when members can show off their best girls and fanciest dance steps at a Club "shindig.")



Fun tailor-made for men only includes model airplanes, gymnastics, mechanical drawing, basketball, and boat building. There are good libraries and game rooms, too—many different ways to enjoy yourself in a clubhouse de luxe. Boys' Clubs have been an answer to the city boy's problem of where to play, how to get equipment, and find other boys interested in doing the same things.



Maybe you're wondering, "Why didn't these young people make use of the parks?" There was one good reason—they didn't have any parks—at least like those we know today. Central Park in New York goes back to those days, but it was made to be looked at rather than played in. Such parks had lovely lawns and beautiful flowers, but they were short on tennis courts, horseshoe pits, boating lagoons, ball fields, and other such things.

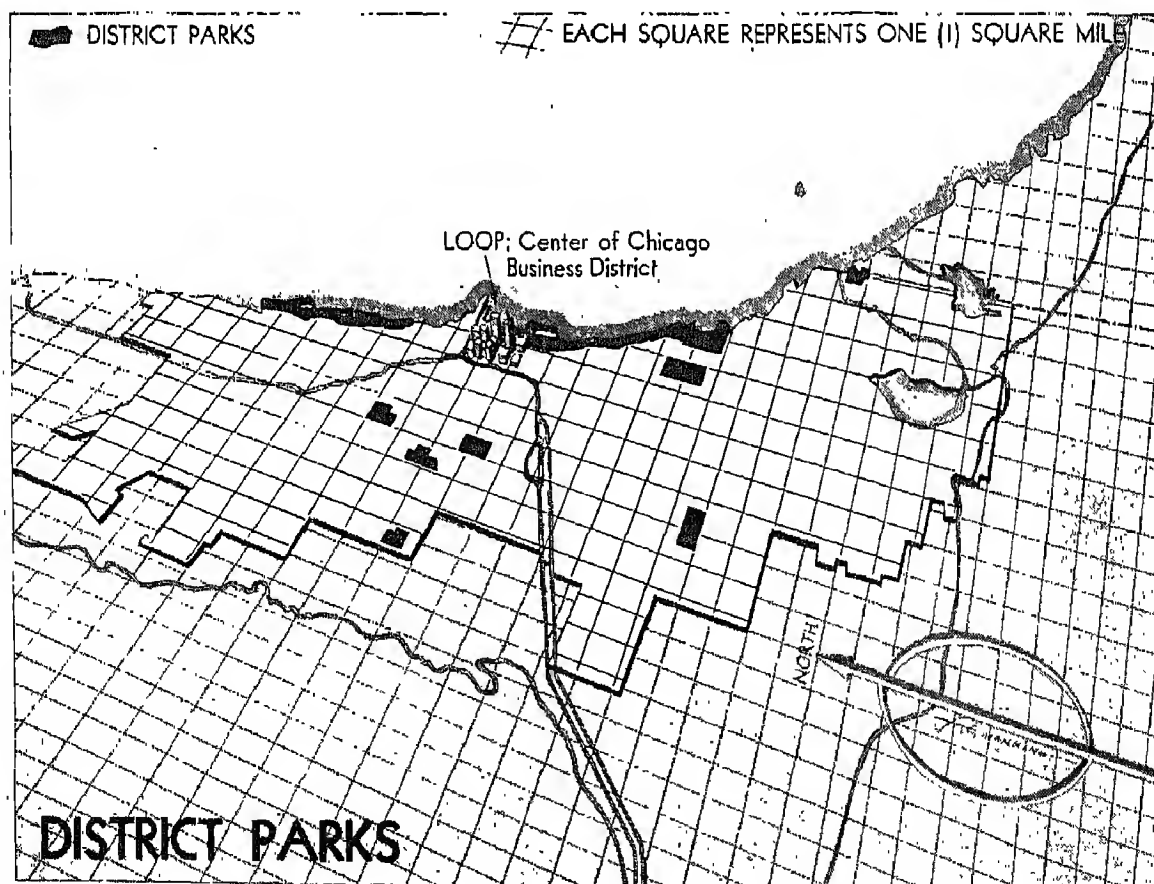
A private organization first got the playground idea, but it made a pretty small start. A Boston organization with the high-sounding name "Massachusetts Emergency and Hygiene Association" had the inspiration. It sounds like something of a letdown for an organiza-

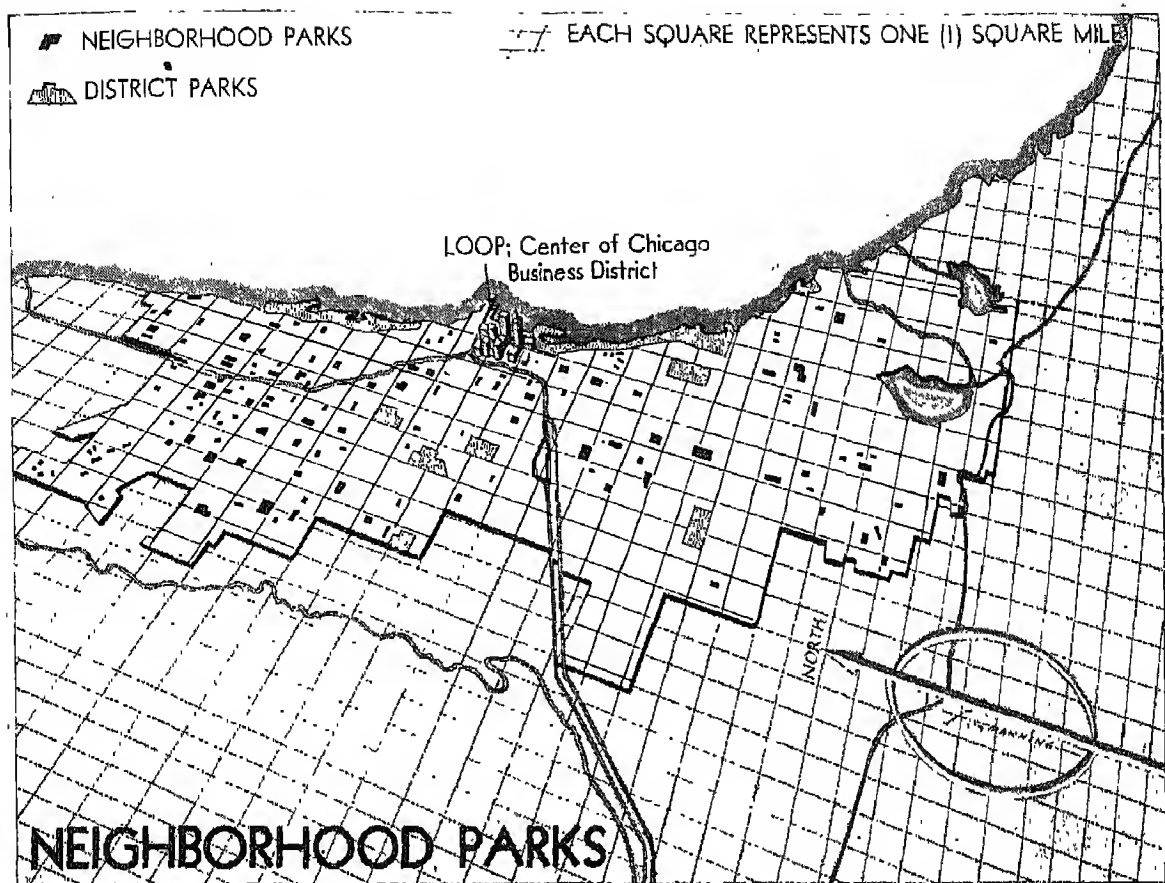
tion with such a fancy name to do anything as simple as think of a sandbox for children. But that is what the Massachusetts, Etc., did. In 1885 it provided *one* sandbox for the poorer children of Boston. This sandbox was so popular that the next year three more were given, and the year after that, ten more.

Community Governments Get Busy, Too

THIS SUCCESS GAVE THE MEN who worked for the Boston government an idea. Four years after the first sandbox was installed, the Boston government used some tax money to open a playground for boys. Two years later they opened one for girls.

Sounds funny, but it's sometimes very hard to find the outdoors in a city. There are miles of paved streets stretching out, miles of brick buildings stretching up. Outdoors is mostly a sky patch between buildings, unless the city plans an outdoors for its people. Chicago first built several large district parks. On this map are shown the locations of the large parks serving Chicago citizens.





Chicago soon saw that many small parks serve people better than a few large parks. The neighborhood plan puts a park within easy reach of everyone. Compare this map showing all the Chicago parks with the previous map.

This action on the part of Boston put into the heads of citizens in other communities the idea that a community can raise taxes to pay for the means of having fun. Notice that Boston opened these playgrounds for *all* the boys and girls in the community—not just for “nice” ones who behaved, and not especially for those who were running around in gangs stealing from fruit stands and smashing windows. This is an important point. Some people think of playgrounds and parks only as a kind of insurance against crime. In some ways, they are right in thinking so. But they are wrong in thinking this way, too, because it isn’t the way to think about having fun. Many young people who would never for a moment think of committing a crime need to have fun, too.

Several years after Boston opened playgrounds, the city of Los Angeles improved on the idea. In 1904 the people there set up a playground commission as a part of the city government. This commission was to have charge of all the different kinds of recreation provided by that city. Just as there were officials in the city government to take care of health, streets, and sidewalks, now there were to be officials to take care of recreation.

Some people imagine a Playground Commission as a group of solemn-faced officials sitting around a table shaking their heads over the way young people act, and saying, “If we build a field house in the park, maybe they’ll behave.” Of course that picture is wrong. We should think of the members of the Playground Commission as working hard for re-

sults in a community—field houses, tennis courts, swimming pools, music festivals, reading rooms—things for all the citizens to use and enjoy.

Another wrong idea would be to think of the Playground Commission as going ahead and providing play whether people wanted it or not. No official in such a department is likely to say, "The people in this town don't show enough interest in tennis. Let's do something to see that they play tennis. Everybody ought to like that game." The fact is that members of such commissions, like all officials, are really servants of the people. When such a commission exists, you can be sure that the people of the community decided they needed and wanted it. Then they went out and selected officials who could do the necessary work—such as building and managing field houses, tennis courts, or swimming pools. These officials have to please the people.

In 1906 the people of Chicago added still another idea to the community recreation movement. One of the things that city-dwellers missed was the neighborliness and friendliness of living in the country. So Chicago started to remedy this by opening ten neighborhood parks, not great big parks

(Chicago had several of those), but little ones, with field houses that could be used for dancing, parties, and games. By 1940 there were over one hundred such small parks in Chicago, and many other cities had adopted the neighborhood park idea.

Enter The Automobile

A FEW YEARS after Chicago's ten neighborhood parks were opened, other communities got busy. But there were still hundreds of American communities where the citizens did little or nothing about providing fun.

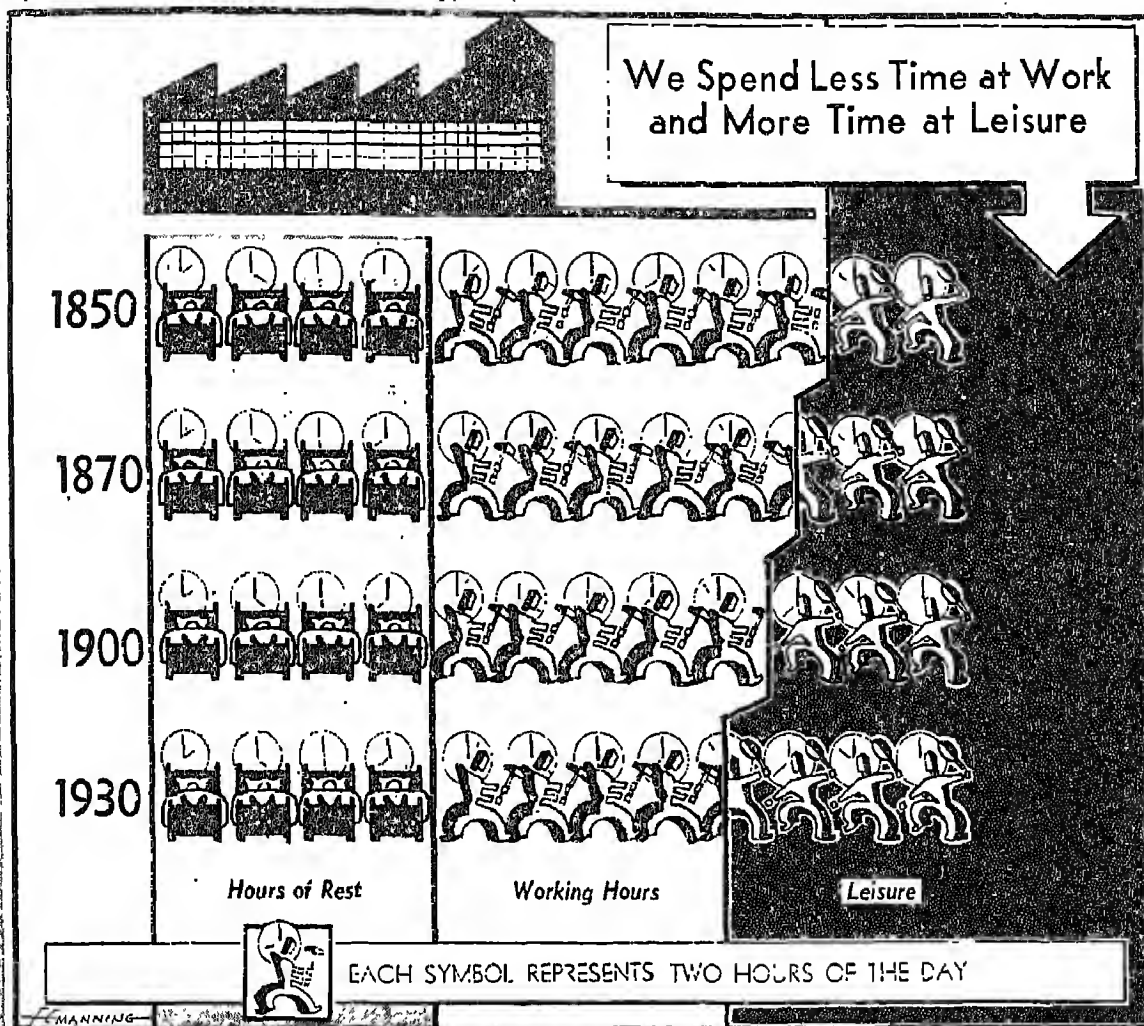
Then came an invention, one of the kind that changes history—the automobile. Within a few years there were thousands of them, and what a difference they made!

The automobile made a lot of difference to boys and girls who played in the streets. The streets became dangerous and deadly playgrounds. The only other places where young people could play were vacant lots or community playgrounds; and there were few playgrounds. Many owners did not want boys and girls playing on their vacant lots. You've probably seen comic strips showing indignant owners chasing boys away or calling policemen to do it for them. There's more truth than humor in that situation. The remedy for such a condition is to provide more community playgrounds, parks, and recreation centers. With the coming of the automobile many communities began to think seriously about playgrounds and recreation facilities.

About the same time that the automobile came in, another change began taking place. Most workingmen were laboring fewer hours than before because they had joined unions, the organizations formed to help employed people get shorter hours, more pay, and better working conditions. The ten-hour and then the eight-hour working day became the rule. Naturally people had more time to have fun. Many adults, who had previously thought about recreation as something for children,

Automobiles changed streets from merely bad playgrounds to deadly playgrounds. Communities set to work in earnest planning safe places to play.





Leisure means spare time to do as you please, or do nothing if you please. Since most people prefer doing something, going somewhere in off-hours, cities had to increase their recreation facilities as leisure time grew longer.

now began to see that it was something for themselves also.

It was in Los Angeles that things started to happen in adult recreation. The people there borrowed the Chicago field-house idea and developed neighborhood recreation centers. These were for adults as well as for young folks. The Los Angeles centers were not always connected with parks as in Chicago. The centers provided for many kinds of activities and have been referred to as "an old-fashioned town hall, meeting house, gym, and cross-roads general store rolled into one." Such centers made it possible for people in the city

to get together somewhat as the pioneers of the frontier had done in their house-raising, taffy pulls, and quilting parties.

Another thing the people of Los Angeles did was to provide camps out in the country. Many people, particularly city-dwellers, think it the best sort of fun to live in the country a week or so each year. So Los Angeles set up two playgrounds in the mountains, Camp Seeley near Lake Arrowhead, two hours' drive from the city, and Camp High Sierra, 8400 feet high, eight hours' drive away. At these camps, citizens of Los Angeles were able to get meals, sleeping quarters, and camping

equipment for fees between two and three dollars a day. Thousands of Los Angeles citizens who had never been able to afford vacations in the mountains could now have them. Other cities have taken advantage of the easy transportation supplied by the automobile and have established camps. Denver, Colorado, for example, maintains a fine park in the Rocky Mountains.

Things went along pretty well throughout the 1920's in many communities. People had more time to play than before and did more than ever to provide the means for having a good time. Then at the end of the 1920's came the great depression. Factories closed down, and millions of people were thrown out of work. Young people especially found it hard to get jobs, and many of them were too poor to continue school. Those who were in school found it difficult to get work during summer vacations. So for many young people, instead of there being too little time to play, there was almost too much.

The young people of Grove City, Pennsylvania, a community of about 6000 people, asked what they should do with their time and also found an answer to it. And they got the whole community, young and old, to do something about the matter. There was no Playground Commission or Recreation Department in Grove City, and so representatives of the young people went to such community groups as the Chamber of Commerce, the American Legion, the Kiwanis Club, the Rotary, and the School Board. The young folks must have presented their problems quite forcefully, for things began to happen. The School Board offered the use of school grounds. The other community groups conducted a campaign to collect funds from the citizens. Other citizens offered to donate their time to serve as umpires or supervisors.

Within a short time the community was all set to go on a summer program of having fun. Many different kinds of sports and athletics were provided, but the big event of the

summer was a junior and senior softball tournament, in which there were 350 players and 2500 spectators. Sixty young folks learned to swim that summer, eighty started garden projects, while forty boys formed a model-airplane club. The whole program cost only \$278. At the end of the summer it was decided to carry on much the same sort of thing all year round. Grove City had found the answer.

War Brings A New Problem

WHEN OUR COUNTRY entered World War II, unemployment became a thing of the past for both young people and adults. No longer was there a problem of using spare time; everyone who wanted work could find it. But it was recognized that under the strain of war having fun became more important than ever. This was true of soldiers and sailors as well as of civilians.

As more and more men joined the Armed Forces, large camps were built in all sections of the country, and thousands of men were sent to live in them. Often these camps meant new problems for nearby communities. One example was the army camp built near Sioux Falls, South Dakota, a town of about 40,000 people. The arrival of more than 20,000 soldiers created a problem for both the people of Sioux Falls and the newcomers in the camp. Parks and recreation facilities were filled to overflowing with men looking for amusement in their "time off" from camp. Of course there were not enough restaurants and movie houses to accommodate such an increase in population. Many of the soldiers just roamed the streets or stood about in the stores for lack of anything better to do.

For the men in the camp the problem was "How can we have fun in Sioux Falls?" And for the community it was "How can we help the men have fun in our town?" To solve this problem, Sioux Falls, like many other communities, provided service centers and United Service Organization houses. At these centers

there were parties, dances, and games for men who liked to have their fun that way. For others the centers provided libraries, quiet places for letter writing, phonograph records and record players, and handcraft activities. The townspeople donated their services to organize and run these centers which provided entertainment for different types of men who liked to have fun in various ways.

Another thing happened during the war that made communities do more thinking about recreation facilities. In this period many more young people than usual got into trouble by breaking laws. This breaking laws by young people is called juvenile delinquency. Many communities became worried about its increase. The usual remedy was to do something about recreation. Of course attention to recreation is a good thing, but it is too bad for communities to "take up" recreation only after some of the young people get into trouble. But this increase of interest will be a good thing if the people realize that they should think of recreation as something for all young people, not just for those who might commit crimes.

Having Fun In The Country

SO FAR THIS ACCOUNT of community recreation has been limited to cities. What about people in the country? Were they still enjoying themselves with quilting parties, husking bees, and so on? The answer is that times were changing out in the country, too, and old ways of having fun were dying out.

The automobile made it easy for country people to get to the city. Many who might

have stayed over for the Saturday night barn dance at Cedar Grove got into their cars and drove a few miles farther to a neighboring city to go to the movies or a dance hall instead. So rural and village communities lost some of their neighborliness and community spirit.

Of course little villages can't always afford to have recreation departments. But a number of villages and rural communities can, if they get together. In St. Louis County, Minnesota, which is bigger than the whole state of Connecticut, twenty small towns and fifteen rural communities joined in a recreation plan. There were seventy-five rural schools which could be used as community centers.

One thing the people of St. Louis County did was to revive the customs of their ancestors' homelands, Sweden and Finland. Each fall after harvest time, when winter is drawing near, the people make ready to usher in the new season with a "Lucia Dagen" festival. This Swedish festival is held on December 13. It consists of games, feasting, folk dancing, and singing. A girl is chosen to be the "Lucia bride" and wears a crown of flaming candles.

Later in the winter comes the famous Finnish holiday of "Laskiainen," which in Finnish means "sliding down hill." The day is the Finnish celebration of Shrove Tuesday. This is a time for games, parties, suppers, and singing. Athletic events include tobogganing, deep-snow races, and skating races. The following is a brief description of one of these celebrations held by three villages in 1937.

Despite a very heavy snowfall which blocked many side roads throughout the country, over 200 school children conducted the first annual Junior Laskiainen celebration on the afternoon of Tuesday, February 9,

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- *Make a recreation budget for yourself. Keep a week's record of your doings, and then graph clearly the time you spend (1) working, (2) sleeping, and (3) having fun. You will have to decide whether the hours you spend caring for your prize cocker spaniel count as work or play. And how do you classify football or track? Can you really call tinkering with the car or planting a garden labor? Decide these matters according to your own definition of recreation. Study your graphs together in class and see if you have allotted enough time to the important business of having fun.*

while in the evening from 8 to 12 o'clock over 600 adults attended the Regional Laskiainen celebration at Loon Lake, School 84.

The toboggan slide which finished out on Loon Lake was brilliantly lighted by the use of flares and torches placed at intervals at either side of the slide. Several sliding hills and bump-the-bump slides, and a snow fort in which a bonfire blazed . . . were the centers of winter outdoor activities on the night of the celebration. The brilliantly colored winter outfits and the spirit of play and fun gave a carnival quality to the festivities.

So in this rural county the people are regaining the old-fashioned neighborliness and community spirit. Of course these special holidays are not the only times when the people get together to have fun. The rural schools keep going winter and summer with many parties and sports tournaments.

Enjoying The Fun We Pay For

NOT ALL FUN IS provided by the community or by groups such as the Y. M. C. A. or Scouts. Some is sold by people who earn a living in the "fun" business. When you put down your money at the cashier's window and walk into the movie house, you are buying fun, just as you buy food at the grocery store and gasoline at the service station. The money paid by you, along with thousands of others, provides a living for ticket sellers, ushers, theater owners, actors and actresses, cameramen, and many others. And when you buy a book to read, you are helping provide a living for the writers, editors, printers, photographers, and others who make books.

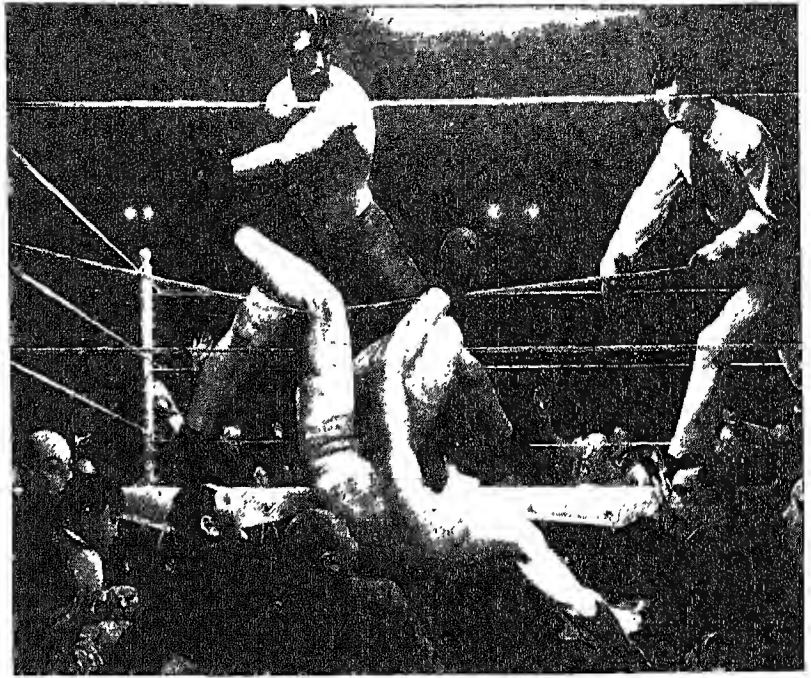
Some people call the fun you pay for "commercialized recreation," and talk as though it were not a good thing. Of course, whether the fun you pay for is good or not depends on what it is and how you use it. Certainly there is nothing wrong with paying for fun; whether we pay for the movies, the ball game, or books and magazines. But there are ways of getting extra enjoyment out of these things.

To take the movies as an example, most people (and this means adults as well as young people) simply go to the movies and hope that the program will be a good one. It's not a very smart thing to do, because the theater people would provide better programs if customers stayed away from the poor shows. Naturally this means we should select only the good movies, and that is not an easy matter. Some schools now have courses in movie appreciation, and in those courses students learn to use their judgment about movies. They find out why critics think some movies good and others not so good, and they learn where to get advance information about the movies before they come to town. And they also learn to take "with a grain of salt" the publicity statements that feature each film as "colossal, gripping, stupendous," and so on.

If you take such a course, or if you learn to use your best judgment in some other way, you can spot in advance the movies you would like to see. In this way you can get your money's worth and not waste any on poor shows. You do not have to take what the theaters offer you and "like it." And if you should waste your money and time on a poor show, you can always say something about it to the theater manager. Perhaps you think that he won't pay much attention to a single complaint, but you can be sure that if he gets thirty or forty complaints he will do some thinking about the kinds of shows he offers his customers.

Radio is another business that provides entertainment. Of course you don't pay admission, but radio is commercial recreation just the same, as it is supported by fees paid for advertising. Some of the money you and your family spend for advertised products helps to support singers, actors, script writers, engineers, sound technicians, and other workers who make their living in radio work.

Just as with the movies, you have a chance to get extra enjoyment out of the radio. Lots of people make the mistake of simply turning on



Even though fun is where you find it, you'll find quite different brands for country and for cities. A city like New York has its Madison Square Garden, with a bright arena sunk in the dark well of tense, noisy crowds. George Bellows expresses this side of recreation with "Dempsey and Firpo" (above). Small towns have the excitement of street carnivals under a few winking yellow lights. "Carnival in Kripplebush" (below) by Marion Greenwood tells that story. Notice the many-types of people drawn into this one picture.



the radio and taking the programs as they come. They listen to the good, the fair, and the poor. If you have just any old program blaring away while you're trying to study, you probably don't get much enjoyment out of it. But you will enjoy the radio if you tune in only the programs you really like when you can take the time to listen to them. In Chapter 9 you will read more about how schools try to help people make better use of the movies and radio.

It would be a dull world if commercialized recreation shut up shop and went out of business. No movies! No radio! No World Series! No novels and short stories! These forms of amusement have an important place in all our lives. But there are some forms of commercialized recreation that many people would agree are not important or worth while—taverns and night clubs, for example. But the fact that some kinds of commercialized fun are condemned by some people doesn't mean that all commercialized recreation is objectionable.

What kinds of commercialized recreation do you have in your community? Are any of them considered objectionable by you, your parents, or your teachers? Why? Which ones

are considered all right? Are you using the ones that are most worth while?

Signs Of Progress In The Future

WHAT ABOUT THE FUTURE? Will people in American communities have more fun in years to come than they have today? It looks as though they will. Much progress toward better chances for having fun has been made. There are many encouraging signs that people are realizing more and more how much they can do together to help everyone have the kind of fun he likes.

The first encouraging sign is that people everywhere are getting more interested in community recreation. Take Muncie, Indiana, for example. In 1925 there was little interest in what Muncie people could do as a community. One local club had formed a playground association, but it served only two school playgrounds and one park.

Eleven years later things were different in Muncie. There were nine play centers for older boys and girls and fifteen for small children. Nearly ten thousand young people attended these centers during the first five days of the summer season that year. There was a large outdoor swimming pool on top of what had been the city dump. The people were taking almost twice as many books out of the public library as they had before. Many others were gardening. Citizens of Muncie were finding out how much they could help themselves by helping one another.

People Can Help Themselves

IT ISN'T ALWAYS necessary for people to get financial help from their government to start recreation projects. Many times people help themselves, just as the people of the "East Mountain" district of Scranton, Pennsylvania, did. In this case one man had a great deal to do with starting a recreation plan. He was Lewis Isaac, a fireman on the Delaware,

Playgrounds like this are an invitation to "take it easy" or expose your pep to sunshine. Either way you take it, outdoor fun is good for the spirit.





Signs of the future! This is almost baseball by remote control. It is also a good example of how communities provide recreation service. The sound-equipped truck and an instructor bring pointers to a town park on the fine art of playing baseball.

Lackawanna & Western Railroad. He and some of his neighbors got together in 1933 to organize the East Mountain Improvement Association, and Isaac was elected president of the group. Then the association decided to go to work on building a community center for everyone to enjoy.

But how could a few people in a single neighborhood build a community center? They had no land, building, or money. Well, to begin with, Isaac persuaded a well-to-do citizen of Scranton to give the Association four and one-quarter acres of land on the side of the mountain. Then the Association got a grant from the Works Progress Administration of the federal government in Washington. This grant enabled the Association to use \$7000 worth of labor to clear the property and put up the building. The Association borrowed tools and equipment from the city government of Scranton. The materials used cost about \$11,000 and the Association had to go in debt for that amount, but the members gradually paid off the debt by giving parties and plays and other money-raising entertainments. Finally the community center was finished, with places for athletics, parties, art classes, dramatics, dancing, and movies. Mr. Isaac brings the films down from New York City in the cab of his locomotive. These people of Scranton have shown how much the

citizens of a community or a neighborhood can do to help themselves get things done when people are really interested.

What Happened In Aurora

ANOTHER SIGN of progress is that many communities now have recreation departments in their city governments. It is even more encouraging that these departments are doing a good job. A good recreation director is a person with imagination who can see places to help. Aurora, Illinois, a city of nearly 50,000 people, had a director of this sort. In 1937 Aurora was to be one hundred years old, and so the citizens decided they needed a special celebration—a kind of hundred-year community birthday party. A Centennial Association, which means "one-hundred-year club," was formed to make plans. The members of this group thought it would be interesting to put on a pageant showing the coming of the first settlers to Aurora. They thought someone could paint pictures of the pioneer village on a canvas to be used as a background for the pageant.

Here is where the city recreation director got his big idea. Why make a canvas to be thrown away after the pageant? Why not get something permanent? Why not build a real village for the pageant and then use it after-

ward as a recreation center? So off went the director with his inspiration.

"Who's going to pay for it?" asked the Association. And so the recreation director went off to find someone who would pay for it. He went to many groups in the community. The Burlington Railroad and the Western United Gas & Electric Company donated hundreds of old telephone poles to be used in building log cabins. The carpenters' union and the contractors' association promised to do the work of building the log cabin of the first settler and the old town hall.

With these promises to carry on the work the Centennial Association thought they could take a chance on the idea. Then other offers started to roll in. Many groups wanted to help. The Western-Austin Manufacturing Company furnished a bulldozer to grade the village square and a dragline to dig the drainage ditch. The truckers' association furnished trucks for hauling, and another local firm supplied a gravel loader and tools for digging 2000 feet of water lines. The Kiwanis Club built the town well, and the Lions' Club put up footbridges. The Illinois Bell Telephone Company put up the flagpole. Linemen working for the electric company donated their time to wire the village for electricity.

So the pioneer village grew. Finally it included a blacksmith shop, a general store, the cabin of Sam McCarthy (the city's founder), twin dwelling cabins, a single cabin, a trading post, a schoolhouse, a town hall, and a church. The Centennial celebration was a big success.

After it was over, the buildings were there for use as a city campground. The blacksmith shop has been used as a camp kitchen, the trading post as a dining hall, the McCarthy cabin as camp headquarters, the town hall as an assembly building, and the church as a church. The twin cabins, the schoolhouse, and the single cabin are used by campers.

Good recreation directors like this one at Aurora can do a great deal to enable people to have fun. And community groups of almost any place are glad to help the way those in Aurora did—provided somebody gets good ideas. All communities can use more of such united action. Of course no recreation director or department can make people have fun. If the people of a city were to lose interest in recreation, they would abolish the department and allow the recreation centers such as beaches and field houses to go to ruin. Any community organization or department of government exists only as long as the citizens feel a need for it and maintain it.

Many Ways Of Having Fun

STILL ANOTHER HOPEFUL sign is that recreation programs have more variety now. In the past recreation meant athletics in most communities. Today people are interested in doing many different things.

One of these is drama. Of course drama is not a new form of recreation; it is one of the oldest. Nor is it a new thing for people to enjoy themselves by taking part in plays. But

■ Are you in a rut on recreation? Then it's time for action! Maybe the whole class should conduct an investigation of possibilities. You city folks will probably find things you ought to be trying for the first time—the skating arena, badminton in the city parks, handwork at the "Y," museum excursions, and so on. But members of small communities should invent something to supplement "cake" sessions and movies. Is there an unused plot of ground that could be cleared for tennis or badminton courts? Could the skating pond be made more inviting if lights were strung up and a loudspeaker attached so all could skate to recorded music? Could equipment and space be found for a flock of tournaments—ping-pong, volleyball, softball, etc.? Having fun often has to be paid for, but that's where your ingenuity comes in. Organize and get what you want!

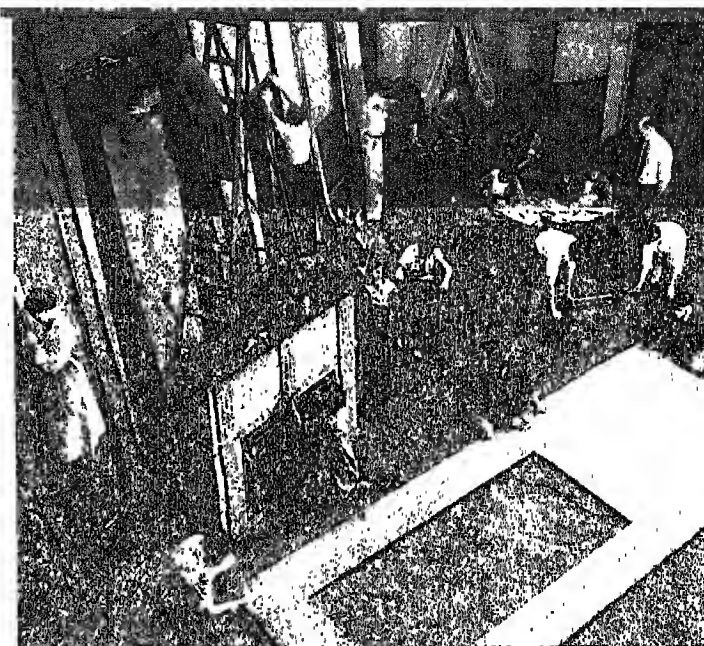
the idea is becoming more popular. Oak Park, Illinois, for example, is a community where young people are encouraged to go in for plays. One summer recently the boys and girls put on 37 different plays, and many who did not act helped by making costumes and constructing stage settings. Throughout the year they put on one-act plays and skits, especially at holiday time. Their summer program is brought to an end with a festival or pageant.

The Playground Commission in Cedar Rapids, Iowa, encourages young folks to keep their own gardens and secures plots of ground for those who have none of their own. The director visits the gardens and gives help and advice. At the end of the summer the gardeners have a picnic and put on a display of the things they have grown. In one recent summer, nearly two thousand boys and girls engaged in gardening under the guidance of the Playground Commission.

Dancing is also becoming a feature of many recreation programs. Folk dancing has become especially popular. In 1937 the city of Reading, Pennsylvania, began a summer dance program around the theme "Pennsylvania Folklore." Young and old took part in "Square Dance Night," held every Tuesday evening in the city park. Over a thousand people each week danced the Virginia reel and other square dances and quadrilles.

Even picnicking is something which can now be carried on with the help of the community recreation department. One city picnic bureau helps families and organizations to decide where to have picnics and how to plan games and entertainments. In many cases the department lends the necessary equipment. Often the picnic kits contain what is needed for pitching horseshoes, playing volleyball, holding tug-of-war matches, and playing other games. There are first-aid boxes, too.

The modern recreation program helps not only people who like to have fun in groups but also those who like to have their fun in a quieter way at home. The stay-at-home can



Recreation can be work, too, so long as it's something you don't have to do, but choose to do for fun. Making stage sets is no easy job, yet these drama club members are having a pleasant time.

get books to read, advice on how to take care of the garden, tools and suggestions for such handicrafts as clay modeling, leather work, and wood carving, and instruction in airplane-model making and model-railroad building.

How About Your Community?

PERHAPS YOU'D LIKE to think about the recreation situation in your own community. What chances are there to have fun where you live? Does your community have any of the following?

Art galleries	Jewish Youth
Ball parks	Organization
Boy Scouts	Museums
Campfire Girls	Playgrounds
Catholic Youth	Protestant church
Organization	groups
Community youth	Public libraries
centers	Swimming pools
Concert halls	Theaters
Girl Reserves	Y. M. C. A.
Girl Scouts	Y. W. C. A.

The above list is not a complete one; it is meant simply to start you thinking about the possibilities for recreation in your community. If you hold a class discussion about the

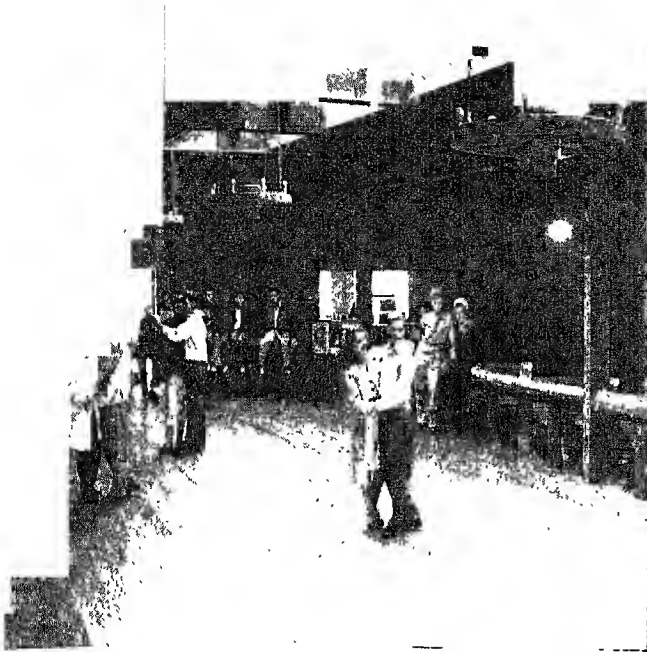


Every community offers ways to have fun, although few of them actually plan programs of recreation. The pictures on this page show five amusement plots, but only one—the glee club in Picture 5—was planned by a city organization. Usually you must invent your own ways of having fun in your community.



Social studies and recreation go hand-in-hand, like you and your best date, when it comes to bending straws over a soda (Picture 1). None of these adventures in fun costs much money, unless the mechanic in Picture 3 should flunk wheelology! Glider fans (Picture 2) need little but space and enthusiasm, and hiking (Picture 4) is free.





When communities and the young set put their heads together over this matter of recreation, here's what can happen: a first-class come-and-play center for you and the gang. These pictures show the Corral club members of LaGrange, Illinois, in action. (You can read all about the club on the next page, and it's a fine outline of how your dreams could be put to work.) Above you'll find the high-school crowd keeping step with their favorite pastime.



Above, the sitters of rails (initial-carving permitted) are club officers, who rule with aid of advisors. Since there's nothing more urgent than hunger and thirst, sandwiches, ice cream, and soft drinks are served (left). Members make play out of work as they shift the sagebrush scenery (below).



matter and come to the conclusion that your community hasn't enough fun facilities, what are you going to do about it? Often the answer to the question, "Who's going to do what about it when?" is "Let George do it." That usually means "anyone but me." Then nothing happens.

Well, if George doesn't do it, who will? The answer is, that if things are to be done, you will do it—you and your classmates, your parents, your friends, your teachers. Here's an example of doing something, just as one of the high-school students herself tells it:

It all started the first week or two of school. Our Public Speaking Class formed a club to practice parliamentary procedure. We started different kinds of discussions and finally started talking about a youth center, a sort of modified night club, for the kids to go to.

Some of us kids became interested in this topic and realized the various possibilities of starting one in LaGrange.

Mr. Charles Cassell, the LaGrange recreational advisor, at the same time was having meetings with adults of the village and discussing exactly the same problem. So the two groups just got together. We found out that the adults would back us, and they found out that the kids were interested.

We had several meetings at school—after school—for any student interested in starting this club. At these meetings the officers were elected:

Roger Smith, president	Bill Webber, house manager
Joan Jennings, vice-pres.	Bill Wilson, purchaser
Janet Cadmus, secretary	Beatrice Habicht, decor. ch.
Virginia White, treasurer	Barbara Glassner, publicity ch.
Howard Marks, program ch.	

The officers had several meetings and chose quite a few students to be on the board, and adults for our advisory board. We tried to get only the ones that would work, and also representatives from the four classes at school.

Then we started to look for a center. First, we investigated the Odd Fellows' Hall and found that it had a number of advantages. But, unluckily, the building was sold. Then we investigated the possibilities of having it at the old bowling alleys above the Lord Lumber Company. The only disadvantage was the flooring. A new floor would cost us \$1800 and if the building were sold we would lose all that money.

While these things were going on, different officers were giving speeches at the Civic Club of LaGrange and Western Springs to get donations. We put articles in the *Citizen* and the *Western Springs Times* to gain enthusiasm and interest from the public.

We began looking at the vacant garage across the street from Odd Fellows' Hall on West Morris Avenue. It would be less expensive for decorations, so this was finally decided upon.

Membership passes are sold to kids of high-school and junior-college age in the high-school area. These will be good for a year, and you must have one for entrance into The Corral, as we named the center.

It will be open on Friday and Saturday nights until 1:00. On special occasions it will be open until 1:30. One of our biggest problems was the hours. The adults wanted it open until 1:00; the ministers wanted it closed at 12:00 on Saturday nights; the students, of course, wanted it open until 2:00. This was a very difficult problem to solve.

The kids in LaGrange, Western Springs, and Congress Park are very enthusiastic about The Corral. From the results of our stock sales, it is evident that the parents are also interested.

The report you just read came from a suburban town near Chicago, but with names changed and slight alterations, it might have come from any one of dozens of communities in other parts of our country. In many places people are waking up to the fact that the recreation situation is something they can do something about. The chances are that in every one of these communities there were people who shook their heads and said, "It can't be done," or "They'll never make it." But things were done just the same.

In most cases the start of a recreation project or program must be a small one, for people can't always go to a city council and say, "We ought to have \$50,000 for a community center," and get the money. But there are many instances where young people have hunted up the owner of a vacant building and persuaded him to donate its use for an evening or two a week. Then they did what the LaGrange students did—put in their time and energy in making the place attractive.

We have come a long way from the time when recreation was considered idling and a waste of time. Almost everywhere in our country people accept the idea that recreation is one of our real needs. Of course there's always the danger that some people will spend too much time and energy satisfying what they call their need for recreation, just as a few

people spend too much time satisfying their need for food. We have a good word for each: one is a playboy, the other is a glutton. The playboy really hasn't any more need for recreation than the glutton has need for food. But the average person, after doing some real work on a job, does have an actual need for recreation. He has earned his good time.



IF YOU want to know what kind of person someone really is, notice what he does with his leisure time. If he spends his leisure breaking the rules of good, clean living, you can classify him

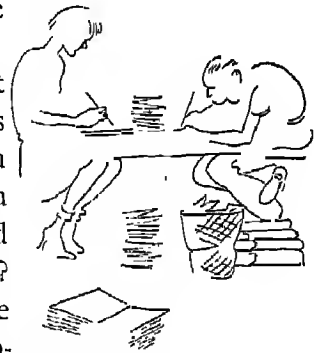
right away. Your teacher finds out more about the real you when you are told to "do what you like," than when you are working on definite assignments. If you hurry to get "that" book about radio, for example, you are showing your chief interest. If you bother the people around you, or if you simply do nothing at all, you are revealing the real you, too.

Do you want to know yourself better? Keep a written record for one week of what you do during your leisure time, and you'll become better acquainted with yourself. You will see in black and white your chief interests in radio programs, movies, sports, books, magazines, newspapers, places to "hang out," friends, and so on. Another way to know yourself better is to check up on your friendships. Make a list of your closest friends, ask yourself why you like them and write your reasons. Examine all this information carefully—this information about your leisure and your friendships—and see if you are making a good start on the road to a happy life.

Much of your happiness during your high-school years depends on parties, dances, and dates. Every normal young person wants to belong to the happy high-school crowd, and to be popular and well-liked by both boys and

girls. Most young people hope, too, that the next ten years or so will bring romance and marriage. During your high-school years, and those immediately following, you should be trying to gain an understanding of character and human nature. Then, when the time comes for you to marry, you will be better able to make a wise decision. From the standpoint of happiness, it is even more important to make a wise decision in marriage than it is to make a wise vocational choice.

Do some of the people you know have a better time at dances and parties than you do? Do you wonder why? Do you want to be a good judge of character? You can get some help with your prob-



lems from books, for many articles, stories, and whole books have been written to help solve the very kind of social problems which you are facing right now. Among these references are the following:

Romance, edited by Briggs, Herzberg, and Jackson, published by Houghton Mifflin Co. (1940), 2 Park St., Boston 7.

In this book read *I Wanted To Be Popular*, by Helen Ferris. It is the story of Kit Carter, who was always in the center of things. She was popular with both the girls and the boys. What do you think makes for such popularity? Another good story will be found in:

Youth Thinks It Through, edited by Bacon, Wood, and MacCannell, published by McGraw-Hill Book Co. (1941), 330 W. 42nd St., New York City 18.

Read *A Date With the Boy Friend*, by Eleanor Brewster. Do you think Katie and Jack are typical high-school students? Do you ever go places just because "everybody" goes? Have you the courage to be different?

The following book contains two stories you'll find of interest now:

New Frontiers, edited by Briggs, Jackson, Bolenius, and Herzberg, published by Houghton Mifflin Co. (1940), 2 Park St., Boston 7.

Read *Have a Date*, by Caroline Ranney. This is one for the boys; it tells them what girls expect of them. But girls will want to read it to see if the author is right. Another story in the same book is *I Was Shy*, by Helen Ferris. It will help those who can't have a good time because they are shy. How do you get over that? This story tells one way.

Both boys and girls should read *What a Young Girl Should Know*, by Margaret Cushman Banning, which can be found in Book 12 of:

Beacon Lights of Literature, by Rudolph W. Chamberlain, published by Iroquois Pub. Co. (1940), 106 E. Fayette St., Syracuse, N. Y.

After reading this, would you cross anything off the list? Would you add anything? It would be interesting to compare your answers.

Bad Influence, by Josephine Bentham, is the story of a girl who tried to be somebody by "handing out a line." Do you know people like that? You'll find this story in:

Prose and Poetry for Enjoyment, edited by Ansorge, Lucas, McCoy, and Tower, published by L. W. Singer Co. (1942), 249 W. Erie Blvd., Syracuse, N. Y.

In that same book of prose and poetry you'll also find a story by Morley Callaghan called *The Snob*. You'll also find the story in:

America Speaking, by Perschbacher and Wilde, published by Scott, Foresman & Co. (1943), 623 S. Wabash Ave., Chicago 5.

In *The Snob* you'll find a common enough situation. A young person in love sometimes thinks he has to match the living conditions of the person in whom he is interested.

Another good story found in the last mentioned book is *Clodhopper*, by Sarah Addington. Stephen, in the story, was miserable because he was called a clodhopper by two girls. Is it true that clothes make the man?

Here's a humorous diary of a glamour girl who is so romantically in love with love and with herself that she becomes engaged to three young men at the same time. It's by Ring Lardner, and is called *I Can't Breathe*. You'll find it in:

Prose and Poetry of America, edited by Ansorge, Lucas, McCoy, and Tower, published by L. W. Singer Co. (1942), 249 W. Erie Blvd., Syracuse, N. Y.

Among the good stories and articles in the following book are three you will like:

Youth Thinks It Through, edited by Bacon, Wood, and MacConnell, published by McGraw-Hill Book Co. (1941), 330 W. 42nd St., New York City 18.

Read *They Told Uncle Pete*, by Undine Dunn. Uncle Pete, a bachelor, talks with the young folks about Dan Cupid. Does your definition of love agree with theirs? Then there is *I Wish I Hadn't Said That*, by Alan Finn, in the same book. After you've read it, look at Lord Chesterfield's attributes of a good conversationalist, also in *Youth Thinks It Through*. What three attributes do you think most important?

Girls will be interested in the following:

The Questions Girls Ask, by Helen Welshimer, published by E. P. Dutton & Co., 300 Fourth Ave., New York City 10.

A few of the topics discussed are: "That First Date," "The Boy Friend Looks You Over," and "Information Please."

Living Your Life, by Crawford, Cooley and Trillingham, published by D. C. Heath & Co. (1940), 285 Columbus Ave., Boston,

has a chapter (5) which gives answers to every-

day questions on etiquette, and another (7) which helps solve some of the date problems.

At the start of this chapter you read an extract from the rules of an early American college. Imagine what the dean and other officials of that college would have said if someone had told them that men and women



would some day be hired by colleges and high schools, and even by grade schools, just to see that the students had a chance to play! Today there are many different opportunities for careers in the business of recreation.

When high-school students are asked to name the careers possible in organized recreation, they are most likely to mention coaching and athletic direction first. Men and women often combine this sort of work with another kind of teaching, as many smaller schools cannot afford a full-time athletic director or coach. For those who are interested in the work of coaches, here is a book written by four prominent coaches. It covers baseball, basketball, football, and track.

Book of Major Sports, edited by William L. Hughes, published by A. S. Barnes & Co., 67 W. 44th St., New York City 18.

Another book, dealing with fifteen different outdoor sports, is:

Sports and Games, by Harold Keith, published by Crowell Publishing Co., 432 Fourth Ave., New York City 16.

The Library Committee members you appointed should hunt up a copy of the following very useful book, if they have not already done so, and dig into it for even more titles:

Standard Catalog for High-School Libraries, published by the H. W. Wilson Co., 960 University Ave., New York City 52.

On this subject of outdoor sports, for example, the Committee will find dozens of references to suitable books on pages 910 to 915.

There are books and pamphlets on basketball, football, tennis, baseball, track athletics, camping, fencing, boxing, winter sports, boating, swimming, fishing, archery—in fact, every sort of sport.

Many young people get into this field of work by first assisting regular coaches and directors. Many start by being campers during summer vacations. Information about such work as a vocation can be obtained from the bulletin, *Leadership for Camping*, published by:

American Camping Association, 343 S. Dearborn, Chicago 5.

Coaches and athletic directors are not the only people who make careers in recreation. For top-notch athletes, there are always offers of professional work. But there are other jobs, open to both men and women. There are sports writers for the newspapers and magazines, photographers who made a specialty of sports, as well as radio announcers who can follow the rapid plays of football, baseball, racing, and hockey. Stadiums and arenas need staffs of ushers, ticket sellers, and other attendants, besides maintenance personnel.



There's another side to recreation from the job standpoint. In this chapter you have read about organized commercial recreation. The theater, the moving-picture business, and radio broadcast-

ing are examples. Each of these great businesses offers opportunities for careers. You are likely to think mostly of acting in connection with this kind of recreation. That type of career will be referred to at the end of the next chapter. But there are many other jobs besides acting in the theater, in radio, and in motion pictures. In radio, for example, there are servicemen, operators, engineers, factory workers, broadcasting personnel, such as announcers, writers, directors, clerical workers,



and many others. Here's a list of reading matter about them:

Radio and Television, published by Morgan-Dillon & Co., 6433 Ravenswood Ave., Chicago.

Radio Workers, by Alice V. Keliher, published by Harper & Bros., 49 E. 33rd St., New York City 16.

Occupations in Radio, American Job Series No. 12, published by Science Research Associates, 1700 Prairie Ave., Chicago.

Choosing Your Life Work (see Ch. 39), by William Rosengarten, published by McGraw-Hill Book Co., 330 W. 42nd St., New York City 18.

Hobbies are certainly a form of recreation, too, and you can find a world of interesting reading about them. There's a magazine or

two dealing with hobbies in general, and many that are fascinating reading for people with home workshops of different kinds.

Then there are books about hobbies. If you are interested, get this free pamphlet first of all. It gives a list of hobbies and leisure-time activities, with references to publications and articles of interest. There is also a list of national organizations that sponsor hobby programs, and a brief description of the activities carried on by some communities. Write for:

Hobbies, a bibliography, published by U. S. Office of Education, Vocational Division, Washington, D. C.



FOR STUDY AND DISCUSSION:

1. What are your reactions to the passages quoted on page 186? To those on page 188?
2. Compare your reaction with that of Ken or Louise in Rochester, Indiana.
3. Explain these statements:
Having fun is a personal matter.
In the early days of our country, people didn't have much community organization for having fun.
A community can raise taxes to pay for the means of having fun.
The automobile is the kind of invention which changes history.
4. Describe the types of recreation found in the early frontier rural communities.
5. As people moved into cities, were these rural types of recreation suitable? What was the result?
6. How and by whom were the first attempts to provide recreation made in the cities?
7. How did the coming of the automobile affect recreation?
8. What changes in working conditions created an interest in recreation for adults?
9. Explain the meaning of these terms: juvenile delinquency, commercialized recreation, community center, recreation project, playboy.
10. Tell about the ways in which different cities and communities solved their recreational problems.
11. Name some recreational activities for people who like to have fun in groups; for the stay-at-home type.
12. What are the duties of a playground commission?
13. The authors mentioned two signs of future progress in recreation. What are they? Have you seen evidence of either of these signs in your community? Explain.
14. What occupations or vocations are concerned with recreation in your community?

15. What recreational activities does your school provide? Are they adequate? Why or why not? What others could you suggest?
16. Why do some large industries provide recreational opportunities for their employees? What sort of opportunities are offered?
17. Often, after a war, communities want to erect monuments to their heroes. Would it be better to spend this money on a permanent building for recreation, a swimming pool, or a park and have it dedicated to their heroes? Discuss this idea.
18. How does your time graph (see the activity on page 195) compare with those of other members of the class?

MORE THINGS TO DO:

1. Would you like to get better acquainted with yourself? Try the suggestion given in the third paragraph of column 1 on page 205.
2. How would you like to try an old-fashioned "spelling bee" or "spell down"? Or is spelling a lost art with you? Choose up sides and try it.
3. Get acquainted with your community. Make a list of all the recreational agencies of your community. Then appoint a small committee to visit each one and bring back a report about its work. You may be surprised at the great variety of such agencies to be found in your community.
4. Recall the list of hobbies you made in studying Chapter 2 and review that list. If you have started new hobbies since then, this is the time for you to report on them. Or, if you have read accounts of unusual kinds of hobbies recently, the class will be interested to hear about them now.
5. Make a list of the commercialized recreational facilities found in your community; with this list in mind answer the questions in the third paragraph on page 198.
6. By means of charts you have rated your community on such matters as health and education. Make a chart and rate your community on recreation. Then follow the suggestions given in the first three paragraphs of the section entitled "How About Your Community?" on page 201.
7. On page 207 you will find many suggestions on vocations. Do any of them interest you? From the material on this page and from your other reading, make a list of vocations connected with recreation. Perhaps you would like to start collecting detailed information about some of these vocations. Remember that as you investigate vocations you may become interested in some you have previously ignored.
8. Invite one or two people in your community who are engaged in recreational work to come and speak to your class. What would be a good way of deciding which people to ask in order to interest the majority of the class?
9. Debate this statement: Recreation is idling and a waste of time.
10. Using the six statements on page 183, prepare a brief summary of the chapter.

COMMITTEE WORK:

Was the special committee you appointed to work on the activity given on page 186 successful in getting something worth while started?

Perhaps the Bulletin Board Committee can give a report of its work by having different members give brief explanatory talks about the different displays.

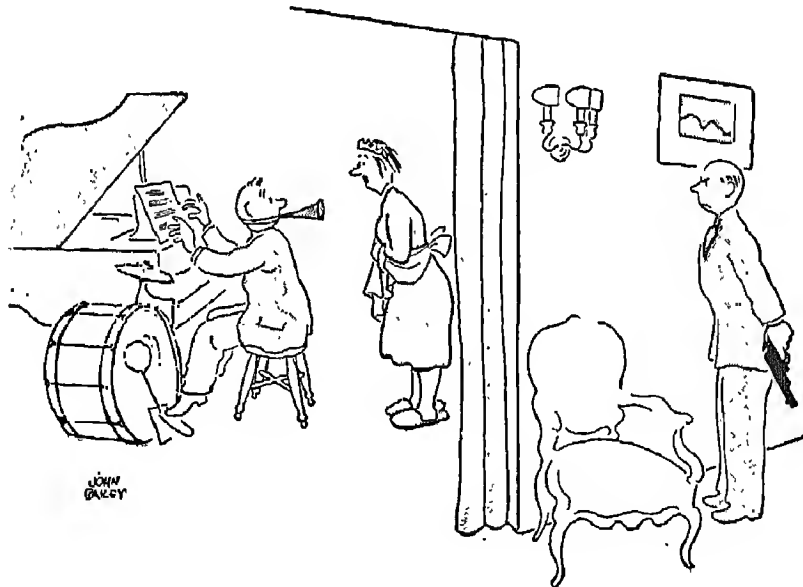
The Library Committee might ask certain members of the class for brief reports on the books they provided for outside reading.

What has the Ways and Means Committee been accomplishing lately?

Was a special committee appointed to carry out the activity suggested on page 200? If so, it is time for a report and time to take the next steps.

CIVICS IN OTHER SUBJECTS:

1. Here are some ideas for your English class. You might dramatize: "A Meeting of the Playground Commission"; "Fun in the Good Old Days"; "A Meeting of the West End Gang." How about giving talks on: "Everyone has a need for recreation" or "Having fun is a personal matter"?
2. You might use different kinds of recreation as a subject for a mural in art class.
3. Does your community levy a tax for recreation? For a problem in math, find out the rate levied for recreation and the assessed valuation of your community; then with these two known quantities find out the amount of tax money that is available for recreation in your community.
4. Perhaps in some class (homemaking or physical education) you might like to report on the ways in which people of other nations have fun—games, songs, dances, and so on. If you think recreation has some bearing on national life, you might mention this in your report and give reasons for your conclusions.



“He wouldn’t give any name—just said, ‘a music lover.’”

"It takes all kinds of people—" is borne out here. Wouldn't it be dull if we all liked the same things?

Looking Ahead to the Next Chapter: What is the title of the next chapter? What do you think it means? Why do you suppose the authors included a chapter on beauty?

On your way to school this morning did you see anything you thought had a great deal of beauty? It might have been a lawn, a tree, the entrance to a building, a store window, a bird flying, a car, or something else. Do you ever find yourself saying "That's a beauty" about certain things? What were some of those things, and did you think they had beauty?

Why do most people like and appreciate pleasant surroundings?

Are there any beauty spots in your community? Tell about them. What are the unattractive and disreputable spots?

Perhaps up to now you have talked about the beauty of objects or things. But you have certainly heard remarks about a beautiful play in baseball or beautiful form in golf, swimming, tennis, or track. What is meant by that kind of beauty?

In the foregoing chapters you have studied and discussed ways in which communities serve needs in health, safety, and education. In what ways might a community satisfy the needs of its people for beauty?

In the last chapter we learned that having fun was a personal matter. Do you think beauty appreciation is a personal matter? Explain your answer.

In the list of words below, which ones suggest beauty? Which suggest the opposite?

squalid	flower	winsome
palatial	glamour	lovely
miserable	gloomy	distorted
charming	hovel	sickly
evil	ballet	spring
elfin	sparkling	graceful

Discuss the kinds of beauty found in art, music, drama, and literature.

Discuss briefly the five statements at the top of page 213.

Look at the pictures and read their legends.

How would you state the purpose of this chapter?

Committee Work: The Library Committee should take the hint given in the last paragraph of the second column on page 236.

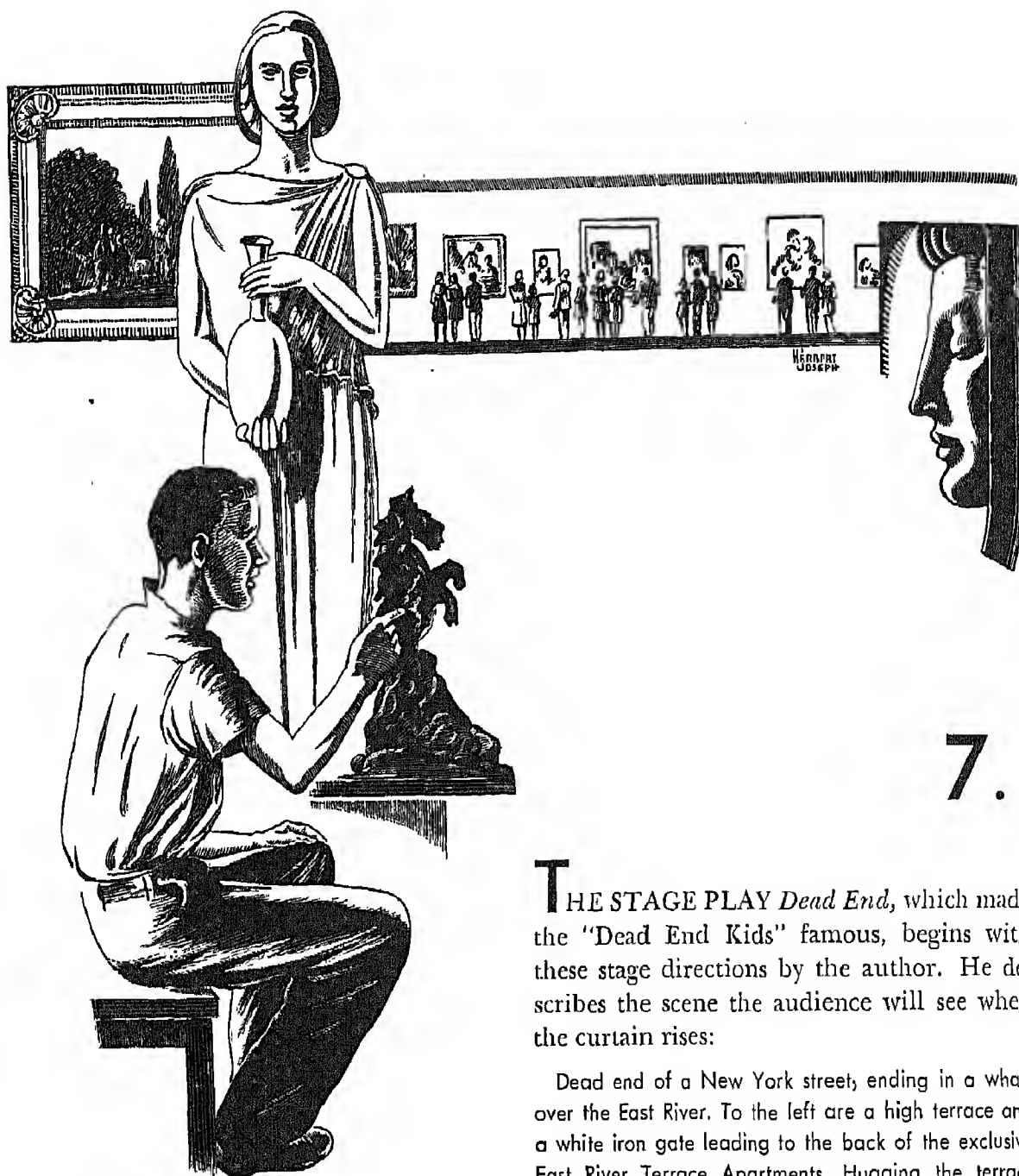
The Corresponding Committee should secure from the University of Minnesota Press, Minneapolis, the booklet, *Art for Daily Living: The Story of the Owatonna Art Education Project* by Edwin Ziegfeld and Mary Elinore Smith. This interesting booklet explains the application of art to everyday living in a small Minnesota city. After a preliminary examination of this booklet, you might decide to appoint a committee to see what can be done to bring more beauty into your own homes and community.

This chapter should be a challenge to the Bulletin Board Committee to set forth their best artistic efforts in organizing the displays for this chapter.

The Moving Picture Committee will have a wide choice this time. Here are some suggestions for film subjects: methods used by communities to beautify their surroundings, great pictures, art hobbies, lives of great composers. Make your choices early and be sure that you get films which correlate with the chapter.

Probably you'll want to appoint special committees to take charge of the activities suggested on pages 216, 220, and 230. Keep in mind that these committees should be responsible only for making arrangements, setting the time, and similar duties—everyone is expected to contribute something. So make your plans accordingly!

Reading: Read the chapter through rapidly and then reread it for details. When you have finished, decide what work you can do that will help you take an active part in the discussions.



7.

THE STAGE PLAY *Dead End*, which made the "Dead End Kids" famous, begins with these stage directions by the author. He describes the scene the audience will see when the curtain rises:

Dead end of a New York street, ending in a wharf over the East River. To the left are a high terrace and a white iron gate leading to the back of the exclusive East River Terrace Apartments. Hugging the terrace and filling up the street are a series of squalid tenement houses.

Beyond the wharf is the East River, covered by a swirling scum an inch thick. A brown river, mucky with floating refuse and offal. . . . And here on the shore, along the Fifties is a strange sight. Set plumb down in the midst of slums, antique warehouses, discarded breweries, slaughter houses, electrical works, gas tanks, loading cranes, coal chutes, the very wealthy have begun to establish their city residence in huge, new, palatial apartments.

You will discover that—

1. People appreciate pleasant surroundings.
2. Attractiveness in a community is the result of work by many individuals.
3. Different people define "beauty" in different ways.
4. Beauty and attractiveness in a community mean more than good looks alone.
5. There are many ways in which communities can help fill our needs for beauty.

Filling this universal need requires a great deal of pleasant coöperative effort.

Offering Beauty

The East River Terrace is one of these. Looking up this street from the vantage of the River, we see only a small portion of the back terrace and a gate; but they are enough to suggest the towering magnificence of the whole structure. The wall is of rich, heavy masonry, guarded at the top by a row of pikes. Beyond the pikes, shutting off the view of the squalid street below, is a thick edging of lush green shrubbery. And beyond that, a glimpse of the tops of gaily colored sun umbrellas. Occasionally the clink of glasses and laughter filter through the shrubs. The exposed side wall of the tenement is whitewashed and ornamented with an elaborate, ivy-covered trellis to hide its ugliness. The gateposts are crowned with brass ship lanterns, one red, one green. Through the gateway is a catwalk which leads to a floating dock, where the inhabitants of this apartment moor their boats and yachts.

Contrasting sharply with all this richness is the miserable street below, filthy, strewn with torn newspapers and garbage from the tenements. The tenement houses are close, dark and crumbling. They crowd

each other. Where there are curtains in the windows, they are streaked and faded; where there are none we see through to hideous, water stained, peeling wall-paper, and old broken-down furniture. The fire escapes are cluttered with gutted mattresses and quilts, old clothes, bread-boxes, milk bottles, a canary cage, an occasional potted plant struggling for life.

Here is a striking picture of one street scene in a community. The description includes some of the things people think of when they stop to consider how a place looks. There are houses, sidewalks, gateposts, walls, shrubbery, windows in houses, lampposts, and fire escapes. These things make up the outward appearance of a community, just as clothing, facial features, hair-style, and so on, make up the outward appearance of a person.

When people see the curtain rise on this first scene of *Dead End*, they probably say to



The "Dead End Kids." They earn their name because, like a dead-end street, their lives lead nowhere.

themselves, "I certainly wouldn't want to live there!" Most of them wouldn't even want to live in the fine apartment houses shown there, because they would feel uncomfortable and unhappy so close to the drabness and dinginess and downright ugliness of the *Dead End* street.

Now when these same people see a picture of a street with spreading shade trees, with neat and well-kept houses, with attractive lawns and glowing flower gardens, they are more than likely to say, "There's where I'd like to live."

Back of the attractive appearance of every good-looking street or community is a story. It's partly the story of Henry, the boy who spends some of his summer hours mowing the lawn and keeping the hedges trimmed; and partly the story of Jane, who washes and irons the curtains in her house. And it is also the story of the Roberts family, who saved carefully so that they could have their house repainted; and the Radik family, too, who all work in their garden. If you want to, you can include the city street department that keeps the street clean, and you can go

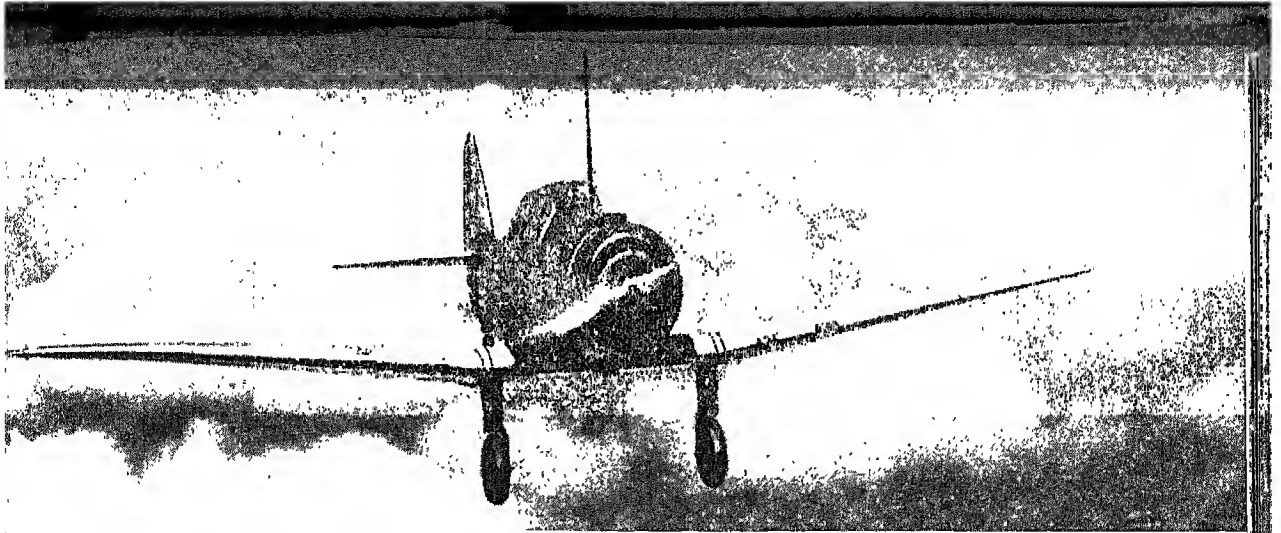
back in time as far as the grandparents who had foresight enough to plant the shade trees along the walks.

But all this sounds like work! Why do these people do all that hard work? It's easier to take a nap or go to the movies than to mow the lawn or trim a hedge. The Roberts family could have replaced their old car with the money the house-painting cost. Nobody *makes* the Radiks pull weeds and transplant seedlings and spray for pests. Grandfather might have said to Grandmother, "No use planting those scrawny little trees. We'll be dead and gone long before they grow up."

A Need That's Hard To Name

THE REASON FOR all this work is that people have another one of those needs you have been reading about. It simply isn't enough to be healthy and have some fun, to go to school and feel safe from dangers. All of us like attractive things around us. We want our surroundings to be good-looking, not ugly. Perhaps the simplest way to describe this need we all have is to call it the need for beauty. Of course that word *beauty* is overworked and often misunderstood, because it means different things to different people. But it is a good word for this particular need just because it does mean so many different things.

People don't all agree on matters of beauty. They don't all like the same pictures, the same music, or the same colors; so we are safe in saying that beauty means different things to different people. And that is fortunate, for imagine how monotonous life would be if everyone had the same opinions. If we all agreed that a two-story, white-painted house with green blinds and a bay window was the most beautiful kind of house, do you think a whole city of houses like that would be attractive? If we all agreed that a certain piece of music was the most beautiful, and that was the only piece heard over the radio,



we'd get heartily sick of it very soon. It's a good thing we do not fully agree with each other in this matter of beauty.

Of course some people don't like the word *beauty* at all. They think it has something to do with frills, with pretty little knick-knacks, and with people who try to be ever so refined. But it's more than that. When the truck-driver looks at his new truck and says, "She's a beauty!" he means it, and he's not ashamed of his notion of beauty, either. He will tell you that this kind of beauty is more than "skin deep."

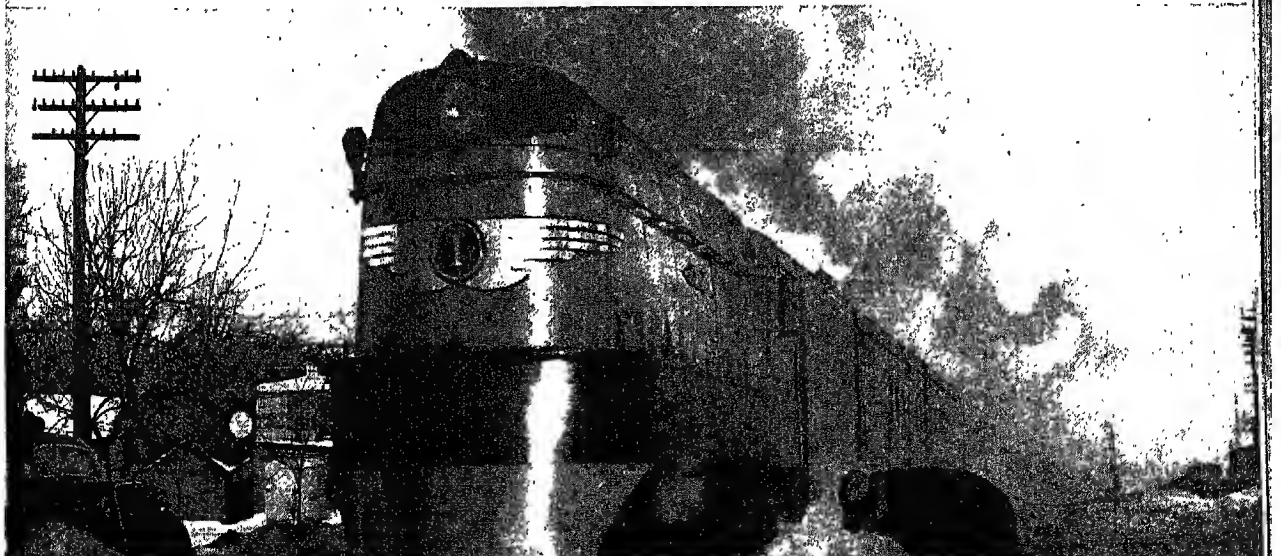
Beauty Is Sometimes Smooth Performance

PROBABLY YOU'VE OFTEN heard the expression "That was a beautiful job." It may refer to a no-hit baseball game or a single play on the football gridiron. Or it may mean the skill of a mechanic who is turning out work that is accurate to less than a thousandth part of an inch.

Many people can see beauty in the working of a machine. Have you ever watched a modern streamliner flash by at ninety or a hundred miles an hour? Or perhaps the flagship of an airline cutting through the air at greater speeds? Nothing is wrong with your point of view if you don't think them beautiful, but you should know that many people are thrilled by the sight. To them the speeding train and plane glinting in the sun are beautiful.

The tap-dancer who goes smoothly through the intricate steps of a dance can give a beautiful performance, especially if you compare it with the clumsy performance of one who falls over his own feet. A well-done swan dive is more interesting and certainly more graceful than a "belly-flopper." There can be beauty in people and machines at work and in the results of the work.

Another way of saying that something works is to say that it "functions." And so, from time to time, people talk about functional



beauty; they mean the beauty of a well-designed machine—the streamliner or the airplane for example. You are likely to hear the expression “functional beauty” often. It is of particular interest to manufacturers of such practical things as automobiles, refrigerators, typewriters, stoves, and hundreds of other things. The chief purpose of manufacturers is to make something that will do a good job. Ordinarily they do not set out to make their products beautiful. But they have found that the machine which does the best job, that is best designed for its work, is likely to come close to being the best looking. Naturally manufacturers are interested in functional beauty, the beauty of performance.

We are listening to smooth performance when we hear something beautiful. Maybe your taste runs to the symphony, or maybe you prefer one of the “name” bands. No matter which it is, here again beauty is closely connected with smooth performance, with fine workmanship. A skilled violinist produces a clear, singing tone—a beautiful one; the dub is likely to produce a screech. The horn expert blows smooth, rich notes, or sharp stirring ones; the amateur is likely to get sobs and grunts. There is a lot of “know-how” in producing musical beauty.

There can be beauty of performance in the things we read, too. Through the skill of the author, working on our imaginations, we can come very close to real experiences. We can almost see and almost hear. Take this example from MacKinlay Kantor’s short story “The Romance of Rosy Ridge”:

It was good corn-growing weather that July night when the stranger first came along, making his music

through the hollow oll the way up to Rosy Ridge. Old Gill MacBean and his wife and the younguns were sitting out on the stoop when they heard the man coming.

. . . the man who came up out of the dork woods was playing “Gentle Annie” in some kind of stronge humming foshion none of the MacBeons had ever heord before. Lissy Ann soid afterward it sounded like someone had captured a lot of gross-hoppers and tree peepers, ond katydids that were out ahead of their time, and had troined them to play the fiddle until they oll played right smack together, os if one hand were drawing the bow ocross the strings.

Still it wasn’t fiddling and it wasn’t ballad singing, but something kind of between the two, and it got hold of your heart when you heard it. It bestirred all the sodness and prettiness that ever grew in those woods, in spring or high summer; and you thought of honeysuckle creeping wild, ond morning-glories in the corn, and you thought, too, about how butternuts smelled in the fall, when the first frost browned their fuzz.

An artist like MacKinlay Kantor can put words together in such a way that he can describe attractive sights and sounds and make them real. And sometimes writers can create beauty without describing sights or sounds. Many people find beauty in the words of Winston Churchill as he described the heroism of the airmen who defended Britain in the desperate days of 1940, and summed up the gratitude of a whole people:

Never in the field of human conflict was so much owed by so many to so few.

And then there are words that thousands upon thousands have found beautiful, words that have stood the test of time. You might

■ Smooth performance! That’s something we all have a right to expect from the radio performers who get A-1 ratings in the radio polls. Probably you all have favorites among the stors—singers, pianists, actors, band leaders, comedians, or whatever they are. Why not share your enthusiasms with the class by giving high lights from the careers of those that are tops with you? Maybe you ought to use a class hour for a general appreciation session. It would be more fun if you could round up a phonograph and a flock of good records and play your favorites’ smoothest recordings for everyone’s benefit.

read, for the fine sound of them, the Lord's Prayer and the Twenty-Third Psalm.

These examples will help you see that beauty is to be found in many things, that it is not merely something nice to look at. And if some of these examples do not appeal to you, then that is pretty good proof of another truth, which a great Chinese, Confucius, put into these words: "Everything has its beauty, but not everyone sees it." Probably the luckiest people, and often the happiest, are those who see and enjoy beauty in the most things.

Finding Beauty In Our Communities

WHAT HAS THIS to do with us and with our life in the communities where we work and have our homes? Well, appreciating beauty may be a very personal thing, but furnishing beauty is very much a coöperative affair. Inside your home you may have the conditions you want. You may have fine pictures, good books, attractive furniture—all sorts of things that help you enjoy life. Or you may have just a few such things. At any rate, you and members of your family are largely responsible for the kind of things you select for your home. But the moment you step outside your door, you are in the community, and you must take what the community has to offer.

Of course you are a part of the community, and as a citizen of the community you are partly responsible for the conditions you find. A famous newspaper editor, William Allen White, realized this. He once said of the town where he had lived most of his life, "What a lovely town is this Emporia!" He recognized how much his community had helped him find the beauty that he needed in his life. When he made this remark he was probably thinking of Emporia's general appearance—of its wide, shady streets and neat, well-kept homes. The magazine *Life* said in an article that Mr. White was thinking of streets like



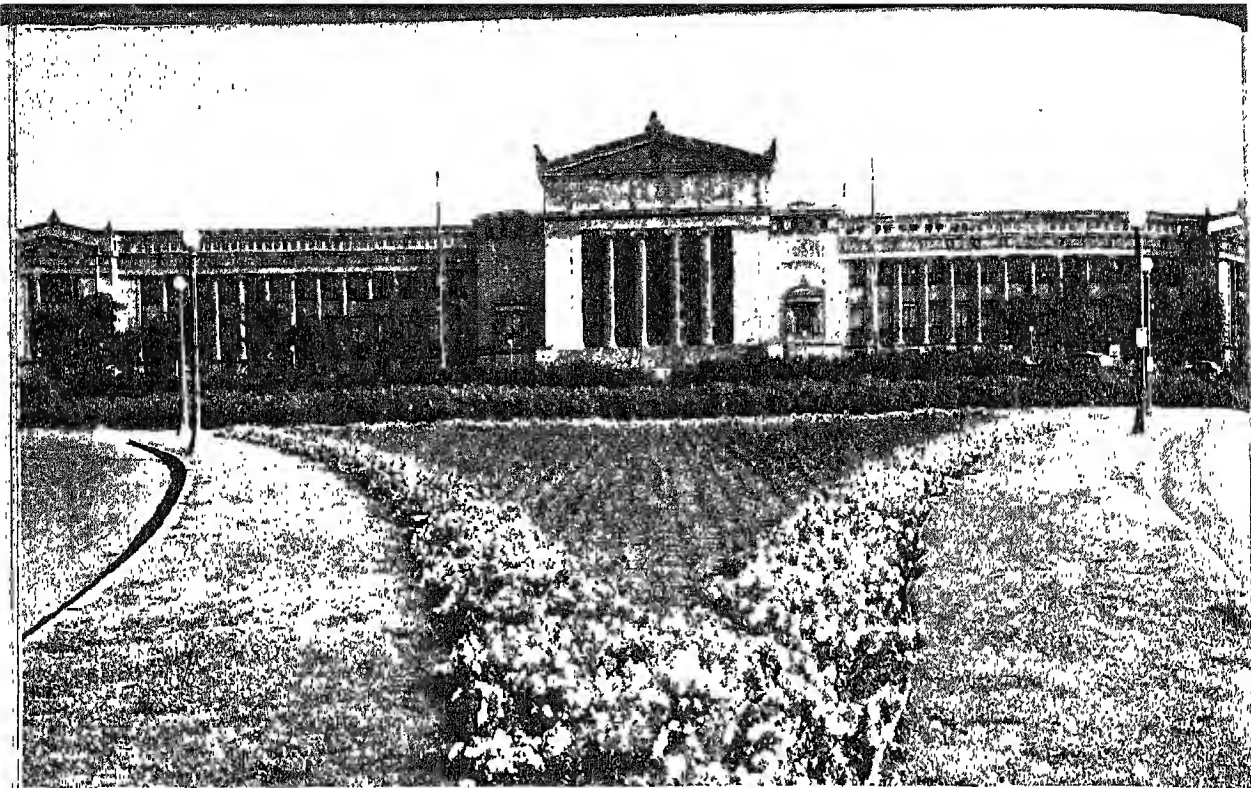
Many people think beauty is something we find only in art galleries, or must take a trip to see. But a photographer found it in something as simple as a house on a hill. We live with beauty, day by day.

Union Street, and described that street as follows:

Emporia's Union Street is lined with elms that reach out and touch each other above the red brick pavement, bathing the block in shade even on the hottest days. It is a good kind of street to walk down in the late afternoon, after a day's work.

William Allen White probably realized, as he walked along streets like Union Street, how much he depended on his fellow citizens for his attractive surroundings. If the residents of Emporia became careless about such little things as cutting the grass, trimming the hedges, or picking up papers, Emporia's streets would soon lose their beauty.

It's the efforts of many citizens that give a community an attractive appearance. And these efforts must be tied together in some



You have to "pass inspection" with Mom, Dad, and "the gang," but a public building has to pass muster before the world. A building like the one above would put up a good front anywhere. Its trim lawns and landscaping show a city proud of itself.

way, for it isn't enough if each citizen tends only to the things he is personally interested in. Suppose everyone in a community were interested in having a nice yard and garden, but persisted in raking all his trash and rubbish into the street. The community would soon have a street-cleaning problem, and the citizens would have to get together to solve it.

In a good community the citizens get together on this question of beauty in a number of different ways. One of the most obvious ways is to agree on rules and regulations that will help eliminate eyesores and make the whole community more attractive. These regulations, usually called ordinances, provide for cutting weeds, keeping vacant lots clean, collecting rubbish, burning trash, and doing other things to keep up the appearance of the community. Such ordinances are aimed at preventing things that help make a place unattractive. Other kinds of community activities really do something constructive in this matter of beauty, too.

Parks help give a community an attractive appearance, and they can serve the double

purpose of providing recreation and supplying beauty. Some community gardens have become famous the country over. For example, there is the Municipal Rose Garden in San José, California, which is more than five acres of beauty in rose time. In Mobile, Alabama, is a famous azalea garden which attracts thousands of visitors. During the season of blooming, visitors follow the "Azalea Trail," a route through the famous garden and the streets of Mobile that permits visitors to see the most beautiful public and private gardens. Mobile furnishes a very good example of community coöperation in this matter of beauty.

The care that is given to the public buildings of a community also has a lot to do with the appearance and attractiveness of the place. If the grounds around the buildings are kept neat and clean, and the buildings are well cared for, the community is helped. Untidy grounds and dirty, poorly maintained buildings hurt the community and help make it ugly in the sight of its citizens and the town's visitors.

But paying attention to the appearance of the community is only a part of the community's business in making beauty available. There are many other ways in which people can satisfy their need for beauty.

The Arts In Community Life

ONE IMPORTANT THING the community does is to make it possible for people to enjoy what we call the "arts." Art is the "know-how" of creating or transmitting beauty. Artists are people who have talent in creating beauty in its various forms and who have developed their skills, whether these be in drawing or painting, music, writing, dancing, or acting. To many people the word *artist* once meant a painter of pictures, but now it has come to have a much wider meaning.

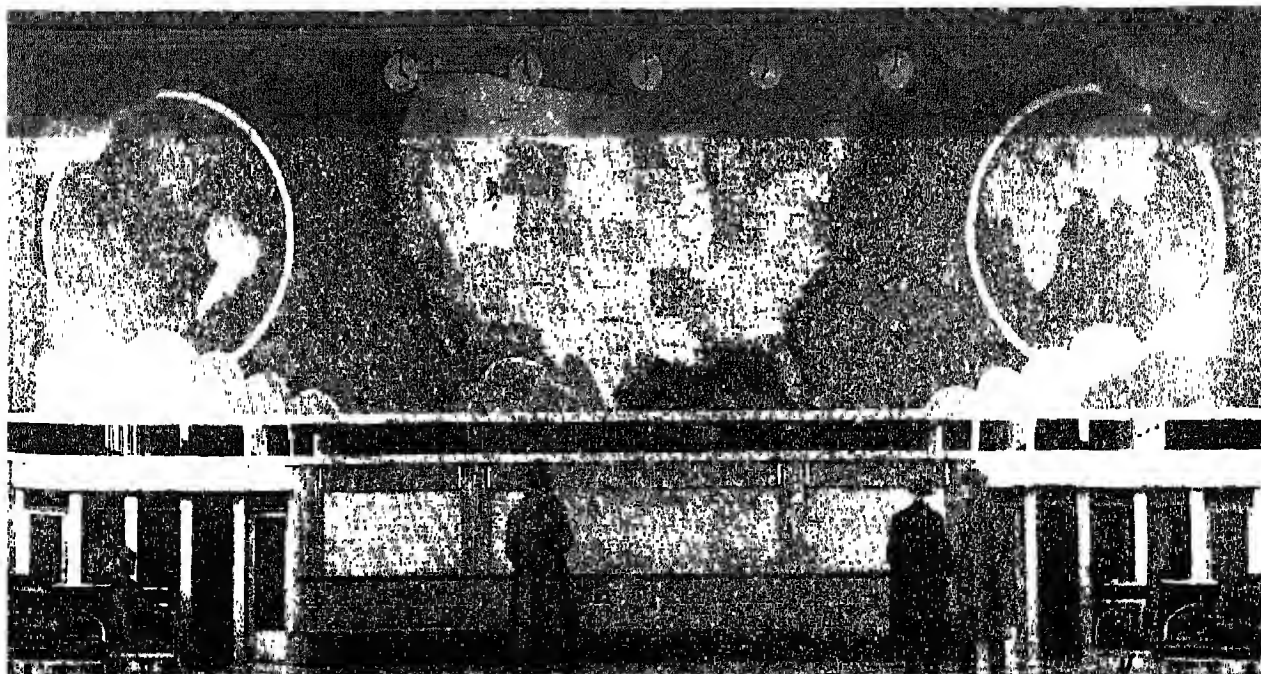
To take up painting first, everyone would agree that it is one of the important arts. Most people like good pictures, although there might be a great deal of argument over what makes a picture a good one. But you don't have to look any further than calendars to prove that people like beauty in the form of pictures. Calendars with good pictures are a popular form of art.

Owning fine pictures can never be a common thing, because there aren't many such

pictures and the cost of them is high. But communities can share fine pictures by having museums and art galleries. The citizens can broaden their experience of beauty by frequent visits to the community museum or art gallery. And another way to share such art with a large number of people is to encourage wall-paintings, called murals, in public buildings such as schools, libraries, courthouses, railroad stations, and other places where people gather.

There was a time when people thought of painting as an art that dealt only with events in the past and with faraway places. They forgot that most of the great painters portrayed the things about them. The great Italian painter was almost certain to use a scene in Italy as a background and to use an Italian woman as a model for a Madonna. The great Flemish artist painted what he saw in the streets of his own city. Today our American painters also use their art to show things that are close to the everyday lives of the people they know. John Steuart Curry, for example, is famous for his paintings of familiar scenes in his home state of Kansas. Grant Wood painted many scenes of farm life in the midwest states. Aaron Bohrod has done street scenes showing life in our big cities.

The dreary stations where tired travelers spend waiting hours are gradually giving place to newer buildings where art, like the striking mural map below, adds beauty to our daily lives. This is another way communities can create the "art of living."



Because artists like those just mentioned painted everyday scenes, many thousands more people became interested in art. And more of them not only have enjoyed the beauty in paintings, but also have begun to create it themselves. For example, in the fall of 1943, the magazine *Life* printed in colors many good paintings produced by soldiers, sailors, marines, and coastguardsmen who were trying to express what they felt about the war and their part in it. Magazines occasionally reproduce pictures made by young people in high school and college, and even by children in the grade schools.

Now this sort of appreciation can grow; it can roll up like a snowball. Young people—and some older folks, too—are discovering that they have talent for picture making. And even those who lack the talent for creating this kind of art are realizing that the artist has something quite important to contribute to community life.

The public school, of course, can and does have a lot to do with encouraging art. The modern public school begins by providing attractive surroundings. Most schoolrooms today are clean and bright, not at all like the dismal classroom of fifty years ago. Next, the school helps pupils find out if they have any talent. If they have, they will be encouraged.

The schools recognize the fact that a person can enjoy creating a picture, even though the picture may not be a very good one. There is actual fun in being an amateur artist, and there is always room in any community for groups of amateurs. Here is where beauty becomes tied to recreation. Towns which have community centers with

workrooms and art classes help a great many people get satisfaction and enjoyment out of their amateur art activities.

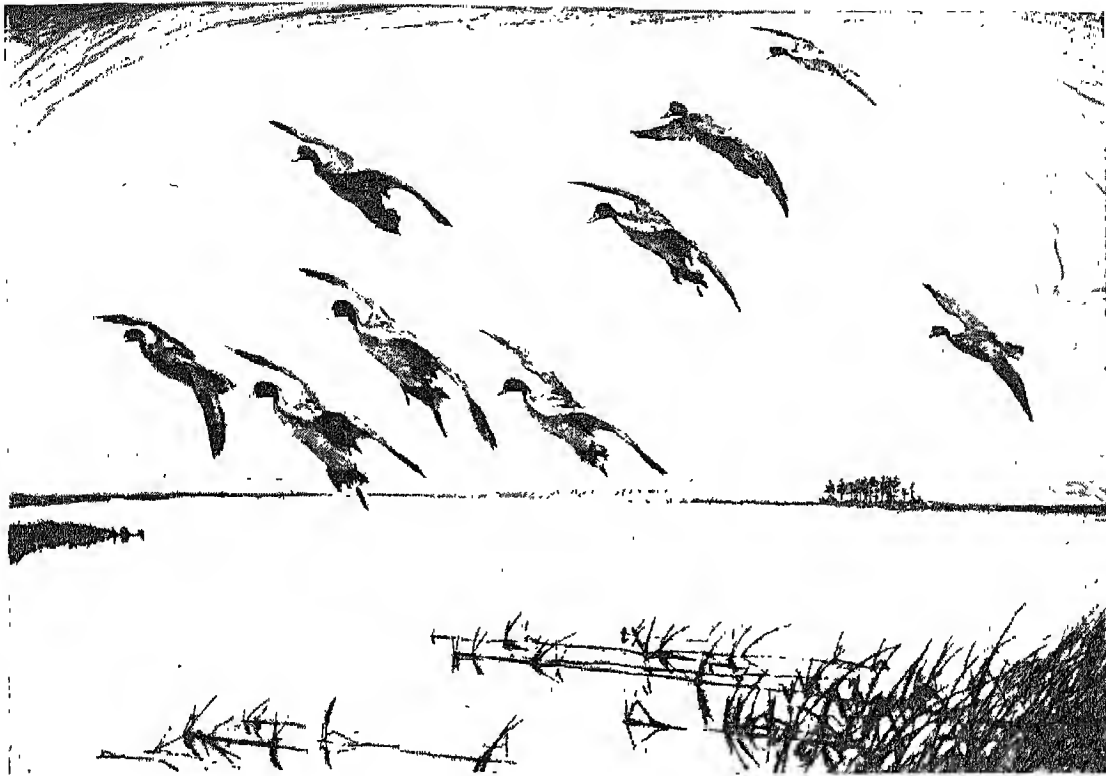
Painting isn't the only way to make a good picture. Almost everything that has been said about painting applies equally to pen and pencil drawing, etching, and photography. Photography isn't simply a matter of pointing a camera and pressing a button. Look at a few fine photographs in illustrated magazines and you'll see that the good photographer has to have an appreciation of beauty. And, like the painter, he must study to acquire skill in his particular kind of art. Many art galleries now have sections devoted to displays of fine photography.

There Are Sound-Making Arts

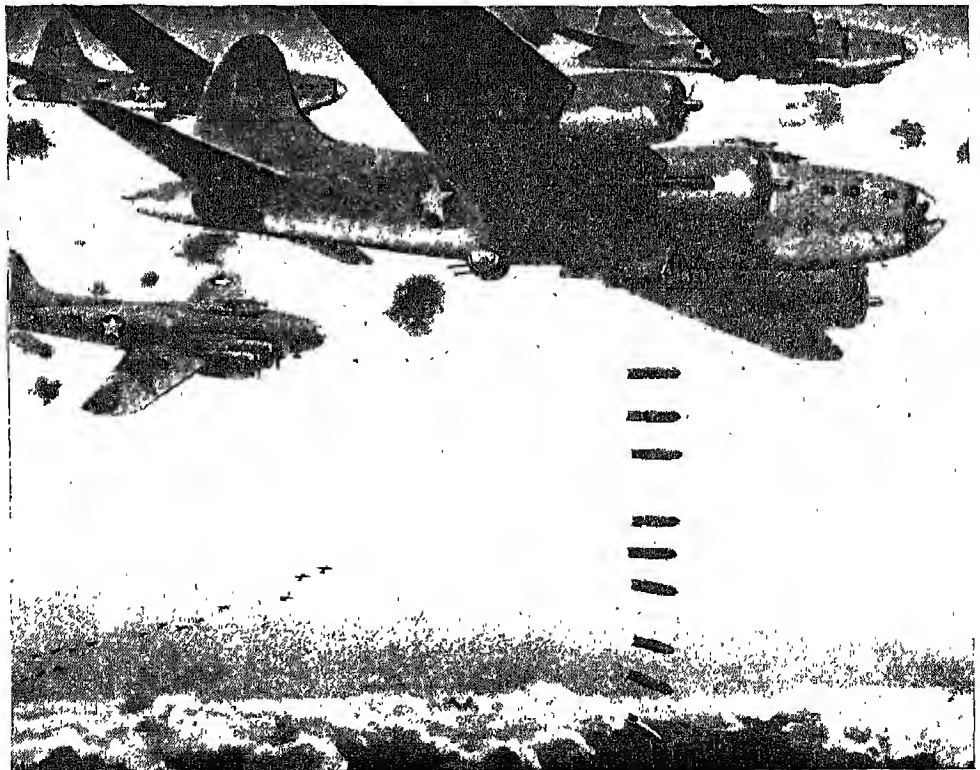
SOME PEOPLE just don't respond to beauty in pictures. They can go through life and not look twice at any picture. But that doesn't mean they can't respond to other kinds of beauty. They may find beauty in sounds—in music. And so music becomes an important part of community life.

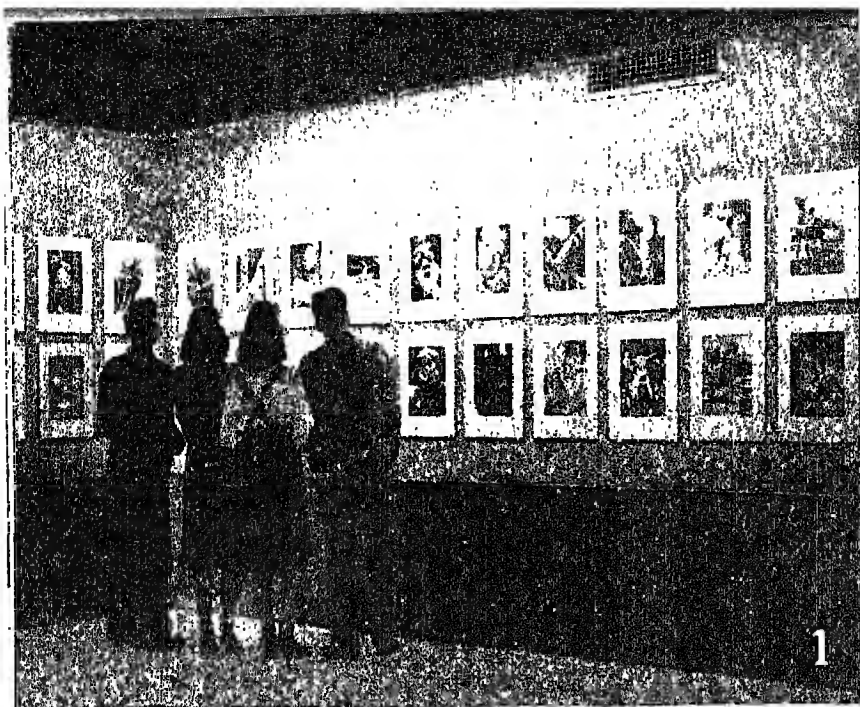
What can the community do about music? It can see to it that there is plenty of music for people to enjoy, in concerts of one kind or another, and in what is appropriately called "community singing." A part of the community's job is to help young people, especially, discover whether or not they have talent for music. It is also part of the community's job to see that these talented young people get some of the education needed for making the most of their abilities. Usually this job is done by the school.

■ In a radio quiz program, would you be stumped if you were asked to identify Phidias, the Parthenon, Michelangelo, the Acropolis, Raphael, Pavlova? How would you score if asked to give meanings of words like choreography, aria, montage, concerto, terpsichorean, surrealism, lithograph? These names and terms are used in talking about special kinds of beauty. With your teacher's help add to these lists, do a little scouting in the library, and then stage your own quiz program in class. You'll be glad to make friends with artists and arts that you'll hear about all your life.



Before man learned to fly, he watched the birds. In the mystery of their secret he found fascination; in their grace he found beauty. "Scaling In" (above) by Churchill Ettinger may give you a sense of this awe and beauty which man has always felt in things that fly. There was a challenge in these creatures that lifted their wings above him, that held by nature the secret of the skies. So man watched, and puzzled, and took lessons from the birds. After many trials and failures, at last he too found wings. No longer was he earthbound; he flew with the birds. Below, Clayton Knight's "Flying Fortresses at Work" pictures man-made flying. As man copied the design from nature, so he kept the awe, the beauty of strong wings.





Art, like a mocking bird, finds many ways to express the beauty theme song. Sometimes it speaks through a camera (Picture 1). Then whittlers who grow into expert carvers find art with a wooden expression (Picture 3). Once in a while art makes even stone laugh by a quirk of sculpture like the three bears in reverse (Picture 2). Plastic art is everywhere, its oldest use in film (Picture 4). Designing in plastics is a growing field with room for imagination.



Community groups of all kinds—churches, clubs, farm organizations, and lodges—have singing on many of their programs. This kind of singing is contagious, and after people sing together in groups they are likely to go out and sing by themselves, at work and at play. This everyday, informal music is what Walt Whitman is talking about in his poem:

I hear America singing, the varied carols I hear
Those of mechanics, each one singing his as it
should be, blithe and strong,
The carpenter singing his as he measures his plank
or beam,
The mason singing his as he makes ready for work,
or leaves off work,
The boatman singing what belongs to him in his
boat, the deckhand singing on the steamboat deck,
The shoemaker singing as he sits on his bench, the
hatter singing as he stands,
The wood-cutter's song, the ploughboy's on his way
in the morning, or at noon intermission or at
sundown,
The delicious singing of the mother, or of the young
wife at work, or of the girl sewing or washing,
Each singing what belongs to him or her and to
none else,
The day what belongs to the day—and at night the
party of young fellows, robust, friendly,
Singing with open mouths their strong, melodious
songs.

Walt Whitman certainly knew one thing when he wrote, "Each singing what belongs to him or her and to none else." He knew that every person has a wish to express himself or herself in some way. We all want to do that—some of us by singing, some by drawing or painting, some by writing, or perhaps in other ways. But we have that urge, and it is a good thing, even if we never quite succeed in singing or playing, writing or painting as well as we feel we really can.

Perhaps it's because we would all like to be rather good at one of these arts ourselves that we enjoy seeing and hearing what experts can do. Although some people may like the sound of their own voices pretty well, there are times when they would rather listen

to others. Many communities today bring famous artists to sing and play for them. Sometimes a number of community groups get together and organize a series of concerts. In one community the Parent-Teachers Association joined with the music department of the Woman's Club and sold tickets for a concert series. In another community the Association of Commerce secured the help of the men's clubs in the churches, and between them they made a success of a winter series of concerts.

The result of such community effort is that many people in small towns have been able to see and hear world-famous artists. Of course, some people go to such concerts because they think it is the "right thing to do," but most of the people want the experience and enjoy it.

Fortunately people don't confine their listening to just the famous artists brought into the community from the outside. Even in small communities there are musicians with talent. These singers get a chance to sing and play at many different community affairs, such as lodge meetings, church socials, weekly luncheon meetings of clubs, and so on. Many famous artists received their first public recognition in small home towns.

Some kinds of music-making require a lot of performers, not just a single accomplished artist. Choruses, orchestras, and bands are examples. If you've traveled or visited many country towns, probably you have noticed bandstands in many places. Usually the bandstand was located in the city park or square, and if you paid much attention to it you probably saw that it had been there a long time. For a good many years summer band concerts have been a feature of community life in many parts of our country. The band is usually composed of amateur musicians, men who make a living at something besides music, and they play together for the fun of it. Maybe the American Legion maintains the band, or a lodge such as the Woodmen,

the Elks, or the Moose. But the band is a community affair and gives enjoyment to many people.

Schools often have orchestras and bands, and the names of some high schools have become known all over the country because of the excellence of their musical organizations. The students who play in these bands and orchestras, or sing in school choruses, not only get fun out of their work but get musical training besides.

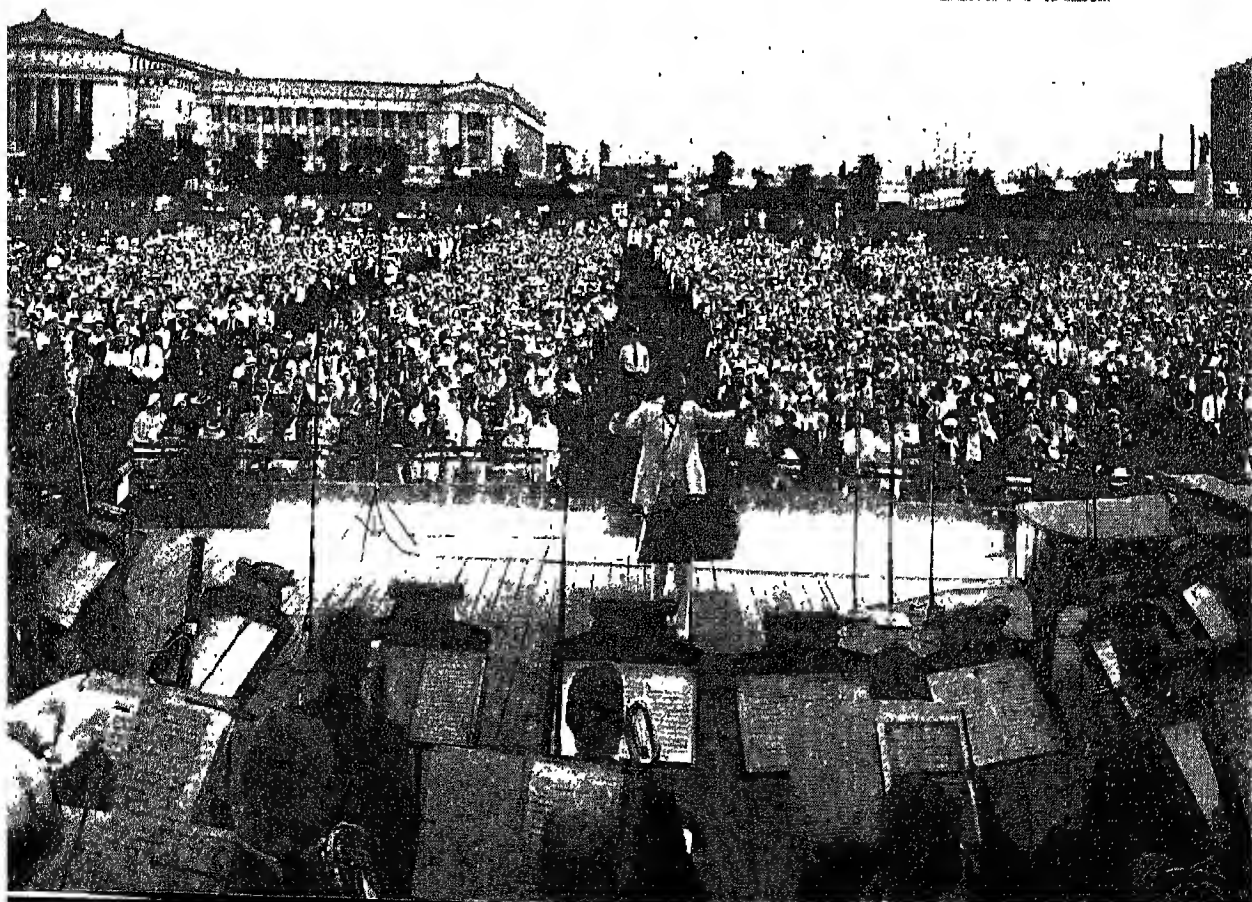
In our large cities the citizens can get together to provide auditoriums, concert halls, and opera houses. The citizens can support opera companies and symphony orchestras. Actually, though, this isn't much different from the community activity of a small town that maintains a band or a chorus. But in the big city there are simply more people, especially well-to-do and wealthy ones, who can support a larger and more expert musical organization.

Usually the opera companies, the symphonies, the concert halls, and auditoriums

are maintained by groups of people who have come together because they are interested in music. You may have listened to the broadcasts of the opera from New York and heard the Metropolitan Opera Association ask for funds to carry on its musical work. Or you may have listened to a symphony over the air and heard the Philharmonic Symphony Society ask people to become members of their Society and pay dues to support the orchestra. The people who belong to such organizations pay out money to help maintain the opera or the symphony, but they get a good deal of satisfaction and enjoyment out of helping.

In some cities the whole community joins in supporting musical activities. Severance Hall in Cleveland, Ohio, is a fine auditorium that the citizens of Cleveland built with tax money. San Francisco has a municipal auditorium and opera house—which means that the citizens own it, of course. On the lake front in Chicago, thousands of people listen during the summer to open-air concerts by

Chicago gives the beauty of good music to all who will stop and listen during the summer when thousands gather in Grant Park to enjoy open-air concerts.



famous orchestras and bands, and the cost is met by one of the Park Boards.

Some people wish to be able to listen to the music they like whenever they like, and so another kind of music-making has become very popular—recordings. One person collects symphony music on records; another collects the latest swing music. Or still another may go in for operatic and voice records. Public libraries and schools have recognized that many people now satisfy their need for music by means of recordings and have bought libraries of records for circulation, just as books are circulated. The circulating of records is simply another way of making music available to those who love it.

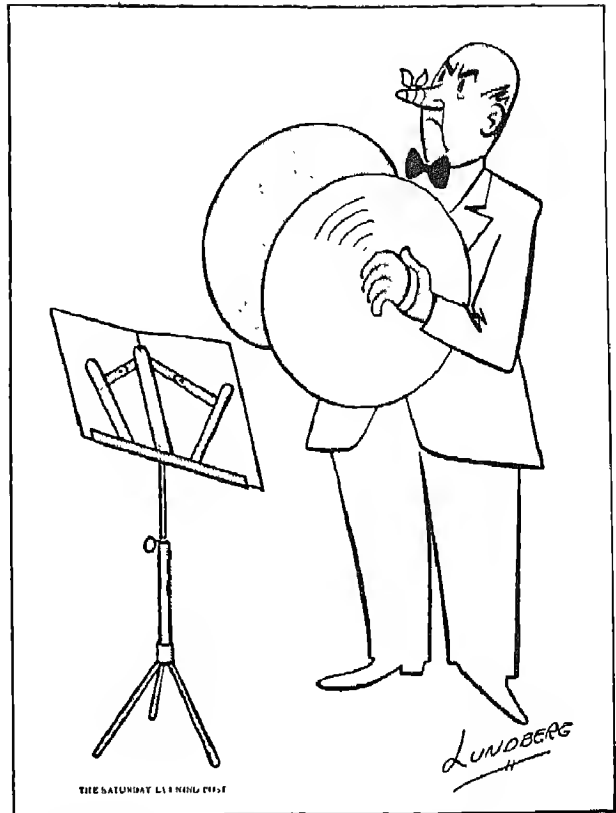
When we think over the various means by which people get their music, we are reminded of the fact that people everywhere are glad to coöperate so that their desire for beauty in sound is satisfied.

The Art Of Play-Acting

A BIG EVENT IN many communities is the annual high-school play or operetta. But even in small communities this is not usually the only play given. Clubs, lodges, and churches often put on plays and pageants, with their members taking part.

There are a number of reasons for this fact. Perhaps the chief ones are that people like to act in dramas and to appear in pageants, and they also like to go to them. For people in the audience, there is beauty of sound in the voices and perhaps beauty to look on in the stage settings. Or they may be taking delight in the beauty of smooth performance—for you mustn't lose sight of the fact that beauty is more than prettiness and good looks.

The most enjoyment in amateur acting, though, is felt by those who take part. That is one reason why there are so many dramatic organizations in the country. Schools and colleges have companies of players, and many small communities have "Little Theater".



Musicians are inclined to be serious about their work. This cymbal player threw practically everything he had into the symphony.

groups that put on plays, chiefly because they like this form of art.

Why do people like to act in plays? Well, for some people the play is an opportunity to "be" someone else for a change. You've watched children playing and pretending to be another person. It's very much like that. And then there are people who like to appear before other people. They like being on a stage and being the center of interest, if only for a short time. We haven't any business criticizing this attitude, for we are all more or less alike in this way. Every one of us really likes to be important in some way.

Those aren't the only reasons people belong to acting groups. In some dramatic clubs and companies there are people you never see or hear about. At the performance no one in the audience sees the director, and yet the director had to put in many hours of work. The director gets a reward in the beauty of

smooth performance. And there are the people who collect the properties used, design and make the scenery, and do the hundred other things necessary in putting on a play. They get a personal sense of satisfaction out of doing their job well and having an essential part in a smooth performance.

All of these reasons, and others too that you may be able to think of, explain why so many people like dramatics and spend time and effort in dramatic groups. You'll find these groups in all parts of our country, in big cities and in small towns. New Orleans, for example, has a thriving theater group. The little town of Western Springs, Illinois, has one that is talked about in many places outside that community. It isn't a matter of the size of the community; it's a question of interested people who get together. After all, that's what a community is—a getting-together of people.

The Art Of Writing

ONE REASON PEOPLE pay taxes to support libraries is that they know books can help satisfy their need for beauty. It doesn't surprise librarians to have people ask for a book of beautiful poems or a book with beautiful descriptions in it. They realize how much beauty is to be found within the covers of books and magazines. And they know that few people can afford to own all the books they might want.

Perhaps you'd like to know how to find some of this beauty people say can be found in books. If you like books, you don't need to be told. But if you don't like books, you might give yourself another chance by asking your teachers about the books that they think might have a special appeal for you.

Some people like books because they like stories. Of course, there are thousands of stories, and experts divide them into different kinds. Some people like one kind, some like another, a few like all. What's beautiful

about a story? That's hard to say. Perhaps it's the smooth performance of a good writer as the story is told. Maybe it's the fine choice of words, or a build-up to a smashing ending. Those who like to read can't always give reasons.

Perhaps you can find a clue to the answer if you read just a few short bits by some well-known author. Here's one that comes from Robert Louis Stevenson's *Treasure Island*:

From the side of the hill, which was here steep and stony, a spout of gravel was dislodged, and fell rattling and bounding through the trees. My eyes turned instinctively in that direction, and I saw a figure leap with great rapidity behind the trunk of a pine. What it was, whether bear or man or monkey, I could in nowise tell. It seemed dark and shaggy; more I knew not. But the terror of this new apparition brought me to a stand.

I was now, it seemed, cut off upon both sides; behind me the murderers, before me this lurking nondescript. And immediately I began to prefer the dangers that I knew to those I knew not. Silver himself appeared less terrible in contrast with this creature of the woods, and I turned on my heel, and, looking sharply behind me over my shoulder, began to retrace my steps in the direction of the boats.

Instantly the figure reappeared, and making a wide circuit, began to head me off. I was tired, at any rate; but had I been as fresh as when I rose, I could see it was in vain for me to contend in speed with such an adversary. From trunk to trunk the creature flitted like a deer, running manlike on two legs, but unlike any man I have ever seen, stooping almost double as it ran. Yet a man it was, I could no longer be in doubt about that.

I began to recall what I had heard about cannibals. I was within an ace of calling for help. But the mere fact that he was a man, however wild, had somewhat reassured me, and my fear of Silver began to revive in proportion. I stood still, therefore, and began to cast about for some method of escape; and as I was so thinking, the recollection of my pistol flashed into my mind. As soon as I remembered I was not defenseless, courage glowed again in my heart; and I set my face resolutely for this man of the island, and walked briskly toward him.

He was concealed by this time, behind another tree trunk; but he must have been watching me closely,

for as soon as I began to move in his direction, he reappeared and took a step to meet me. Then he hesitated, drew back, came forward again, and at last, to my wonder and confusion, threw himself on his knees and held out his clasped hands in supplication.

At that I once more stopped.

"Who are you?" I asked.

"Ben Gunn," he answered, and his voice sounded hoarse and awkward, like a rusty lock. "I'm poor Ben Gunn, I am; and I haven't spoke with a Christian these three years."

Does that bit make you want to go on and find out why Ben was left on the island? Here is another bit, this one out of an O. Henry story, "The Princess and the Puma":

In two minutes he had a little fire going clearly. He started, with his can, for the water hole, when within fifteen yards of its edge he saw, between the bushes, a side-saddled pony with down-dropped reins cropping grass a little distance to his left. Just rising from her hands and knees on the brink of the water hole was Josefa O'Donnell. She had been drinking water, and she brushed the sand from the palms of her hands. Ten yards away, to her right, half concealed by a clump of sacuista, Givens saw the crouching form of the Mexican lion. His amber eyeballs glared hungrily; six feet from them was the tip of the tail stretched straight, like a pointer's. His hind-quarters rocked with the motion of the cat tribe preliminary to leaping.

Do you want to find out what happened? Well, when the author wrote it, that's what he wanted the reader to do, to go on to the end. Let's try one more sample. This is a story, one of the many Robin Hood tales:

There are twelve months in all the year,

As I hear many say,

But the merriest month in all the year

Is the merry month of May.

Now Robin Hood is to Nottingham gone

With a link a down, and a day,

And there he met a silly old woman,

Was weeping on the way.

"What news? what news? thou silly old woman,

What news hast thou for me?"

Said she, "There's my three sons in Nottingham town

Today condemned to die."

Stories are not the only attractive things to be found in books. People do a lot of reading just to get information about subjects they are interested in at the time. And people get enjoyment out of books, too—enjoyment that has nothing to do with stories or information. For example, here is a part of John Masefield's "Tewkesbury Road":

It is good to be out on the road, and going one knows not where,

Going through meadow and village, one knows not whither nor why;

Through the gray light drift of the dust, in the keen cool rush of the air,

Under the flying white clouds, and the broad blue life of the sky.

Another Kind Of Attractiveness In Books

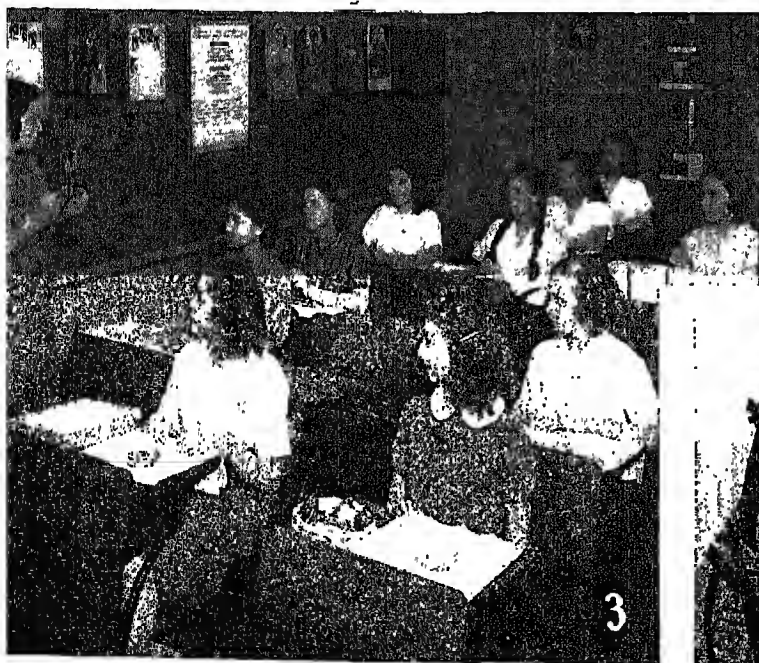
HAVEN'T YOU EVER had to make a choice between two library books? What made you select one instead of the other? Perhaps the simplest answer would be that you probably thought the one you took would be more interesting. But how could you know that without reading the book? The chances are that you applied some tests of your own, whether you thought much about the matter or not. And you were probably right, too.

Look at this book you are reading now, and compare it with other textbooks you read. What points of difference do you see? Are the pictures more interesting, or less? Do you see many solid-looking pages that make you think the book will be dull or hard, or both? Do you stop once in a while, as you thumb through any book, to read a few words? Do you like books with big pages, or do you prefer small ones? How about having the reading matter in two columns? Do you like that?

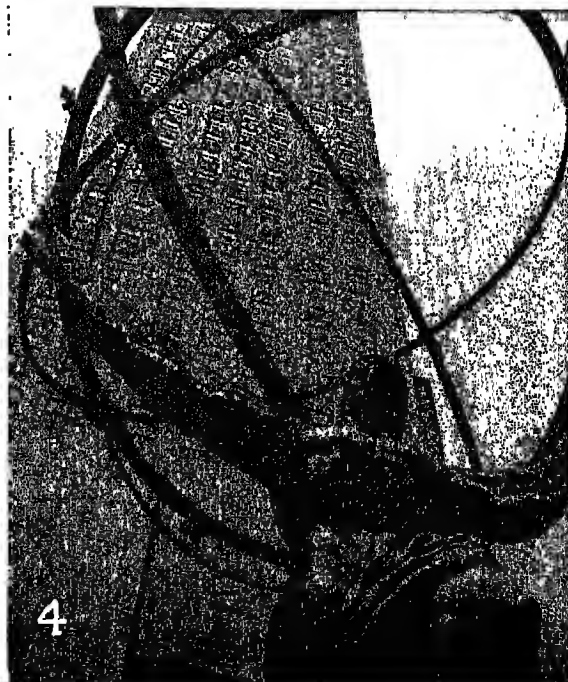
Many publishers of books spend a great deal of time thinking about these matters, make experiments, and go to quite a bit of inconvenience and expense to make attractive



The pictures on these two pages may, at first glance, seem an odd assortment, but they have been selected to represent different kinds of beauty. Maybe you'll be sharp enough to figure out just how each one fits into this chapter. But if you need some help, read below.

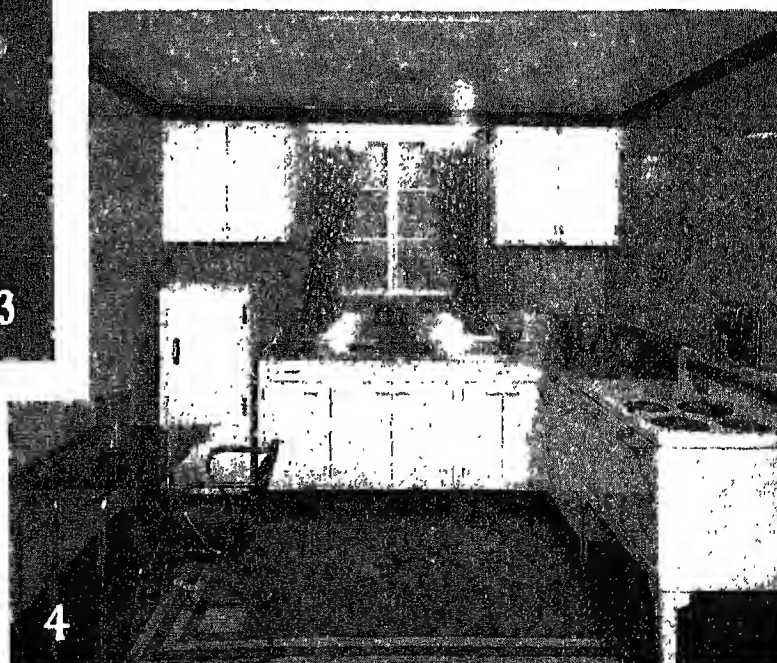


Deer feeding in the snow (Picture 1) aren't hard to explain. Posed in this woodland scene they make a picture of outdoor beauty appealing to almost anyone. The house painter in Picture 2 demonstrates the need we all feel for beautifying our surroundings. Picture 3 shows a class learning the art of manicuring as an aid to personal beauty. In Picture 4 you see how communities help provide beauty for us through artistic sculpture.





These pictures are a bit harder to connect with beauty. Although baseball (Picture 1) and ballet (Picture 3) seem worlds apart, both of these pictures have one thing in common: beauty of performance. Picture 2 might be put in the same class, for to this truck-driver his battered old truck is "a beaut" because of motor performance. (A boy with a jalopy often feels the same way, though others can't see why!) The kitchen below illustrates functional beauty.



books. Different sizes and kinds of type are tried; sample pages are printed on different kinds of paper; pages of different sizes are handed to people to look at and criticize. Pictures aren't put just anywhere; they are moved about until the best places are found. All this is done to make books attractive to their readers.

There is a similar sort of attractiveness that you may have noticed in packages, for example. You can't go into a drug store or a grocery store without seeing a lot of attractively packaged goods. Probably the manufacturers hired artists to design the packages so that customers would get a good first impression, just as the book publisher wants you to have a good impression of the book. The book publisher has an advantage over the manufacturer, though. If the manufacturer puts his goods in a beautiful package, the package gets thrown away. But the publisher knows that the combination of arts that he puts into his book will last as long as the book does.

Bringing The Arts Together

COMMUNITY FESTIVALS also give an opportunity to bring arts together—drama, writing, dancing, music. At a good festival lots of different things are going on. During the "Old Spanish Days" fiesta, held regularly at Santa Barbara, California, the people play the music, sing the songs, dance the dances, and read the poetry and stories of the *rancheros* who built their community more than a century and a half ago. Each year

Allentown, Pennsylvania, puts on a festival that brings back the art and music of the Pennsylvania "Dutch" who settled there.

Some communities make use in their festivals of the artistic contributions that foreign-born settlers made. Descendants of these settlers are encouraged to keep up the songs and dances, and not to forget the stories and poems of their ancestors' homeland. These things add beauty and richness and variety to the life of the community.

But no one group, or any single section, of a community can have a monopoly on these arts. Art isn't peasant dances by children or grandchildren of people from Europe, and it isn't subscribing a good many dollars to a symphony society. The arts are for everyone, and the proof of that is that they are sponsored and encouraged by many different groups in many different kinds of places.

Making The Community Attractive

BEFORE WE TALK about ways to make a community attractive, we ought to agree on what things are important. Is it possible to sit down and make a hard-and-fast list of things that are absolutely necessary if a community is to be attractive? Probably not, but a discussion will help clear up the matter.

Suppose we start with size. Is size important? Are big communities attractive, or are big houses attractive? Probably you can name some large cities that are, if you want to take that side of the argument. But anyone who opposed you could mention an equal number

■ Chances are that your class can boast of a wide variety of budding specialists—boys who design and build airplane models, girls who fashion and make their own clothes, camera fiends who wangle unusual shots or experiment with color, collectors who go in for old glassware or botanical specimens or handsome editions of books. Such people should be urged to share their enthusiasms as well as their handiwork with the class. Unused bookcase sections, shelves, or old trophy cases could be unearthed for classroom or hallway displays. Wall space could be cleared for artistic arrangements of drawings and photographs. And, of course, these amateur modelers, designers, photographers, and collectors can take turns explaining their own exhibits.

of big cities that are ugly. It would be the same with houses. And you could mention small communities and small houses that are ugly, and your opponent could prove that some were attractive. You could do the same with medium-sized things, too. Apparently size hasn't a great deal to do with the matter.

What about age? Does newness help in being attractive? You might have a better argument here, for many people like new things. But you could have a whole street full of brand-new ugly houses, and the effect would still be ugly. Probably you have seen some old houses that have what people call "charm." Many might say the old places were comfortable and appealing. But you've also seen old places that no one would want to save for any purpose. It's a puzzling thing. New buildings were put up in old Williamsburg, Virginia, to look just like the original ones built more than a hundred fifty years ago. People who visit the place come away with enthusiasm for this new-old town. New things can be beautiful or ugly; old things can be either, too.

How about this matter of being clean,

picked-up, spick-and-span? You'll have a still better argument here, for a lot of people are offended by dirt. If anything is dirty, they don't like it and can't see any attractiveness in it. A few people will answer that by saying that it takes an artist to see beauty under the dirt. If your discussion up to this point has been a lively one, you will have some clue to this business of beauty. Maybe you will agree that, on the whole, beauty pleases people, ugliness offends them. But you can get so used to beauty, and to ugliness, too, that you may ignore it. Mark Twain, in *Life on the Mississippi*, wrote about this matter. He says:

Now when I had mastered the language of this water [the Mississippi River], and had come to know every trifling feature that bordered the great river as familiarly as I knew the letters of the alphabet, I had made a valuable acquisition. But I had lost something, too. I had lost something which could never be restored to me while I lived. All the grace, the beauty, the poetry, had gone out of the majestic river! I still kept in mind a certain wonderful sunset which I witnessed when steamboating was new to me. A broad expanse of the river was turned to blood; in the middle distance the red hue brightened into

People of other lands settling in our country brought with them their native songs, dances, and customs. In many places annual festivals bring back the early days, adding color and beauty to the life of the community. This American girl, posing with her dog cart, relives a scene from the Dutch history of her town.





You may feel in this picture something of the beauty Mark Twain found in the Mississippi River.

gold, through which a solitary log came floating, black and conspicuous; in one place a long, slanting mark lay sparkling upon the water; in another the surface was broken by boiling, tumbling rings, that were as many-limbed as an opal; where the ruddy flush was faintest, was a smooth spot that was covered with graceful circles and radiating lines, ever so delicately traced; the shore on our left was delicately wooded, and the somber shadow that fell from this forest was broken in one place by a long, ruffled trail that shone like silver; and high above the forest wall a clean-stemmed dead tree wove a single leafy bough that glowed like a flame in the unobstructed splendor that was flowing from the sun. There were graceful curves, reflected images, woody heights, soft distances; and over the whole scene, far and near, the dissolving lights drifted steadily, enriching it every passing moment with new marvels of coloring.

I stood like one bewitched. I drank it in, in a speechless rapture. The world was new to me, and I had never seen anything like this at home. But as I have said, a day came when I began to cease from

noting the glories and the charms which the moon and the sun and the twilight wrought upon the river's face; another day came when I ceased altogether to note them. Then if that sunset scene had been repeated, I should have looked upon it without rapture, and should have commented upon it, inwardly, after this fashion: "This sun means we are going to have wind tomorrow; that floating log means that the river is rising, small thanks to it; that slanting mark on the water refers to a bluff reef which is going to kill somebody's steamboat one of these nights, if it keeps on stretching out like that; those tumbling 'boils' show a dissolving bar and a changing channel there; the lines and circles in the slick water over yonder are a warning that that troublesome place is shooting up dangerously; that silver streak in the shadow of the forest is the 'break' from a new snag, and he has located himself in the very best place he could have found to fish for steamboats; that tall, dead tree, with a single living branch, is not going to last long, and then how is a body ever going to get through this blind place at night without the friendly old landmark?"

Mark Twain exaggerated a little when he said he had lost something which could never be restored to him as long as he lived. He really hadn't lost the beauty of the Mississippi, for he could and did describe it in words that show he saw clearly in his mind the great stream in all its beauty and majesty.

So when we try to think about beauty in our own communities we should first take a careful look to see both the beauty and the ugliness that are there. That is what the boys belonging to the Future Farmers of America in Maryville, Missouri, did when they started their "Home Beautification Bureau." For a "before-the-drive" record they took pictures of their houses and yards. They set to work after adopting the following platform:

- Keeping the grass cut
- Setting out shade trees
- Planting hedges, shrubs, and flowers
- Pruning and mending trees
- Repairing and painting buildings, fences, and gates
- Weeding
- Grading and surfacing drives and walks

Naming farms and erecting signs with the names

Removing rubbish

After the jobs were finished, the Future Farmers took pictures of their houses again. This gave them a fine chance to contrast the "before" with the "after" and to see how much difference their work had made.

In another community, Egg Harbor, New Jersey, a garden club was responsible for improving the appearance of the town. A high-school teacher suggested starting the club, and a hundred fifty members were secured. Gradually the town changed, as the members planted and cared for their gardens. People remarked that things looked different, and the idea of having nice-looking gardens proved to be catching.

Another town in which young people got on the job is Fairhaven, Massachusetts. A group called the Junior Improvement Association was formed. Like many other towns, Fairhaven had its share of unsightly vacant lots. Often they were overgrown with weeds, used as dumps for tin cans and rubbish, and cut across by straggling paths made by people looking for short cuts. The Fairhaven young people selected a vacant lot on Main Street to start on as a demonstration of what they could do. They planned the work themselves from start to finish. First they cleared the junk from the lot and persuaded the city street department to lend a truck for hauling stones and to supply a plow for plowing the ground. They bought grass seed and shrubs and planted lilacs, forsythia, hollyhocks, and a hedge. They built a rock garden. They set up their own schedule for mowing,

weeding, and watering, so that every member of the group had a part of the work to do. When they were through with this particular vacant lot, Fairhaven had a beautiful little park, and Main Street no longer looked the same.

Such campaigns and drives usually bring results. During the war we learned how much can be accomplished by community effort, whether in selling bonds, collecting scrap and paper, or in other ways. Work of that kind needs an organization behind it to stay on the job and see to it that the work is kept going.

Perhaps you think there isn't much chance to improve your community, or maybe you think it needs so much improvement that the job is hopeless. You could be wrong. You might list the things that people in your community thought important in having an attractive town or city. But that list wouldn't do for every community, because people in different parts of the country want different things.

After you have discussed these matters, perhaps your class will decide on some project like one of those mentioned in this chapter. Or you may prefer to wait until you know more about your community.

But there are some definite things you can do by yourself. Have you a room of your own? Are you responsible for the appearance of a part of your home? If so, you have a place to start. You can begin to think about the appearance of this part of your home and about ways to improve it. Or you can encourage the members of your family to join with you in planning and working out improvements for rooms you all use together.

WHO ARE the people who make a "business" of art, and what do they do? What kinds of jobs are there in providing beauty in its different forms? The list of occupations that have something to do with the creation of artistic things is a long one. If you are interested in

developing a talent in one of the fine arts, read Chapter 11 of this book:

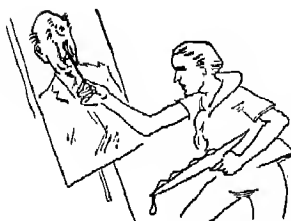
Choosing Your Life Work, by William Rosengarten, published by McGraw-Hill Book Co.,
330 W. 42nd St., New York City 18.

Here's a realistic book that was written for those who have decided to be artists. It contains a good analysis of the art market.

So—You're Going To Be An Artist!, by Charles M. Price, published by Watson-Guption Publications, 330 W. 42nd St., New York City 18.

You'll like:

Be an Artist, by Morion Downer, published by Lothrop, Lee & Shepard Co., 419 Fourth Ave., New York City 16.



This is a clever and entertaining book, full of good drawings and excellent photography, written especially for high-school students who want answers to the questions: Is it hard

to be an artist? Is it worth the trouble? How do I get ready?

Girls who have the urge to express themselves by singing, drawing, or painting will get a good deal out of reading Chapter 18 of:

Vocations for Girls, by Lingenfelter and Kilton, published by Harcourt, Broce & Co., 383 Madison Ave., New York City 17.

It's fun to develop a talent, even if you do not have the spark of genius that is necessary if you are to earn a living at the work.

If you are interested in art and music, you will be especially eager to read *Art*, by Hendrick Van Loon, which you will find in:

Broadening Horizons, by Neville and Payne, published by Rand McNally Co. (1942), 536 So. Clark St., Chicago 5.

This selection was taken from Van Loon's *The Story of Mankind*. It will give you some notion of how the art of the present differs from the art of the past.

Some people would like to be cartoonists. Have a look at *Among the Cartoonists*, which you can find in:

Beacon Lights of Literature, Book Twelve, by Rudolph W. Chamberlain, published by

Iroquois Publishing Co. (1940), 106 E. Fayette St., Syracuse, N. Y.

Can you see why the examples of cartoons given are really good?

Some of you will certainly want to look into the two following books:

Music As a Profession, by Hyman H. Toubman, published by Charles Scribner's Sons, 597 Fifth Ave., New York City 17.

Music As a Hobby, by Frederick B. Barton, published by Harper & Bros., 49 E. 33rd St., New York City 16.

The first is helpful to young musicians, with its chapters on solo work, ensemble, teaching, conducting, radio opportunities, unions, and musical organizations. But if it is too stiff, then perhaps you'd better skip it and read the second one. It is a well-written book for those who like music but won't enter the profession.

A few of you will be attracted to the stage and will want to do a lot of reading about the theater and people of the stage and screen. Here is a biography of Helen Hayes, related in a series of letters written to Mary, the young daughter of the famous actress, by Mrs. Brown, the mother of Helen Hayes.



Letters to Mary, by Catherine H. Brown, published by Random House, 20 E. 57th St., New York City 22.

The story of another famous actress is told in this book:

Curtain Going Up! The Story of Katherine Cornell, by Gladys Malvern, published by Julian Messner, 8 W. 40th St., New York City 18.

Katherine Cornell summarized her career by calling it "twenty-seven years of hard work." Other interesting books about the stage are:

Actor's Daughter, by Aline Bernstein, pub-

lished by Alfred A. Knopf, 501 Madison Ave., New York City 22.

Carol Goes Backstage, by Helen D. Boylston, published by Little, Brown & Co., 34 Beacon St., Boston 6.

Dancing Star: The Story of Anna Pavlova, by Gladys Malvern, published by Julian Messner, 8 W. 40th St., New York City 18.



Another type of work has taken firm hold in the artistic field, and that is photography. The following reference gives you data about this occupation, which is now the nation's No. 1 hobby.

Photography As a Vocation (No. 24 of American Job Series), published by Science Research Associates, 1700 Prairie Ave., Chicago.

If you are interested in government photographic jobs, write to:

U. S. Civil Service Commission, Washington, D. C.

If you take photography seriously, here's an excellent book with splendid material on the technique of taking pictures.

Fun of Photography, by Mario and Mabel Scacheri, published by Harcourt, Brace & Co., 383 Madison Ave., New York City 17.

Two other photography references which will be enjoyed are *Never a Dull Moment*, by Wendell and Lucie Chapman, which you will find in:

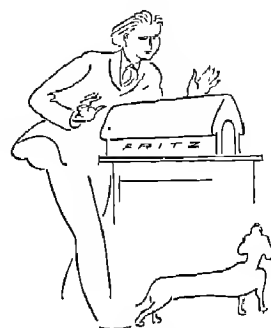
Romance, edited by Briggs, Herzberg, Jackson, and Bolenius, published by Houghton Mifflin Co. (1940), 2 Park St., Boston 7.

and *Grinding Out the Newsreel*, by Charles Peden, which is in:

Expanding Literary Interests, edited by Wellons, McTurnan, Smith, and Abney, published by Laidlaw Bros. (1942), 328 S. Jefferson St., Chicago.

In the first of these, by the Chapmans, you'll enjoy the anecdotes about photographing mountain goats and grizzly bears. As for the second one, you've probably often thought about the man who takes the pictures you see in the newsreels. Often his work is as exciting as the scenes he is shooting.

Nothing has been said as yet about occupations that are devoted to such matters as functional beauty, streamlined performance, the attractive appearance of products and machines. Architects, designers, and engineers are the workers responsible for these wonders of our modern world.



The technical skill of people in these professions must be great, and they must have high artistic ability to contribute to the beauty of everyday things. You'll find good background material in Chapter 21 of:

Occupations, by John M. Brewer, published by Ginn & Co., Statler Building, Boston.

Bridge-building requires many workers, from the rivet-boy to the engineer who planned the work. Read *Why Bother With Ladders?* by Lavina R. Davis, in:

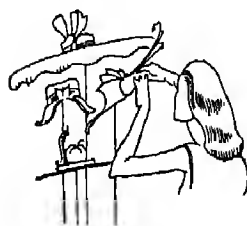
Literature and Life, Book 1, by Miles and Keck, published by Scott, Foresman & Co., 623 S. Wabash Ave., Chicago 5.

Riding steel girders to build skyscrapers is as exciting as riding bucking bronchos. Building a skyscraper takes the same kind of teamwork as a football game takes. That kind of teamwork is shown in *Cowboys of the Sky*, by Ernest Poole, which you'll find in:

Good Companions, by Payne, Neville, and Chapman, published by Rand McNally Co. (1941), 536 S. Clark St., Chicago 5.

Some people have jobs which let them have

a part in giving the world something beautiful; yet they do not seem to realize it. This is illustrated in the story of the building of St. Paul's Cathedral. Sir Christopher Wren walked among the workers one day and asked three of them, "What are you doing?" The first answered without looking up, "I am cutting stone." The second stopped his work and said wearily, "I am earning a bare living." But the third looked up at the partly finished structure and said proudly, "Sir, I am helping to build this beautiful cathedral."



For the girl with talent for design, here is a book that is definitely fiction, but it does open up possibilities for thoughtful people. The girl with ability in the fields of decoration and

design can find a niche for herself in the merchandising business.

A Window for Julie, by Phyllis A. Whitney,
published by Houghton Mifflin Co., 2 Park St.,
Boston 7.

Here are two books for general reading, but both will open your eyes to new fields of work:

Heads and Tails, by Malvina Hoffman, published by Charles Scribner's Sons, 597 Fifth Ave., New York City 17.

Green Laurels, by Donald Culross Peattie, published by Garden City Pub. Co., Garden City, N. Y.

There should be enough hints here for your Library Committee to follow, and with the help of the librarian you are certain to accumulate plenty of reading material that is both informative and exciting.

FOR STUDY AND DISCUSSION:

1. Describe the lives of the boys and girls who live in crowded sections of large cities.
2. Explain these statements:
We all have a need for beauty.
People don't all agree on matters of beauty.
"Everything has its beauty, but not everyone sees it."—Confucius.
It is the efforts of many citizens that give a community an attractive appearance.
3. What do these terms mean: cooperative effort, functional beauty, the "arts"?
4. Does your community have many families like the Robertses and the Radiks who are mentioned on page 214? How do such families help the community?
5. It is a good thing that people do not all agree on matters of beauty. Why?
6. How can you learn to perceive and appreciate the beauty in such things as a machine, a symphony, a ballet, a sunset, an automobile, a lace tablecloth, a fluted column, a piece of statuary, a poem?
7. In what ways can the citizens of a community work together to meet the needs of the people for beauty?
8. In what ways does art meet our needs for beauty?
9. Not all beauty is perceived with the eye. Beauty in sounds such as music is heard. Discuss the part music plays in meeting people's need for beauty.
10. What has your community done to provide music for its residents?
11. Drama is another form of art. How does it help meet people's need for beauty? Name the dramatic organizations in your community.
12. Why is writing often called an art?

13. Answer the questions about books which are found in the second paragraph of the section entitled "Another Kind Of Attractiveness" on page 227.
14. What part do publishers play in making books attractive? Would you say there is an art in publishing books? Explain.
15. Reread the section entitled "Making The Community Attractive," pages 230-233. Discuss the things that you consider important in making a community attractive. How could these standards be applied to your community?
16. What are the objects of beauty in your school? (Start with your own classroom.)
17. Does a person have to be an artist to enjoy the beauty of a great picture, a symphony, a poem, or a great work of prose? Does a person have to be a landscape artist to build a rock garden? To beautify a yard? To plant a flower garden? Explain your answers.
18. What are the agencies in your community that are connected with the arts? Don't forget art centers, music and dramatic organizations, and literature clubs.
19. For a summary of the chapter, assign each one of the five statements on page 213 to different members of the class for three-minute talks.

MORE THINGS TO DO:

1. Make a list of things in which you have seen functional beauty or smooth performance. Compare lists in class.
2. Make another list of things in which others see beauty but in which you don't. In class discussion find reasons why you are unable to see beauty in these things.
3. Appoint a committee to draft suggestions which will help people to see beauty in different things.
4. Item 9 of "Additional Things To Do" at the end of Chapter 3 gives a suggestion about conducting a Cleanup Campaign in your community. If you didn't launch the project then, perhaps you will want to reconsider the matter now. You may want to broaden your objectives by making it a "Beautification Campaign." This book gives some good suggestions about this idea in the last three paragraphs in the second column on page 233.
5. If a Beautification Campaign for the community is more than you want to tackle, perhaps you can concentrate on your classroom. How can it be made more attractive?
6. Plan a panel discussion on "Ways in which people can work together to beautify our community." For suggestions about a panel discussion, see the activity at the bottom of page 86. Remember, the audience also takes part in a panel discussion.
7. You have found that there are many vocations connected with the arts. How about reading widely and collecting material on some of them—as possible vocations for *you*?
8. Keep in mind the artistic in literature when reading. If you have recently found some particularly beautiful passage or short poem, share it with the class.
9. Try your hand at bringing the arts together in planning an assembly program. Include drama, graphic art, creative writing, dancing, and music. Here are some suggestions: an episode in American history, the dramatization of a story, an important current happening, or the meaning of your country to you. What other ideas can you think of?
10. If there is an art museum or art center in your community, make arrangements for the class to visit it. If you live in a community where there are symphony concerts or operas, perhaps the class can get a special rate on some tickets for a certain performance.

COMMITTEE WORK:

Plan some beautifying project—perhaps your classroom. Let the Ways and Means Committee play an important part in providing the wherewithal for it.

Was the Bulletin Board Committee successful in making its displays artistic as well as informative?

Did you get any ideas for the improvement of your community from the films shown by the Moving Picture Committee?

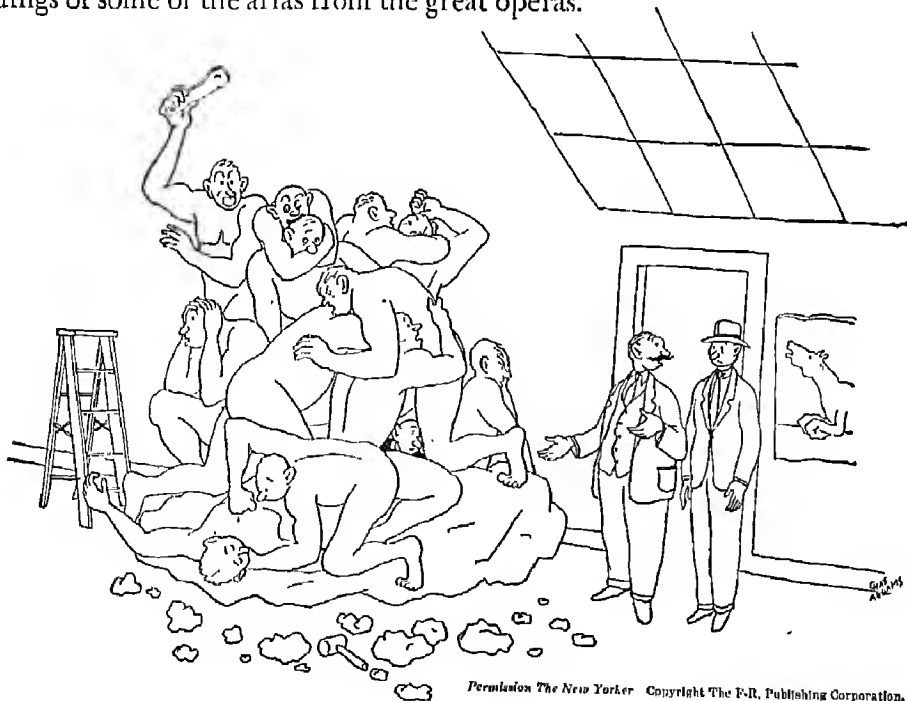
Was the reading material accumulated by the Library Committee both informative and exciting?

Are the subcommittees of the Bulletin Board Committee keeping in mind that their displays should be attractive as well as informative?

Were the activities suggested on pages 216, 220, and 230 successful? Discuss each one and decide where the responsibility should be placed for the success—or failure—of each activity.

CIVICS IN OTHER SUBJECTS:

1. There are various ways in which you can correlate your study of this chapter with your English work: plan some appreciation lessons for poetry or other types of literature; try your hand at writing descriptions of beauty you have perceived; try painting some word-pictures; use suggestions from this chapter for subjects of themes or oral exercises.
2. You might ask your art teacher for some lessons in picture appreciation. As supplementary work in art class you might make a scrapbook in which you include pictures illustrating various kinds of beauty. Develop your appreciation of beauty in many different things. Here are a few suggestions: a modern kitchen, an entrance to a home or public building, a park scene, a piece of furniture, a statue, a machine, a streamliner, an animal, a package of merchandise.
3. In your music class read the stories of some of the operas. Follow this reading by listening to recordings of some of the arias from the great operas.



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"It's the best thing Nikolovitch has ever done—but he can't get himself out of it."

Looking Ahead to the Next Chapter: How did you get to school this morning? Have you ever wished your community had better transportation? Why? What problems of transportation does your father have in getting to and from his work daily?

Name all the methods of transportation you can. Which of these methods are available in your community? Which have you used at one time or another?

Discuss transportation with reference to the following: going to and from work, vacationing, obtaining food supplies, manufacturing, farming.

What recent inventions have provided newer and better means of transportation?

What occupations can you think of that are concerned with transportation?

Contrast the transportation needs of a small community with those of a big city.

Could a city exist without adequate transportation? Explain your answer. Can you make the same statement about a small rural community?

What does each of the statements at the top of page 241 mean to you?

Look at the pictures and charts in Chapter 8 and read their legends.

Committee Work: The Moving Picture Committee will be able to choose from an abundance of films on the subject of transportation. Films may be obtained free from air lines, railroads, bus companies, automobile manufacturers, ship companies, and public service companies. Look into these sources and choose some good pictures.

The Library Committee should be able to provide many reading references on the different phases of transportation. Many exciting selections can be found.

The Corresponding Committee should have no trouble in getting travel folders and pamphlets containing interesting information from railroads, bus companies, air lines, and steamship lines. Magazines often have whole sections on travel advertising. Some states have tourist departments.

You may want to appoint special committees for the work suggested in the activities given on pages 250, 263, and 268. Notice that the class bicyclers should work on the activity described on page 246.

Reading: Are you improving in your ability to read rapidly for a general preview of the chapter? And do you then reread more carefully for details? Try to increase your speed in reading.

Are you improving in your ability to plan work and study that will help you in discussion and in committee work?



8.

IT IS JUST PAST EIGHT o'clock in the morning in Rochester, Indiana. If this were Saturday or Sunday morning, Ken and Louise Anderson might still be sleeping. But since it is Monday, both are up and have finished breakfast. A university professor might say "they are about to solve their daily transportation problem," but Ken and Louise would probably say "we are getting ready to go to school."

Getting to school is easy for Ken and Louise; it doesn't seem like a problem. They simply ride a few blocks on their bicycles. Ken rides nine blocks to the high school, while Louise rides four blocks to the grammar school. Their trips take only a few minutes each. Both of them get to school in time for the 8:30 bell. These trips are so easy, especially when the weather is nice, and Ken and Louise have made them so many times,

You will discover that—

1. Transportation is a human need.
2. Methods of transportation have been changed by many inventions.
3. Changes in transportation usually affect communities.
4. In many communities problems have resulted from these changes.
5. Some communities are finding solutions to their transportation problems.

These transportation problems are worth studying because they affect people's lives, their comfort, and their safety.

Moving People and Goods

that they never think about the process as a "transportation problem."

But getting to school is really a problem of transportation to Jack Martin, their cousin who lives in Chicago. Jack lives three miles from his high school, and each morning he struggles into a crowded streetcar, rides two miles, and then transfers to another crowded car for the final mile. He can't go home for lunch, because it would take too long. In the afternoon, after school, he takes the streetcar home. If he walks, it takes nearly an hour of his time. Jack is conscious of the fact that he has a daily transportation problem to solve.

Jean Sanders, one of Louise's friends, who used to live in Rochester, now lives on a ranch in California. She has an even more difficult time getting to school than Jack Martin. Her high school is twenty miles from the ranch. Jean must leave the house by seven every

school day and walk two miles along a country road to the main highway. At twenty minutes to eight the school bus stops to pick up Jean and two others who come from nearby ranches. If Jean doesn't walk fast enough, or is late in starting, she misses the bus and doesn't get to school at all that day—unless her parents can take her in the car. If the rains are heavy, landslides may block the highway so the bus can't get through. But usually the bus is on time and Jean is there waiting, so she gets to school just in time for the 8:30 period. In the afternoon Jean must leave school promptly at 3:30, for the bus leaves at that time. She can't stay for school plays or for athletics. The bus drops her off at the country road about 4:20 and she has another long walk before she gets home. In winter she leaves home in the dark and gets home in the dark, which is not very pleasant.

Now the chances are that Jean thinks a lot more about transportation as a "problem" than Ken and Louise, and probably even more than Jack Martin. At the end of a hard day, she sometimes wishes she had a magic carpet, or a "Cub" airplane. And on many a dark morning, when she is getting up, she wishes she could sleep another half-hour and then ride all the way to school.

There are places in our country where conditions are even more difficult, places where the distances between the towns and the farm homes are so great and the transportation is so poor that young people can't get to high school and home again every day. Some of them just don't go to high school at all. In parts of Montana and a few other states they take correspondence courses. Others leave their homes on the ranches and farms each fall and go to live in the town where the nearest high school is located.

You can see that though it may sound funny to say that Ken and Louise "solve their transportation problem" when they ride off on their bicycles, it isn't funny to say that other young people are unable to solve that problem. As you read earlier in Chapter 2, this

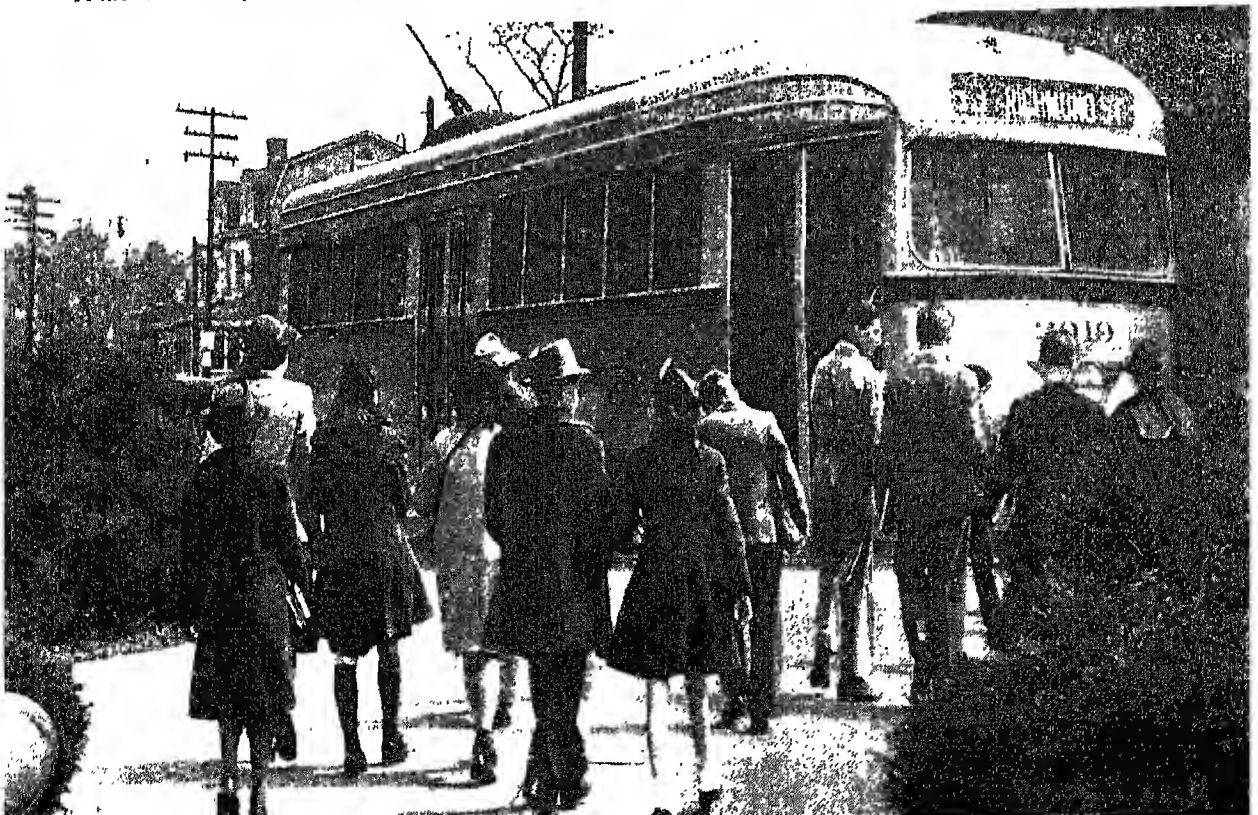
business of meeting needs or solving problems sounds funny only when we are having an easy time with our particular problem.

In transportation, just as in the case of our other needs, some of us can meet our needs and solve our problems as easily as Ken and Louise do. Probably all of us look forward to a time when needs will be more easily met, just as Jean looks forward to owning a "Cub" airplane and Jack looks ahead to the time when he can buy a second-hand car. It's really a good idea that we all look forward to better things and are willing to work for them, because that is one of the big reasons why inventions are made. It was one of the reasons back of the invention of oxcarts, boats, streetcars, autos, and airplanes for transportation, as well as all sorts of machines to help us meet other needs.

Communities In Motion

IN ALL COMMUNITIES there are always people going to or coming from somewhere. If you could hover over one in a helicopter, you'd get a good view of this movement going on all the time. It may slow down at times, but

A modern trolley bus solves the transportation problem for these young people.

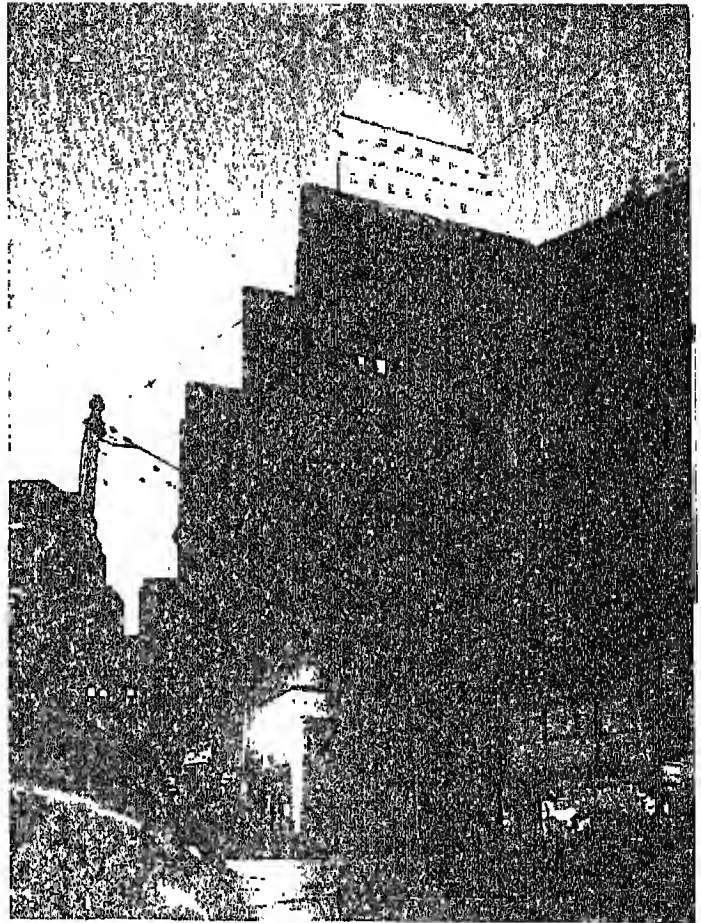


it is not likely to stop. At night, over a small city, the view would be especially good. Headlights on automobiles would look like moving streams of light. Each main street is a river of ever moving traffic. The traffic is a living thing, made up of people going places for all sorts of reasons.

In one car is a family going downtown to see a show. Another carries a railroad clerk to his night duty in a depot. In a third is a doctor hurrying to the hospital on an emergency call. The bus, lumbering along and blocking a line of impatient motorists, picks up a young man on his way to night school. Three women get off to go to a church social. A high-school girl on the bus will get off at the library to do some reading on a special assignment in English. Besides these riders, there are people using the sidewalks.

As the evening goes on, there is less and less motion in the streets. Loaded trucks continue to move on some streets, but fewer pedestrians are seen. From your hovering helicopter you would see only an occasional stream of light moving along the streets, see only one or two antlike figures walk under the street lights. But as morning comes, the community gets back into motion again. During the day the traffic is different. More people are moved, also different goods. Light trucks carry merchandise from retail stores to people's homes. Big trucks, some of them ten-tonners, rumble along, loaded with gravel, stone, other building materials—all kinds of freight.

People like these and goods like these make up the flow of traffic in all our communities. And this transportation of people and goods is extremely important in the life of a community. The people of Amarillo, Texas, learned this one winter when they had a severe icestorm. The storm made it impossible to drive cars and almost impossible to walk. Many people couldn't go to work or even get to the corner grocery. And if the storm had lasted more than a few days, the



Late at night the busy, restless city cat-naps, blinking sleepy lights at a passer-by who disturbs the quiet with hollow steps; rouses to the sudden intrusion of a car, sinks darkly back to sleep.

grocery stores would have run out of food even for the few people able to get about. Amarillo's transportation broke down completely.

Amarillo's experience emphasizes certain points. To have good transportation that is reliable, a community must provide certain things. There should be a good system of streets (and walks, too), so that people can move easily and with safety from one part of the community to another. If the community is large and the distances are long, there should be streetcars, busses, or even elevateds or subways, for people who do not use automobiles. The street system should also have some provision for parking cars.

These are the essentials of community transportation, and the story of it is the story of how communities have gone about provid-

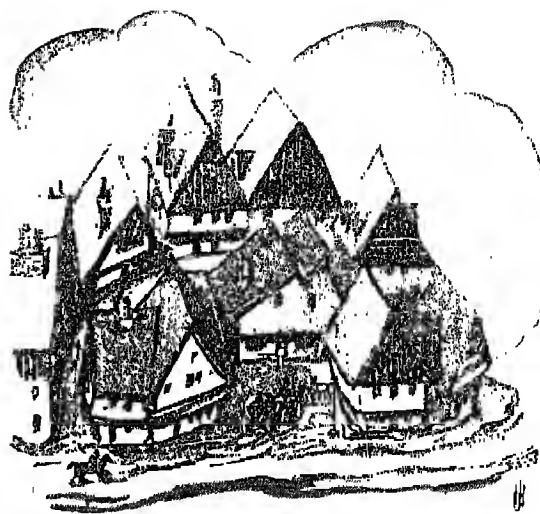
ing themselves with these essentials. And the story includes something about the future, how some people think these essentials should be provided in days to come.

Streets Of All Shapes, Sizes, And Conditions

WHETHER IT IS A VILLAGE, a small town, or a great metropolis, every community has streets and passageways of some kind. Some may have just passageways for walking, or foot-paths. Others may have streets that are grand thoroughfares. All communities have some kind of streets.

Streets have been with us throughout human history—long and short, narrow and wide, straight and crooked—and down the streets have marched generations of men. There have been changing fashions in streets, as well as in clothes, music, and art. In towns of the Middle Ages it was customary to have narrow, crooked streets, and they served their purposes well. Few vehicles of any kind had to use them, and the streets were simply passageways by which people on foot, more rarely on horseback, could go from one part of town to another. These folk of the Middle Ages found it easier to climb around a hill on a crooked street than to climb laboriously up a hill on a straight, steep street. If you have ever tried to climb a very steep hill, you have probably noticed how much easier it is to zig-zag from side to side than to go straight up. Even today engineers ordinarily build roads up steep mountains by a winding route. In the past, cities on level ground also had crooked, winding streets, for the sweep of the wind was broken by the turns and curves.

Many of the streets in medieval communities were passageways within separate little settlements, or "islands." These "islands" were separated from each other by wider streets, useful for heavier traffic such as merchant carts and wagons, detachments of soldiers, and religious processions. But within the "island" only foot traffic was necessary or possible. The



This little drawing of a medieval "island" looks like a fairy-tale settlement. Unfortunately, though, its citizens could not float through the narrow, twisted, and muddy streets on colorful gondolas.

houses were built with overhanging roofs that protected people on the narrow streets from snow and rain and the heat of the summer sun.

Because the streets suited their purposes, most people of the medieval towns were probably contented with them. Those who complained did so, not because the streets were narrow or crooked, but because they were so muddy after rains that walking or even riding became difficult. But this drawback was overcome when communities began paving their streets. Paris led the way by paving some streets as early as 1184, while Florence, Italy, followed suit in 1235, and Lübeck, Germany, in 1310. It was usually the outer, wider street which was paved, rather than the little passageways within the "islands."

Streets Get Straightened Out

WHEN CARTS AND WAGONS were improved during the sixteenth century, people began to use them to carry passengers. The well-to-do could afford carriages, and they wanted new kinds of streets on which to drive. A new era of street-making came during the sixteenth and seventeenth centuries. The new streets were straight and wide, rather than crooked and narrow, because they were designed for

vehicles that sped along rather than for people who walked leisurely on foot.

There was still another reason why wide, straight streets were made. The kings of this time, more powerful than ever before, raised great armies to make war on other nations and to control their own people, too. The narrow, crooked streets of the medieval town were little suited for parades and other displays of military power. But on the new wide, straight streets a fine, smart parade of soldiers could march along and impress the people with their might. Cannon were mounted so they could fire straight down these main avenues. When uprisings took place later in Paris, the rebels were usually successful in the older parts of the city, where a handful of determined men in a narrow street could withstand a whole company of soldiers. But they did not find resistance so easy in the newer sections of the city where they had to face an array of soldiers on a broad, open, straight street. Some historians claim that the building of the great boulevards of Paris by Baron Haussmann, in the time of Napoleon III (1852-1870), was a military measure to help control the people.

And so the old cities of Europe came down

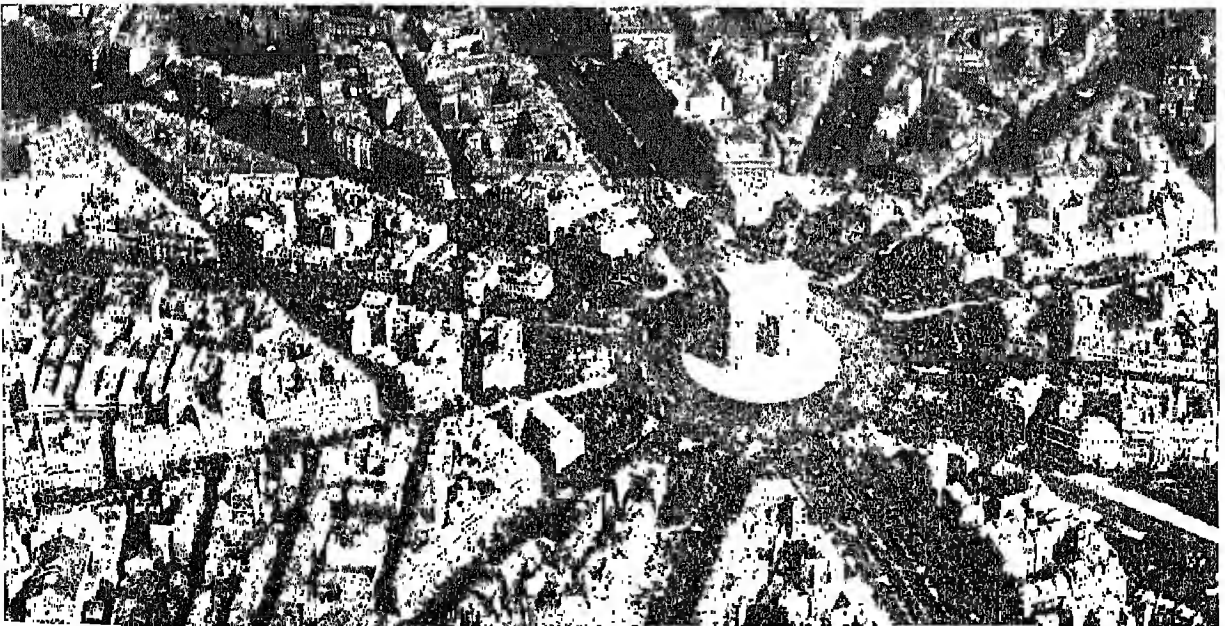
to modern times with a mixture of the old crooked streets of the Middle Ages and the new wide, straight boulevards. In our country there were no old cities on the medieval pattern, except a few in New England. When our new cities were laid out along the frontier, they were usually divided like a checkerboard, with straight streets at right angles to others, regardless of how little the pattern was suited to the surface of the land.

Why So Many Communities Have The Same Problems

MANY OF OUR COMMUNITIES have the same problems in transportation because they are alike in the way their streets have been laid out. Suppose we see how a large majority of our communities are laid out and why they were built that way.

The checkerboard plan of laying out the streets in a community makes it easy to cut up the property into lots for real-estate selling. In hundreds of places streets were laid out hopefully and the land marked off into lots long before any people had built homes and moved in. Sometimes people never moved in. So, if you travel round the outskirts of large

An air view of Paris shows how carefully the city's streets were laid out. Broad, tree-lined boulevards radiate from the central Arch of Triumph.





Most communities today would look something like a checkerboard from the air. They are marked off in blocks, the houses facing the traffic street.

cities today you are likely to see many such skeleton communities, with streets unused and sidewalks untrod, out in the midst of a prairie or marked off on a hillside.

The usual scheme was to cut up each city block into lots, sometimes as little as twenty-five feet wide. Because it was then the style, the fronts of all houses faced the street on which vehicles traveled. This notion was contrary to the medieval idea of having the houses face inward in the small "islands." And it is also contrary to the present modern idea

of the *superblock* which you will read about later in this chapter and again in Chapter 16. Nevertheless this plan became common, and most American communities were laid out with houses facing the traffic street. In fact, most people think any other kind of layout queer. Of course, people who like to sit on front porches and watch the cars go by prefer that arrangement.

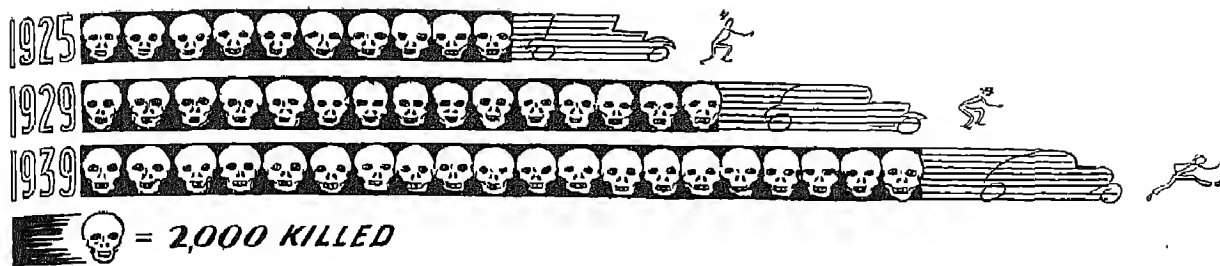
Most American communities about 1890 had the same pattern. Nearly all had a wide "Main Street," often much wider than needed for the horse-drawn traffic they carried. Larger communities had two or more such streets. Beyond the main street, or the two or three main streets used for business, was a checkerboard of narrower streets on which the houses faced, each on its narrow lot. Beyond the checkerboard might be a suburb or two where the well-to-do lived, on fifty- or one-hundred-foot lots facing tree-bordered streets that sometimes were laid out in sweeping curves.

Perhaps this describes your community or communities near it. At any rate, it describes many American communities so far as the way the streets are laid out. Since our traffic uses these streets and walks, you can see that similar communities are very likely to have similar problems in transportation. Those problems came very fast when the number of automobiles began to increase.

Autos Bring Changes To Our Communities

AT FIRST FEW PEOPLE took the automobile seriously, and it made little progress. In 1895 only four autos were registered in the United States, the next year sixteen, and in 1897 only ninety. No one anticipated that in forty years

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- Do you study traffic problems over the handlebars of a "bike"? If so, you know that bicyclists have safety problems, right-of-way arguments, and parking worries. Have the bicycle owners in the class conduct an investigation of their traffic difficulties. Some questions would be: Do new cyclists need lessons in safety? How about riding on walks? Are there enough parking stands? (But let them make and report their own investigation.)













there would be more than 25 million autos on our streets and highways. The popular vehicles of the nineties were bicycles and buggies. The idea of planning new streets or replanning old ones for the new "gas buggy" scarcely entered anyone's mind. Yet the automobile was to bring new joy and adventure to the people, new difficulties and headaches to city planners, and peril and sudden death to thousands of citizens.

As the number of automobiles rose from the hundreds to the thousands, and then to the millions, the streets of our communities became more and more congested. Manufacturers built cars capable of easy mile-a-minute travel, but within the cities cars had to crawl along crowded streets at speeds of ten and twelve miles an hour. Main highways were routed through the hearts of communities, large and small. Cities and towns not located on a main highway felt neglected, and their representatives usually made a fuss to the local highway commission if the highway side-stepped their community. The result was that many people who had lived peacefully on a tree-shaded street in a small city suddenly found themselves with a state highway running by their front yards and their Sunday afternoons disturbed by a steady stream of noisy automobile traffic.

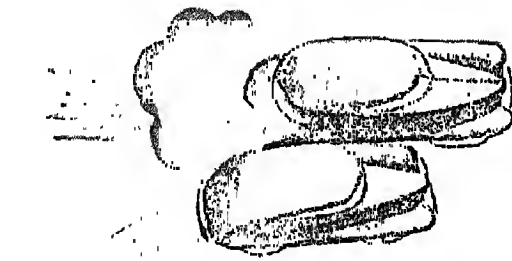
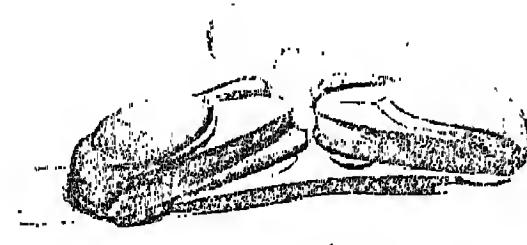
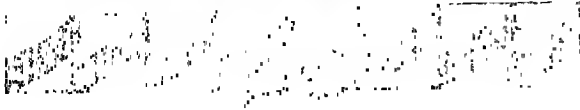
As more of this high-speed automobile traffic traveled on roads built for low-speed horse-drawn traffic, accidents increased. In 1925 the total number of people killed in automobile accidents went over the 20,000 mark, and in 1929 over the 30,000 mark, and during the later 1930's the total for each year hovered around 40,000.

During this period road builders in the cities and in the country worked to make better roads—roads more suited to the faster and faster auto traffic. First of all, they recognized that many of the roads inherited from the earlier days of the horse and buggy and the bicycle were too narrow for automobile

AUTOMOBILE REGISTRATION

1895		4
1896		16
1898		800
1900		8,000
1905		77,400
1910		458,500
1915		2,309,666
1920		8,225,859
1925		17,496,420
1940		31,104,118

—H. MANNING—



traffic. Wider roads were built, roads wide enough for three, four, and sometimes six lanes of moving cars—but many serious crashes took place even on these wide roads.

One such road was a four-lane straight highway leading from the Holland Tunnel at New York to Trenton, New Jersey, a distance of fifty-four miles. When completed, the road was hailed as an answer to traffic problems; but it actually turned out to be a menace to human life. Inside of two years 168 people were killed and about 1800 injured on that stretch of highway.

The trouble was that wider roads permitted increased speed but did not provide additional safety. Four traffic lanes simply tempted drivers to take risks they would not have dreamed of taking on a narrow road. Later the highway from New York to Trenton was rebuilt, as were many other such roads, to cut down the accident toll by providing more safety.

New Ideas In Highway Building

THERE WERE PEOPLE who thought deeply and worked hard on this traffic problem. Among the pioneers in traffic was Dr. Miller McClintock of Harvard University. One of the first things he did, as head of Harvard's Bureau for Street Traffic Research, was to analyze accidents. He found that there are four, and only four, kinds of traffic accidents. They are:

1. The side-crash between cars on roads crossing each other.
2. The head-on crash between cars traveling in opposite directions on the same road.
3. The crash between cars traveling in the same direction on the same road (such as a sideswipe or a rear-end collision).
4. The crash between a car and an object alongside the road (bridge, rail, curb).

As Dr. McClintock thought of it, traffic is a moving, fluid stream which flows along smoothly and naturally unless accidents occur.

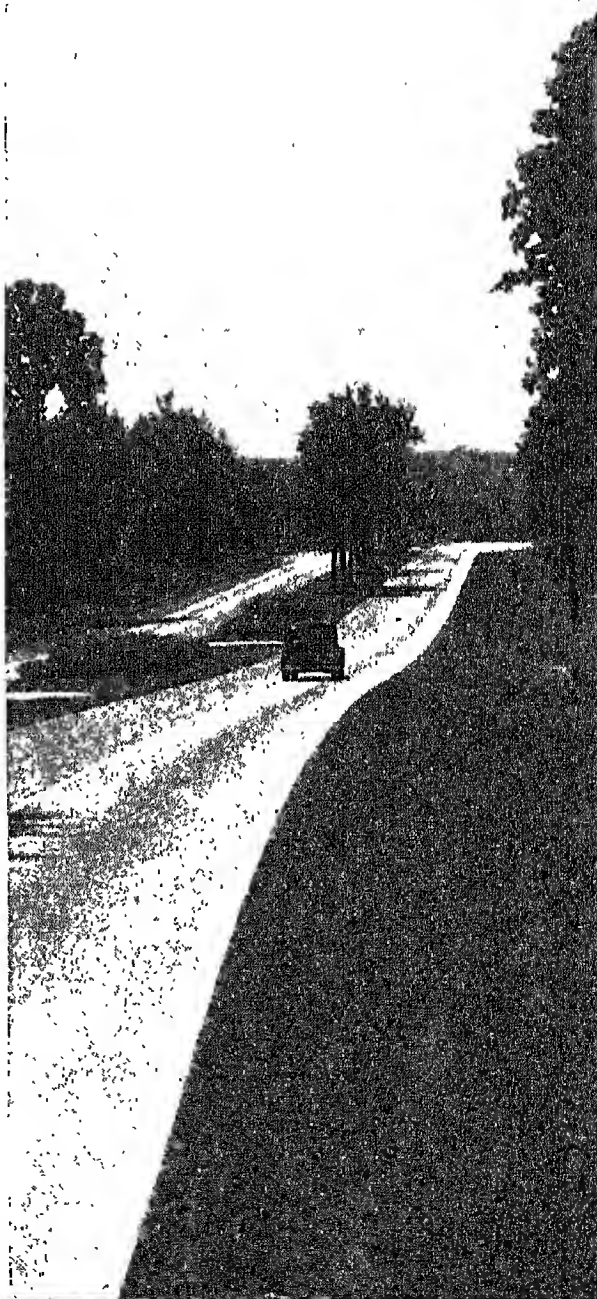
The problem was to design a road where these four kinds of accidents would either be eliminated or reduced as much as possible. After a comprehensive study of traffic conditions in Chicago, Dr. McClintock proposed a new kind of highway called a "limited way." More recently it has been called a "freeway."

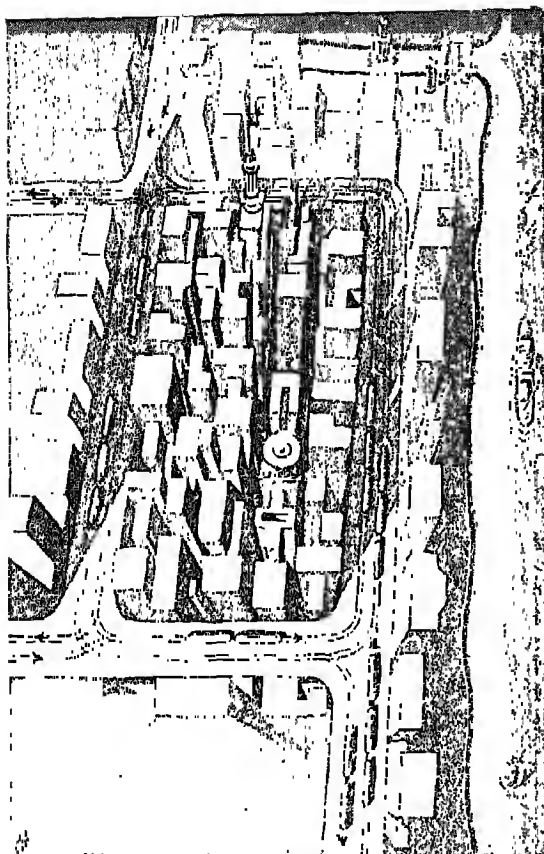
The first feature about the limited way was that the four-lane highway had a central strip of ground that separated the two lanes for traffic in one direction from the two lanes for traffic in the opposite direction. Head-on collisions were made impossible by this simple idea. The idea was not a new one, for many boulevards had been laid out on that plan in the days of horse-drawn traffic.

The second feature of the limited way was that it did not cross other roads on the same level. It had no intersections. The limited way went either under or over the crossroads. This eliminated the side-crash. If crossings were eliminated, how could cars get on or off this road at various places? Dr. McClintock answered this with the "clover leaf," a crossing device which permits cars to enter or leave the limited way with no danger from head-on collisions and almost no chance of side-crashes. (See picture on page 257.)

How does such a road take care of the other two kinds of accidents? Most accidents between cars going in the same direction occur because drivers are trying to avoid head-on collisions or sideswipes with cars coming from the opposite direction. On a limited way, fear of such accidents disappears, and drivers actually have fewer scrapes and crashes with cars moving in the same direction. And finally, all posts, high curbs, railings, fences, and other obstacles are eliminated or moved quite a distance from the pavement. At the side the pavement slopes gently upward so that if a driver dozes and his car runs too close to the edge, the sloping pavement tends to force the wheels back into line.

Chicago built several highways according to this plan, and other communities took advan-





Chicago's "Loop," named for the loop of elevated tracks encircling the downtown district, thrusts a jagged skyline high above the surrounding city.

tage of the ideas, too. One fine example is the Worcester Turnpike, running between Boston and Worcester, Massachusetts. St. Louis, Milwaukee, Jersey City, Detroit, St. Paul, and other cities built such highways for traffic inside the city limits. Such highways are very

expensive to construct and many communities can't afford them. In small towns only the through highway, built by county, state, or federal funds, is likely to be built on this plan.

The success of the limited way encouraged Chicago to make a plan for "superhighways" in different sections of the city. Some will be elevated, others will run in cuts or depressions. All will be built along the ideas of the limited way.

Chicago's Traffic Problems Make A Good Example

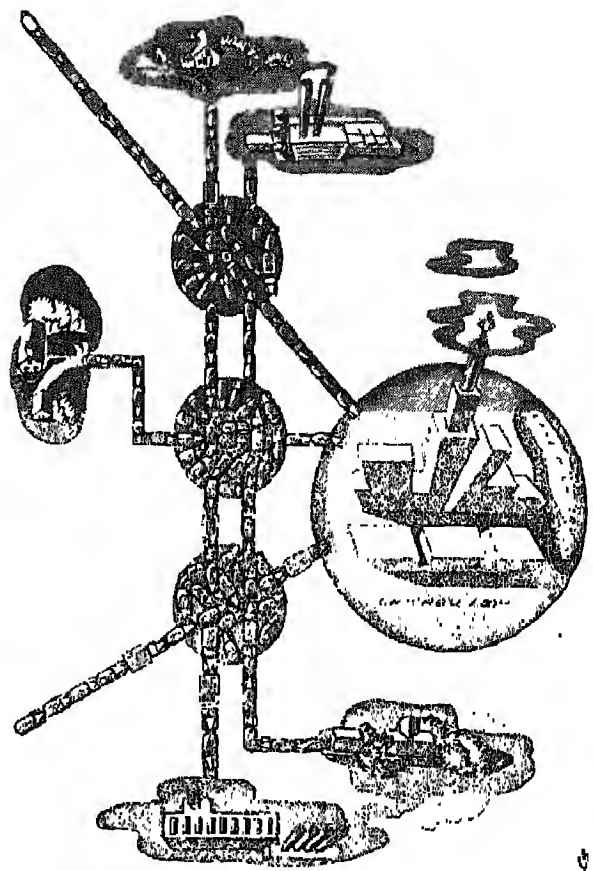
CHICAGO'S TRAFFIC PROBLEMS make a good example of a city's difficulties in moving traffic with the least trouble. Learning about this city's problems will show what the problems of other communities are likely to be. In order to appreciate Chicago's traffic difficulties, try to get a mind picture of the city itself. If you could look at Chicago from an airplane approaching the downtown, or "Loop," section from the east, over Lake Michigan, you would see a vast stretch of buildings, houses and factories, offices and stores, reaching to the horizon. Looking below, near at hand, you would see the "Loop," so-called because of the belt, or loop, of elevated railway tracks that surrounds it. The Loop district is filled with skyscrapers and is the heart and nerve center of this great city.

■ If you are agreed that smoothly flowing traffic is of first importance in a community, see how your own stacks up in this respect. You can get good material for a first-rate survey if you send interviewers to the best sources of information. These are the aldermen (or trustees in a village) who have the problems of transportation in charge, the automobile club, the chamber of commerce, the bus or trolley company, trucking concerns, and the police department. Better hold a meeting first and instruct your scouts in the fundamentals of interviewing, for they may not know how to get the right information (and leave a good impression, too). Certainly some of the questions you will want answered are these: Are traffic signals adequate? Are traffic rules enforced? Are transportation routes and schedules well-planned? Are streets in good condition? The findings of such a survey can be presented at an open meeting where anyone may join in the discussion about conditions and how improvements might be brought about.

Traffic pours into this center each morning and drains out late in the afternoon. In this area are the offices of thousands of firms, great retail department stores, small shops, libraries, museums, theaters, and other attractions. People come into the Loop to work, to shop, and to amuse themselves. They come from North Side, South Side, West Side, and from suburbs miles beyond the city limits. Those living in the city come in busses and streetcars, by elevated, by subway, and by private automobiles. From the suburbs they come mostly in suburban trains on the railroads.

Most of this traffic flows into the city at a fair rate of speed until it begins to meet other traffic; then it slows down and finally begins to pile up inside the circle of skyscrapers in the downtown district. The traffic is very heavy. Once all the eastbound autos on Warren Avenue were counted by a man at the corner of Warren Avenue and Ashland Boulevard. This corner is miles from the Loop, and of course not all the cars that passed were bound for the Loop. In six hours, from seven in the morning until one in the afternoon, nearly 9000 cars passed this corner going east. Of that 9000, nearly 2500 had come from western suburbs beyond the city limits. Most of this time the traffic was so congested that the cars moving toward the Loop could move only fifteen or twenty miles an hour.

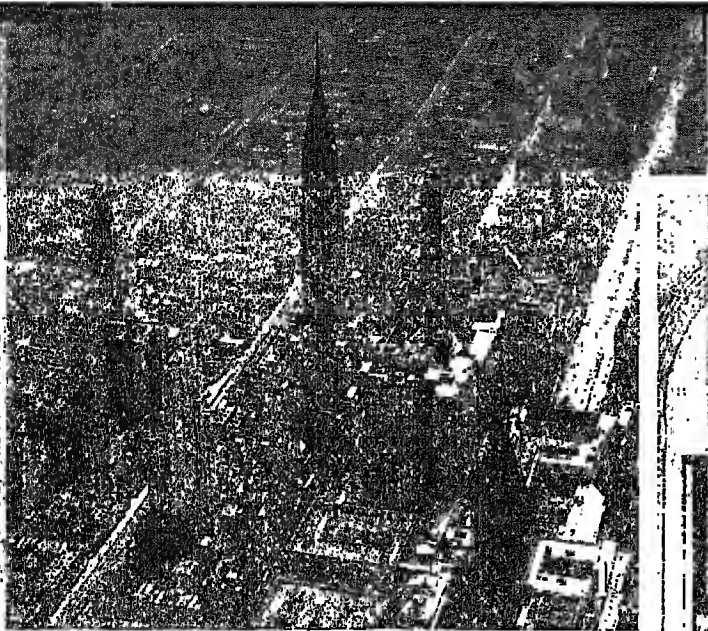
This traffic from the outside rim of the city into the central district is only a part of the city's total traffic. Around this central district is a broad belt of factories employing thousands upon thousands of workers. From their homes, scattered throughout the city, these workers travel along streets outside the Loop, and their traffic must cross the lines of traffic bound for the Loop. The flow of this "cross-town" traffic, on such streets as Halsted Street and Ashland and Western avenues, is almost as great as the traffic into the central district.



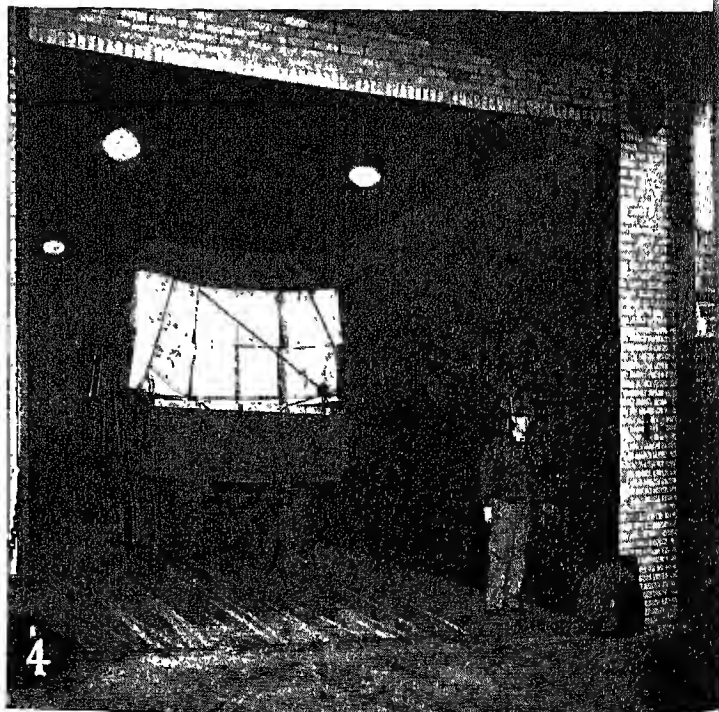
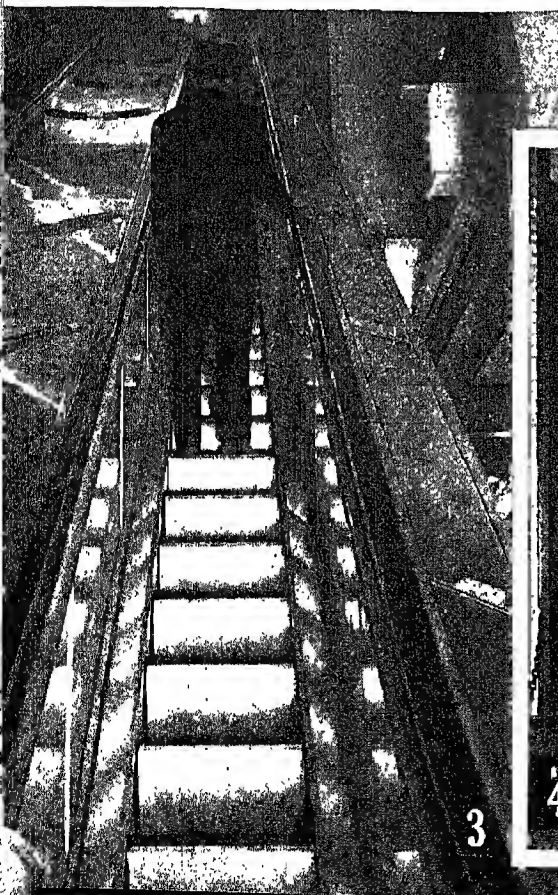
From north, south, and west across miles and miles of city, Chicagoans daily flood the traffic lanes going to and from their work. Where cross-town traffic intersects, there is a jam of cars, busses, trucks, streetcars, not unlike ants in an ant hill.

Chicago has planned a network of seven superhighways in order to improve traffic conditions. Engineers estimate that these highways through the crowded sections of the city will permit heavy traffic to flow at the average speed of 45 miles per hour—about twice the average speed of traffic that must cross other traffic streets. People living twenty miles out will be able to drive into Chicago's Loop in thirty minutes. An hour is considered good time today; the superhighways will be a real timesaver.

But it is human life, not just time alone, that will be saved. There will be no pedestrian crossings on these superhighways. Head-on collisions and side-crashes will be impossible, and the other types of accidents will be greatly reduced. This is the most important side



When we think of transportation, we usually think of traveling "back and forth." That's just half the story, for a lot of our daily transportation is "up and down." A big city faces the greatest problem in up-and-down transport, for much of its life is stacked floor on floor to save ground space. (See Picture 1). Elevators (Pictures 2 and 4) help solve the problem, while escalators (Picture 3) are moving stairsteps designed to give you ups and downs without a leg ache.



to the solution of the traffic problem. In one year Chicago had over 17,000 traffic accidents, in which nearly 700 people were killed and over 20,000 were injured.

Even so courageous and expensive a plan as that which Chicago has undertaken is only a beginning. Automobiles on their way to and from these superhighways will have to travel on a variety of streets—some residential, some business, some industrial. There will be accidents on these streets, and people will still be endangered by passing cars and disturbed by the traffic's noise.

The Chief Causes Of Traffic Problems

CHICAGO'S TRAFFIC PROBLEMS, like those of most cities, are caused by the fact that thousands of people must get to and from work at about the same time each day. If motorists all moved in the same direction, the traffic would flow like water in a river. But the trouble is that their paths cross. Some of the problems come from the fact that so many people must go to work in the central district (in Chicago, it's the Loop), and some come from the fact that factory areas of the city are not easy to reach because they are far from residence areas.

Many remedies have been proposed for these conditions. Let's examine some of them, for they may have something to do with transportation problems in your community.

Planning Better Downtown Districts

A SWISS ARCHITECT, Le Corbusier, who settled in Paris in 1916 and hated the crowding there, began thinking of ways to improve the central districts of cities. He began to dream about what he called a "contemporary" city, in which millions of people could work without being cooped up in a rather small and crowded central district.

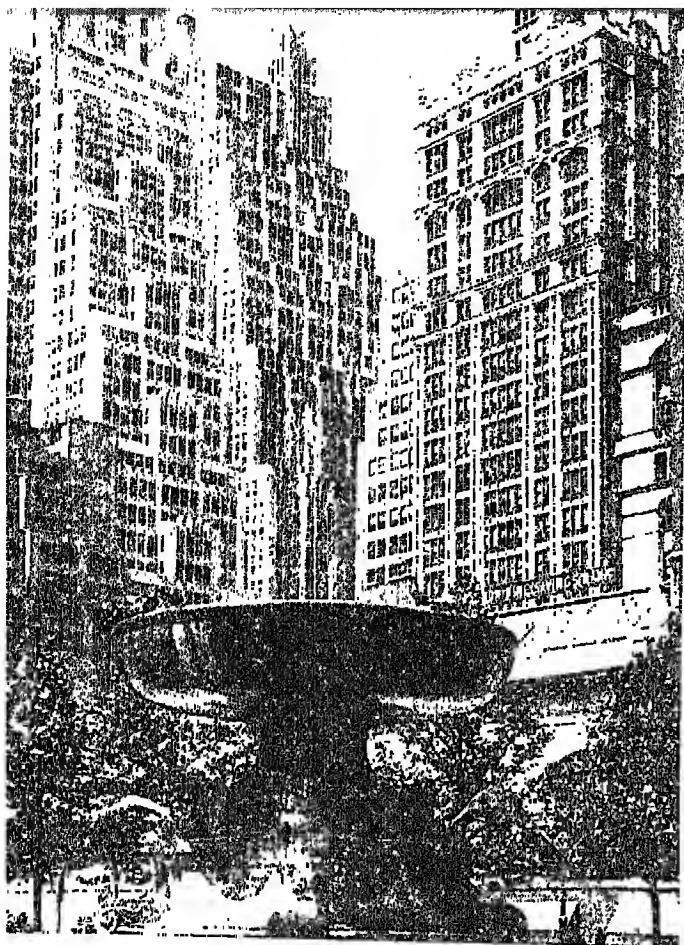
Le Corbusier thought the skyscraper would be the answer. He felt that the center of a city

should be made up of tall buildings housing many offices and other places of work. This plan, he felt, would make it possible to put these skyscrapers a good distance apart with plenty of space for parks, gardens, and lawns between them. These generous park spaces between the skyscrapers would give everyone plenty of light, air, and views of living flowers and green trees.

As to traffic, Le Corbusier thought of great superhighways leading into the heart of the city from the outside. These were to be much like those that were later planned for Chicago. Other streets were to be built on a double-deck plan, with the top deck for passenger traffic and the bottom deck for trucks. Under his plan the number of motor-traffic streets was to be greatly reduced, but there would be many streets and paths for safe and leisurely foot traffic from each skyscraper plot to another.

The very center of Le Corbusier's "contemporary" city was to be a railroad and motor-traffic station. The railroad would run in a subway into the heart of the city. Around this central station were to be twenty-four skyscrapers to house business offices and hotels. On one side of the skyscraper district he planned a large park with space for theaters, art galleries, restaurants, and universities. On the other side was to be space for warehouses and heavy industries. Around both these spaces would be an apartment-house district for those who wished to live near the center of things. Unlike the congested apartment-house districts of today's cities, these apartment houses of Le Corbusier's were to be built around park spaces.

Around all of this Le Corbusier planned a greenbelt of parks, and beyond the greenbelt small "garden" cities with little neighborhood units for those who wished to live farther away from the center of the city. Superhighways would permit rapid transportation from the outlying garden cities to the center of the city.



The "dream city" is still far from reality. But even in today's noisy, congested cities there is occasionally a quiet spot where one can stop for a moment to look up in awe at the skyscraper world.

This "contemporary" city never existed anywhere but on paper. Norman Bel Geddes, an American who thought along similar lines, designed a city and made a large model of it, which was exhibited at the New York World's Fair in 1939 and 1940. Called the "Futurama," it attracted hundreds of thousands of visitors.

The plan of the city in the Futurama was similar to that proposed by Le Corbusier. It called for a system of elevated pedestrian walks throughout the central section of the city so that people on foot would be completely separated from motor traffic. The streets below these elevated walks were designed for a speed of 30 miles per hour, and were for the use of private cars, light delivery trucks, and busses. Every ten blocks was an express boulevard allowing a speed of 50 miles per hour. As in Le Corbusier's city, there was provision for ample park space and greenbelts in the heart of the city, and almost the same plan was made for skyscrapers.

Parking Is A Problem Everywhere

THESE PLANS FOR CITIES of the future provide quite ample parking space inside large buildings, below street level, and also in the wide spaces between the skyscrapers. The parking problem is one of the greatest difficulties of city transportation. If large cities permitted parking everywhere in downtown districts, many streets would be impassable; there would be no space left for moving cars. Parking has to be limited, and many people must leave their cars on the outside of business districts and walk daily to their jobs in offices and stores.

In many cities today, large office buildings are providing parking space in basements below the street level or on top floors of the buildings. Cars are moved up and down by elevators in some of these buildings; in others

-
- If it were possible to turn your community into a superblock, or a series of superblocks, would you vote for or against the proposition? Here's meat for a good class debate. (Before you decide which side you'll take, read the rest of the chapter.) Let the would-be engineers and architects dream up the necessary changes on drawing boards and be prepared to explain and defend their ideas. Some of you might choose to fight for the community design as it now stands; and there might be a third side that would want something in between. The whole matter really boils down to this: Will the beauties and conveniences of any new plan justify all the different changes that will have to be made? Habits of citizens as well as streets and buildings would have to be changed. Why?

they are driven up and down sloping ramps. One sixteen-story building in Rockefeller Center, New York City, provides six floors of parking space for people in the building. A Pittsburgh store provides three decks of parking space for its customers. San Francisco has built a great underground parking space. Certainly the cities of the future will not have their traffic streets strangled with lines of cars doing nothing but standing still.

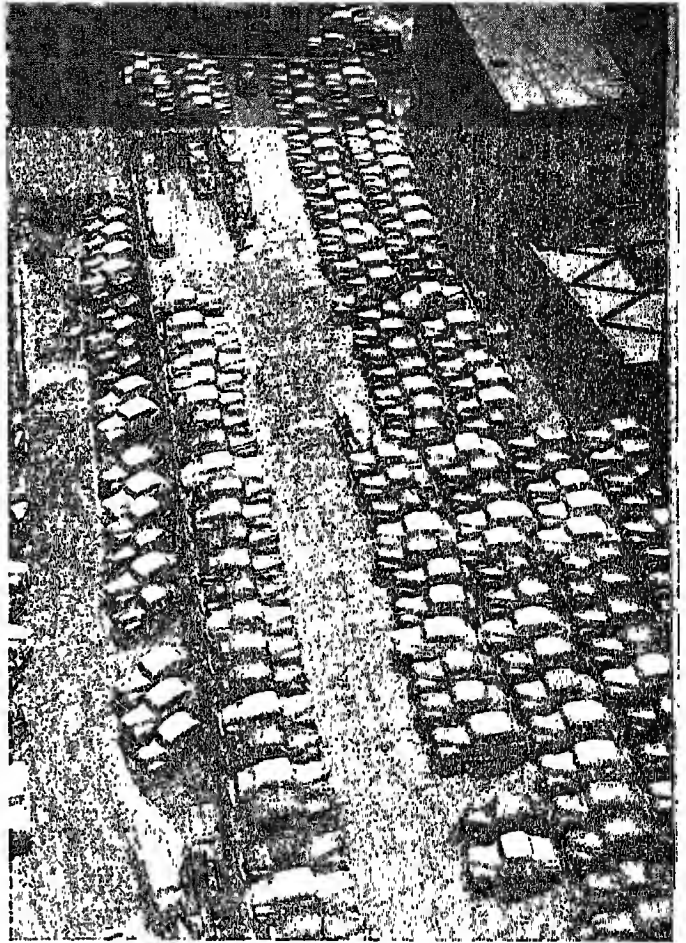
Four Ways To Get Efficient Transportation

FROM ALL THE PLANS, dreams, suggestions, and experiments, certain ideas stand out. Whether the community of the future looks like the "contemporary" city of Le Corbusier or the Futurama of Geddes is beside the point. If people wish to live without constant traffic congestion, they will require rapid and efficient transportation. Here are some of the things they can use to get it:

1. A system of express superhighways linking smaller communities and neighborhoods together and running into the heart of the great central districts. These highways should never cross other streets at the same level, but should have clover-leaf intersections and other safety devices. They should be divided in the center to separate the traffic lanes.

2. A system of streets designed to allow traffic to flow off the superhighways and into the business, industrial, or residential sections of the community. In downtown districts these should be two-deck streets, with the pedestrian walks located on the upper deck. In outlying districts these streets could form the boundary lines of neighborhood units or superblocks. They could be conveniently located about a half-mile apart. (See page 256.)

3. A system of traffic streets within the superblock unit to take motor vehicles to their garages. There should be no residences facing these streets. These streets will be short and only low speeds will be permitted.

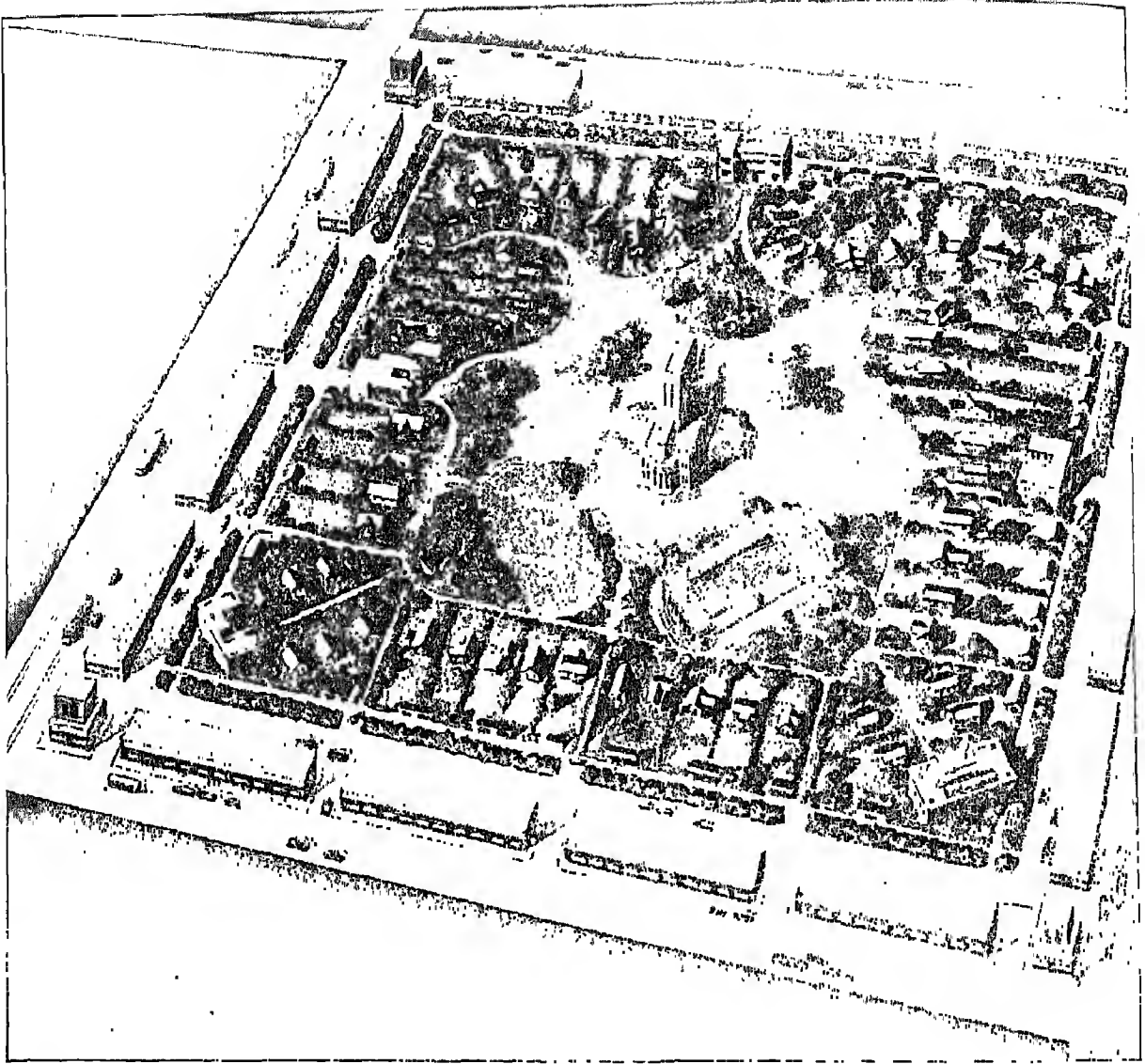


Every inch of space in a city becomes a possible bonanza. Even the rooftops earn a profit as garages turn them into much-needed parking lots "upstairs."

4. A system of pedestrian paths leading from the fronts of houses to other parts of the superblock, and in some cases going by tunnel from one superblock to another. These will be the only streets or paths leading directly to the fronts of houses as they face the park or greenbelt space.

The Superblock Solves Many Traffic Problems

THE NEIGHBORHOOD UNIT, or superblock, is one bit of planning that will probably be adopted in many places. It is meant to give city residents a better place to live, but it also solves many traffic problems. The idea back of it is to provide a living space that will be almost complete, one that will form a neighborhood. That means providing space in each superblock for homes, stores, and certain



This drawing may take the strain off your imagination as you grapple with the superblock idea. Many times the size of the usual city block, the superblock satisfies all the needs of living, without the dangers and inconvenience of today's city life. Sounds complicated, but you'd like living here!

kinds of industries, chiefly light ones that do not produce either noise or dirt.

The superblock would consist of several times as much land as an ordinary city block. Its boundaries would be four traffic streets. Two might be streetcar or bus streets, and two might be express highways for automobile traffic. Facing the traffic streets would be stores and buildings for light industries. At intervals would be streets leading part way into the superblock. These streets would carry traffic from the highways into the block and

as far as the garages in the rear of the homes. Inside the superblock, in the rear of the factories and the stores that faced out, would be a utility street, like an inner ring. This would provide access to the stores and factories that occupy the outer ring and to the garages that are a little farther inside the block. Beside this street would be a large parkway, or greenbelt, of trees and shrubbery. Shorter streets would lead from this inner street to groups of houses, but the streets would not continue beyond the houses. These

streets would lead to garages and service entrances in the rear of the houses.

The homes in the superblock would face inward and be connected with one another and with the park in the center of the block by means of footpaths. There would be no traffic problem here because there would be nothing but foot traffic, and not much of that. The park in the center of the block would contain the school for the small children living in the superblock, and a community recreation center. These could very well be a single building.

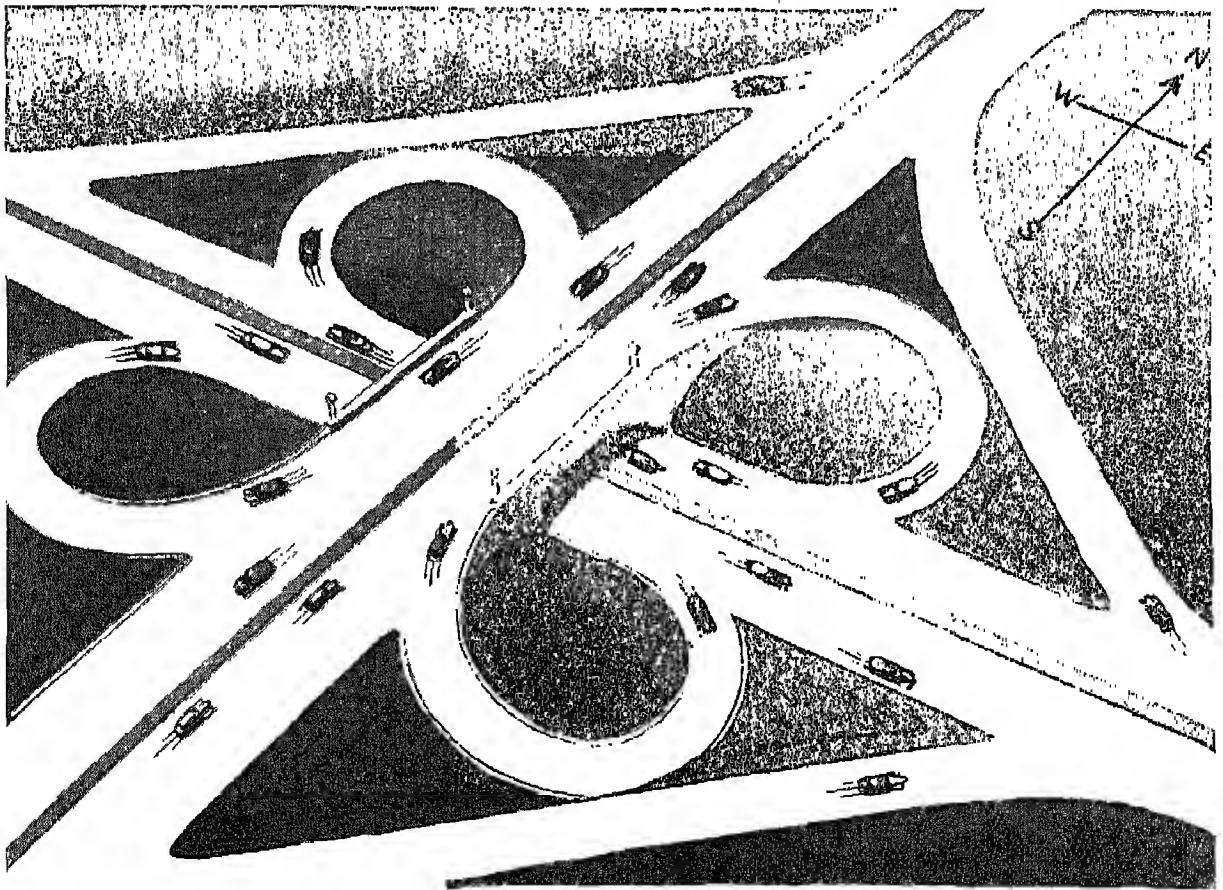
The superblock is, of course, something planned for the crowded city. A superblock would have to be large enough so that it could contain enough people to support a

grade school and a community center, and the ordinary kind of retail stores that people patronize almost daily. Although the idea of the superblock is one for big cities, it has points that could be used in small places.

New Designs For The Rural Community

TRAFFIC PROBLEMS are faced by small towns and villages as well as by large cities. From one end of our country to the other, towns have the headache of "Main Street" traffic. Usually such towns have their business centered on one street, as is the case with Rochester, Indiana. The main street in many towns is often a well-traveled state highway as well. The result is that "Main Street" is

There are several things you can do with a clover leaf; one is to get lost and have to spend the day there. But something almost impossible to do at such an intersection is to have a smash-up. Traffic lines never cross and lanes are divided, eliminating two of the four types of auto accidents. If you'll follow the cars below, you'll come through unscathed. Might as well learn now to safeguard the family car!



clogged with traffic. Motorists driving through the town grind their teeth and their gears as they wait for stop light after stop light. They are delayed by local cars loafing along looking for a place to park, or they are actually stopped in the middle of the street waiting for a parked car to pull away from the curb. Parking spaces along "Main" are jammed, especially Saturday afternoons, and the overflow of parked cars spills into the residential streets. Sidewalks are crowded with pedestrians. Certainly many small towns have their transportation and traffic problems.

One way to answer the question "What shall we do about traffic?" is to route the main highway around the business district instead of through it. A highway routed around the outskirts of a town is known as a by-pass. Springfield, Missouri, has done an excellent job with by-passing U. S. Highways 60, 65, and 66. Motorists on these highways can avoid the business district and go around Spring-

field without loss of time, but there are well-marked streets for those who wish to leave the highway and visit the city. This arrangement makes life more pleasant and less hazardous both for motorists and for local pedestrians.

Even the by-pass, however, does not do the job completely for the local community, although it is much easier on the nervous systems of motorists who are traveling on the main highway—and it is probably much easier on their brake linings, too. The "Main Street" in town, though, generally remains pretty much a congested muddle of parked cars and shoppers. Is there anything a small community can do about this?

One thing to do is to realize that the four main ideas which govern street layout in large cities also apply to groups of small towns. First of all, the superhighway can be used to connect one small community with others like it. It can be elevated or depressed where it runs through the small community.

Parking "at so much an hour" is sold by some cities to discourage all-day parking and to put money in the city treasury. Drivers drop a coin in the meters as they leave their cars, and the parking clocks tick off the time bought. Cops check the meters hourly to see that no one overstay his grace.



Within the town there can be streets to feed into the superhighway and take traffic from it. These traffic streets can form the boundaries of superblocks or neighborhood units. These superblocks would include space for stores, light industry, small office buildings, and residences. Inside the superblock the design would be the same as in large cities, with streets leading to the garages of houses that face inward to a park. An entire small community might consist of only one such superblock.

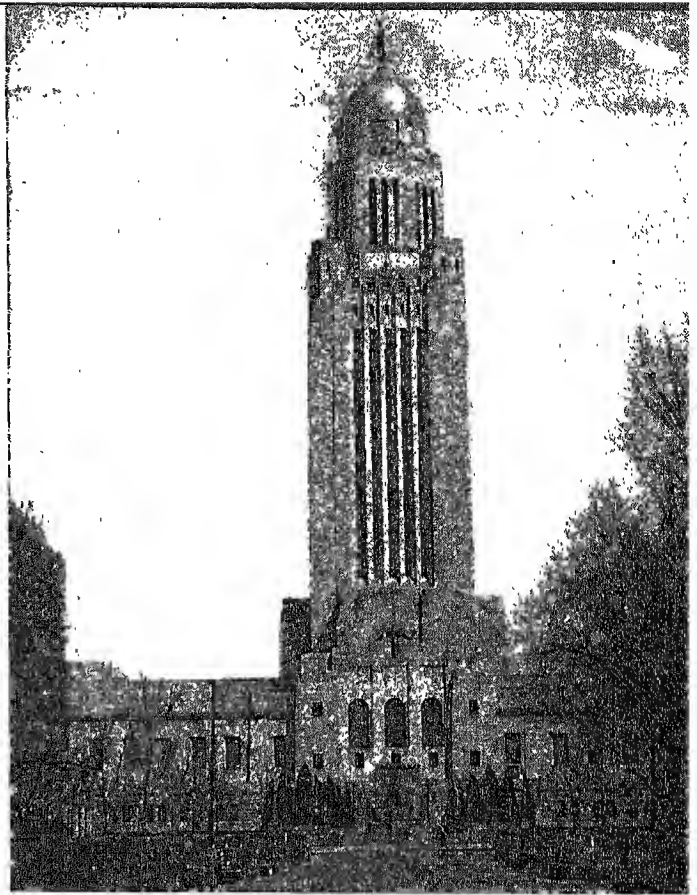
The great difference between such an arrangement and the kind we are familiar with is that in this new scheme the business district is around the outside of the community instead of in the center.

Another suggestion for small communities is that they put all their businesses and offices into one single tall building which might be located in an attractive, spacious park. This building would contain not only the stores and offices, but the theater, library, city offices, courts, and small industries. Some floors of the building could be used as automobile parking space. This leaves all the rest of the land for use for homes, parks, athletic fields, and the like.

Streets And Buildings Are Only Half The Problem

THESE PLANS FOR BUILDINGS and streets seem visionary to some people. Carrying out these plans is possibly a long time in the future. But examining plans right now is a decided help in understanding the problems that all communities face in the matter of traffic and transportation.

When you study these plans and what they have to do with transportation problems, one of the first things you see is that the proper arrangement of streets and buildings is only half the solution. It is true that without proper streets and highways a community can slowly strangle itself in a congestion of automobiles and pedestrians. But the prob-



This happens to be the Nebraska state capitol, but it illustrates what a town would have to do if it decided to build a skyscraper to house all businesses.

lem of transportation includes something more than streets and buildings. It includes all of you who have to go back and forth daily between your homes and schools, athletic fields, stores, offices, and factories. It is a matter of housewives who shop for food, of doctors on their way to the sick, of families bound for a ride, of people who must get to work and home again.

When a community has provided its people with a good system of streets, the job is only half done. The second half of the job is to provide transportation for people to use in getting from one place to another. In small towns people can walk, but in large communities there must be some system of public transportation for the people who do not use automobiles.

Before World War II some people who were used to driving their own cars often thought that public transportation systems

were getting to be unnecessary. But, by the end of that war, gasoline and tire rationing had forced many people to use public transportation. Some of them rode on busses and streetcars for the first time, and the experience gave them some different ideas about the importance of transportation services in a community.

Public Transportation Is A Necessity

SOME FORM OF PUBLIC TRANSPORTATION is necessary in good-sized communities for two reasons. First, not everyone can afford an automobile. Some people do not even want one. A total of 31 million cars for 130 million people does not provide a car for every person who works, nor even one for every family. Even if every family owned a car, someone would have to walk or use streetcars or busses while others in the family had the car. If two members of the family want the car to go to different places, someone has to give in.

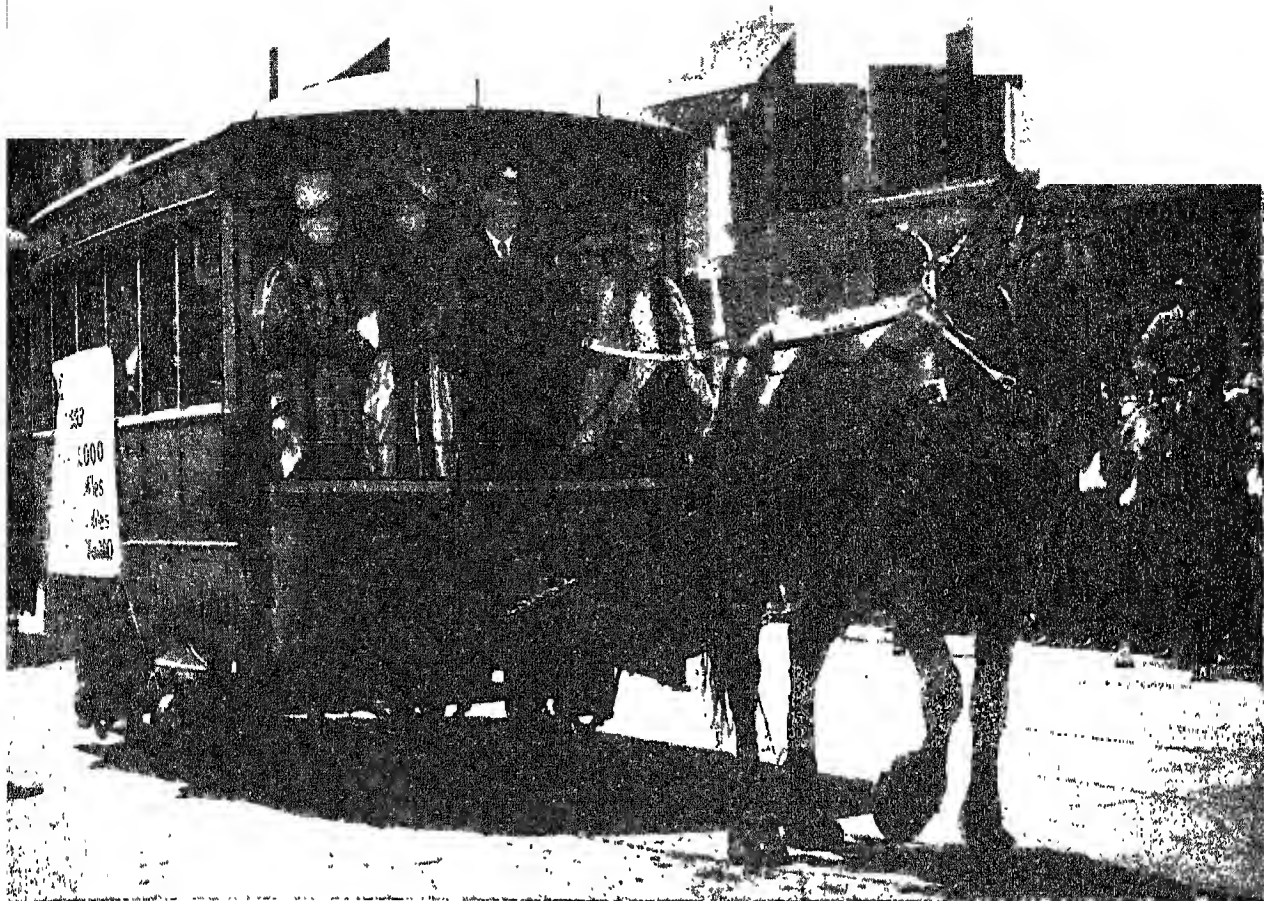
The second reason public transportation is necessary is that streets and highways would be hopelessly jammed if every person drove his own car. The public vehicles, like streetcars and busses, use much less street space for the passengers carried than private cars do. A survey made in Chicago showed that if two people ride in an automobile, each one takes up 56 square feet of roadway space. In a streetcar that will carry 58 people, each person takes up only 7 square feet of roadway space—one eighth as much. The company that operates the Chicago elevated railroad figured out that it would take 200,000 autos to carry the people who ride into Chicago's business district on their trains. One eight-car train on the elevated railroad carries as many people as 288 automobiles usually carry. And 288 automobiles would take up a mile and a half of roadway. You can see that some kind of public transportation is necessary so that all these people can get to and from their work. The question simply is: What kinds

of public transportation are best in each community? Perhaps reading a bit of the history of public transportation will help us to arrive at an opinion. Suppose, since we started with transportation in Chicago as an example, that we dig a little deeper into Chicago's transportation story. The purpose is not to learn about Chicago's mistakes and accomplishments, but to see if anything in Chicago's story will help us to understand the transportation problems of our own communities.

Back To The Time Of Old Dobb'n

LARGE CITIES HAD PUBLIC transportation years before Chicago was settled. Early in the 1800's, London, Paris, Boston, New York, and other large cities had horse-drawn "omnibusses" which seated about a dozen people each. These cities were growing rapidly, for the first large factories were being built, and factory cities were crowded with workmen who had to get to and from work. In our country, the first of these omnibusses appeared on Broadway, in New York City, in 1827. This was the beginning of public transportation in American cities. Within a few years there was similar omnibus service in many of our larger American cities. Then in 1832 an improvement was made. Horse-drawn cars running on tracks began operating in New York City that year. They were the first streetcars.

Chicago was only a small village when these first streetcars appeared in New York. It was just a fort and a trading post. But it grew rapidly, and its people soon needed some form of transportation. Chicago's public transportation began in 1858, when horse-drawn busses appeared. The next year it had horse-drawn cars that ran on rails. The first streetcar line was a little over a mile long, which seems very skimpy considering the fact that Chicago had a population of over a hundred thousand people at that time.



One of Chicago's early horsecars staged a comeback a few years ago to show the modern generation what it is missing in the way of deluxe transportation! In its day this granddaddy of today's streetcar was considered the newest in city travel.

The streetcars used were popular and, because they gave an easier ride, began to replace the bumpy omnibusses. Some people wondered if streetcars drawn by steam locomotives might not work, and in 1864 the experiment was tried. The results were not satisfactory, for nearly everyone complained about the dirty, noisy engines in the streets. The locomotives were not very efficient, either, as they had to start and stop so often that they really never got up speed. Chicago went back to horse-drawn cars.

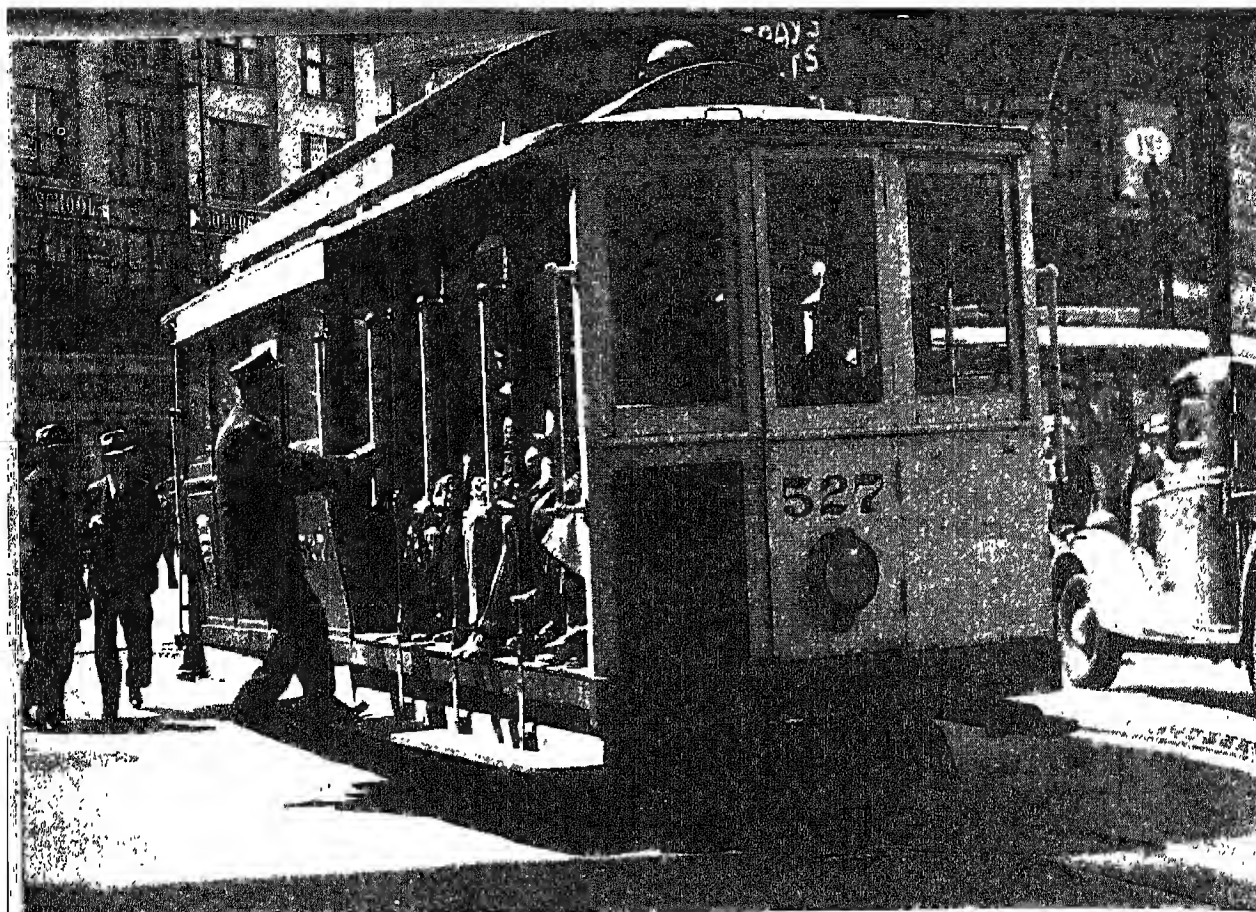
Cable Cars Come And Go

CHICAGO HAD TO USE horse drawn cars until a new invention appeared. Suppose we leave Chicago a moment and join a group of eight men on the corner of Clay and Leavenworth streets in San Francisco, California. These men met on this corner at five o'clock in the

morning, August 1, 1873, to try out a new kind of streetcar.

The car these men were to try out was called a cable car. The cable itself was an endless rope running in a slot in the street. It was run by a steam engine in a power house. The car had a claw that projected into the slot in the street and gripped the moving rope. When the rope was gripped, the car was pulled along, up and down the steep hills and on level ground—that is, if everything went well. The car was not impressive; it was little more than a platform on wheels with a flat roof supported by poles. But to the eight men assembled this car was the product of dreams, of work, of hope. Would it work?

The first cable car was to be put to a severe test because the inventor, Andrew Hallidie, had witnessed some particularly distressing accidents in San Francisco when horse drawn



San Francisco shook hands with progress when cable cars began running up and down the steep city hills. Much of the car's success, at first, depended on the willingness of two passengers (left) to help the conductor "turn 'er round and shove off."

streetcars had rolled downhill. The corner of Jones and Clay streets, just a block east of the meeting place, was at the top of a high, steep hill. The car was to be run down this hill for six blocks until it reached level ground. If the cable did not work and the brakes failed to hold, the car would roll downhill with nothing to stop it.

The men pushed the new cable car along the level ground from Leavenworth to Jones Street, and there they got in, poised for the journey down the dangerous Clay Street Hill. The story is told in Edgar M. Kahn's book, *Cable Car Days in San Francisco*:

One of the most careful and intelligent employees was selected to handle the levers. "Jimmie!" shouted Hallidie, "are you ready?" Jimmie peered down into the fog-bank, and thinking of the steep descent of several hundred feet, turned pale. His courage failed him; he shook his head and backed off the car.

The others now began to show signs of uneasiness. Then Hallidie, assuring them there was no cause for

alarm and springing to the levers, picked up the cable, and the car with its human freight descended slowly into the mist below.

The bottom was reached in safety, the grip having been tried several times on the way down. The car was stopped at the crossings, then started again; the cable was repeatedly dropped and picked up and various tests were made. At the bottom of the hill at Kearney Street, the so-called "dummy" was reversed by means of a turntable, and the grip was again fastened to the cable, and off went the car, up the steep Clay Street grade.

The successful test was accepted solemnly. It was a solemn affair, and only a round of silent but hearty handshakes gave expression to the men's feelings. The town was asleep. An enthusiastic Frenchman thrust his night-capped head out of a window as the car went by and threw toward it a faded bouquet; his was the only demonstration.

In the years following 1873, the news of the cable car spread over the world. Chicago was interested; it had no hills, but its people did feel the need for faster and more dependable

transportation than they were getting from horse-drawn cars. A cable line was built in Chicago in 1882, and the people found that the new invention certainly helped. By 1894 there were 86 miles of cable-car lines in Chicago.

The cable car produced literature, too, some of it funny. Perhaps one of the most noted bits about the cable car was written by Bert Leston Taylor, one of the first of all newspaper columnists, who signed his writings "B.L.T." This poem, from his book *A Line-o'-Verse or Two*, tells about the cable cars in their last days, when the cables were wearing out and breaking and the public couldn't rely on the service.

The Rhyme of the Clark Street Cable
(Now Happily Extinct)

'Twas in a vault beneath the street,
In the trench of the traction rope,
That I found a guy with a fishy eye
And a think-tank filled with dope.

His hair was matted, his face was black,
And matted and black was he;
And I heard this wight in the vault recite,
In a singular minar key:

"Oh I am the guy with the fishy eye
And the think-tank filled with dope.
My work is to watch the beautiful botch
That's known as the Clark Street Rope.

"I pipes my eye as the rope goes by
For every danger spot.
If I spies one out I gives a shout,
And we puts in another knot.

"Them knots is all like brothers to me
And I loves 'em, one and all."
The muddy guy with a fishy eye
A muddy tear let fall.

"There goes a knot we tied last week,
There's one that we tied today;
And there's a peach that was hard to reach,
And caused six hours' delay.

"Two hundred seventy-nine, all told,
And I knows their history;
And I'm most attached to the break we patched
In the winter of eighty-three.

"For every time that knot comes round
It sings out 'Howdy, Bill!
We'll walk 'em home tonight, old man,
From here to the Ferris wheel.

" 'We'll walk 'em in the rush hours, Bill,
A swearing company,
As we've walked 'em, Bill, since I was tied
In the winter of eighty-three.' "

The muddy guy with the fishy eye
Let fall another tear.

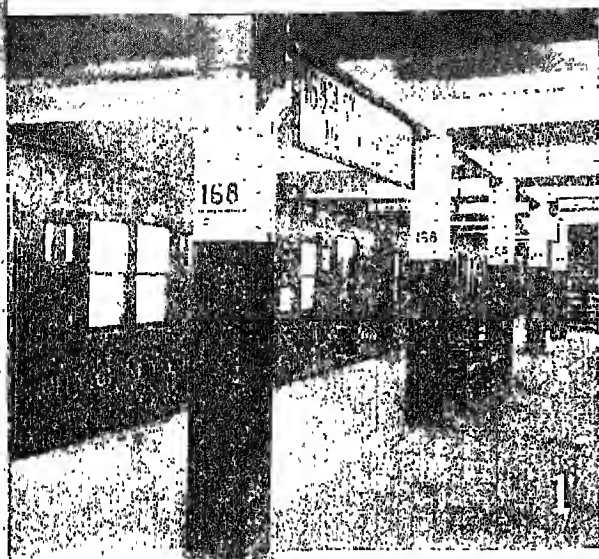
"Them knots is wife and child to me,
I've known 'em forty year.

"Far I am the guy with a fishy eye
And the think-tank filled with dope,
Whose wark is ta watch the lovely batch
That is known as the Clark Street Rope."

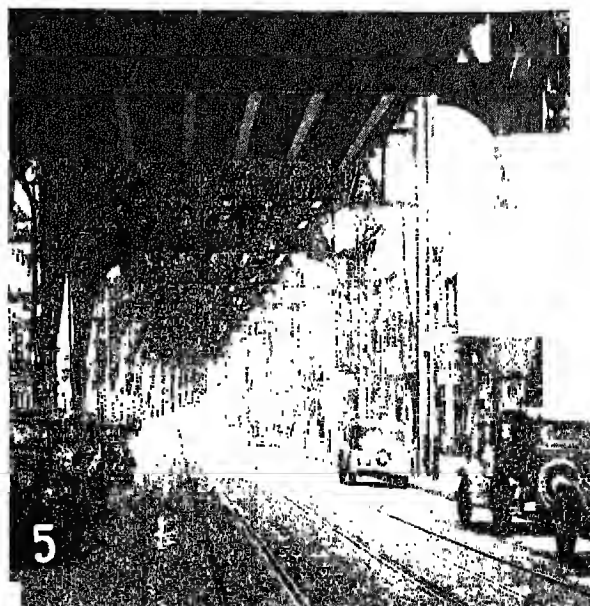
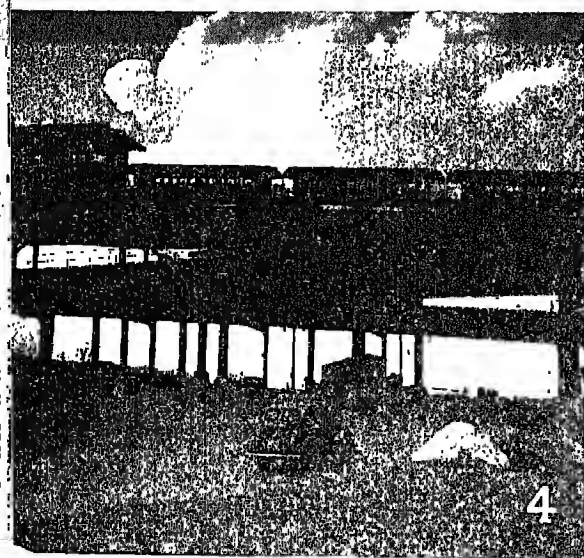
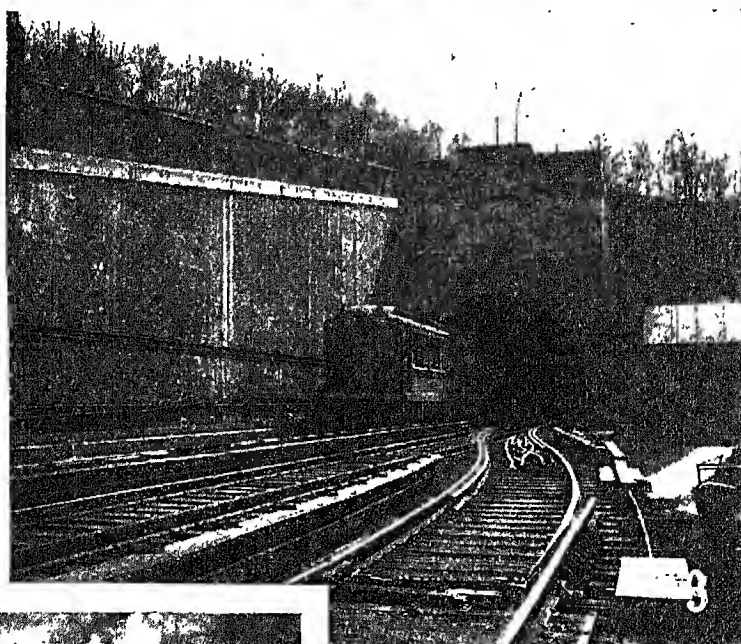
Inventions were coming in quick succession in the days when cable cars were used. Only six years after the invention of the cable car, startling news came from Europe. In Berlin a German named Siemens had succeeded in running cars with electric motors. In 1884 a practical electric railway was started in Cleveland, Ohio. Four years later a larger electric railway system was built in Richmond, Virginia. The cable car, then only fifteen years old, was doomed by this new invention.

Chicago took over the electric streetcar in 1890, at a time when the city's population was just at the million mark. Various kinds of

■ City-dwellers can make a project out of a class visit to museums to see models of horsecars, trolleys, and autos their grandparents rode in. But those who live in smaller communities will have to work harder in order to chuckle over the contraptions that once kept horses rearing and made Grandma's eyes pop. Start by going through stacks of old magazines and combing library files for pictures of the vehicles used one or two generations ago. Your finds could be arranged exhibit-wise in the classroom.



Transportation weaves a vast network above and below big cities. Picture 1, subway cars stop at a station. Picture 2 gives you a peek inside one of the cars. In 3 a subway train noses up to ground level. Picture 4 silhouettes elevated cars at a suburban station. Picture 5, the city carries on its business under the dark mesh of elevated tracks.



electric cars were tried. The first ones had overhead trolleys, and this is the type that has remained in use in most places. Underground trolleys were tried, and some still survive in a few cities. An experiment was made with cars running on electric storage batteries, but they were expensive to make and to operate and required too much attention. In 1906 the last horsecar line in Chicago was changed over to electricity, and that same year the last cable car made its final trip on Chicago streets.

Streetcars On Stilts

THE STEAM LOCOMOTIVE was not out of the fight when the electric trolley car came into use in Chicago. In 1888 a company called the Chicago and South Side Rapid Transit Company began running trains, not on the streets but on elevated tracks. Because these elevated tracks were placed on steel trestles over the alleys, Chicagoans called the elevated the "Alley El." The new company made much of the fact that its steam trains were never stalled by traffic on the streets. But the steam locomotives, burning soft coal, were noisy, dirty, and inefficient, and when a second elevated was built, electric trains were used. This company, the Metropolitan West Side Elevated Railroad, started in 1895, and its success with electric trains was such that inside of three years the "Alley El" abandoned its steam locomotives and began using electric trains.

Homes And Jobs Become Separated

THE NEW ELEVATED and surface electric lines extended their tracks far into the outlying districts. At last people could get really rapid transportation over fairly long distances. Within a few years localities ten to fifteen miles from the central district had rapid transportation to and from the big city. As a consequence, these neighborhoods built up rap-

idly. As suburbs grew during this period, not only around Chicago but around many other cities as well, an idea also grew. It was the idea that places of work and residential districts should be separated.

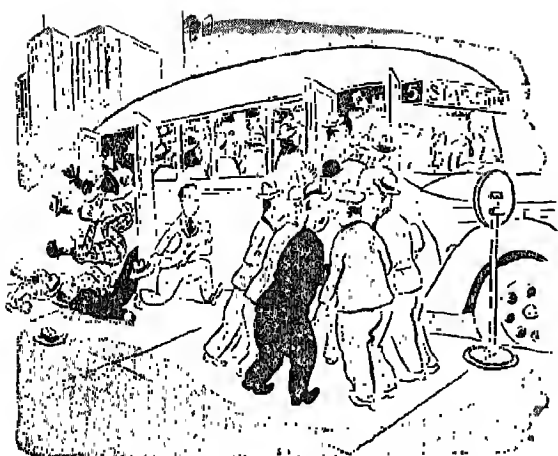
Do you agree with the idea that the place for working should be at a distance from the home? There are arguments for and against the idea. Conditions around the place of work and the home have a great deal to do with the soundness of the arguments. What are the conditions in your community that would affect the arguments and determine which side you would take?

The practical result of this idea—the idea of separating the places of living and working—is that big cities have been changing. Fewer people live in the centers of big cities; more are likely to live toward the outskirts or in the suburbs. The central district of a big city is a busy hive of offices, stores, and factories by day, but at night its population decreases tremendously.

People who are interested in city planning feel that it is better to locate many of the stores and factories throughout the city. If they were scattered in attractive superblocs, people could live closer to their work. And those who wished to could live in attractive apartments in and around the central business district, for that part of the city would not be so crowded as at present. But, as you read earlier in this chapter, there will probably always have to be some central, or downtown, districts. They do not have to be congested and unattractive; they can be open and convenient. But as long as central districts exist, people must have good public transportation from outlying sections of the city.

Trains Run Underground

OTHER CITIES besides Chicago tried elevated railroads, but some were not content with overhead transportation. They scooped out tunnels, miles in length, for subway trains,



"I wish someone would close that back door. This is my third time around."

so that people could move even faster from the outlying districts into the congested city center and back again. London, Paris, New York City, Boston—all have had subways for many years. Besides being faster, the subway has another advantage over the elevated line; it is under the ground and out of sight. The elevated tracks are unattractive, and the clatter and screech of the trains are an unpleasant addition to the din of the city.

Chicago people felt for many years that they needed a subway. The famous downtown district, noisy enough anyway, was daily transformed into a howling bedlam by hundreds of elevated trains making their circuit of the Loop. Plans were made, proposed, argued about, voted upon, and rejected. Difficulties kept cropping up. Engineers could not seem to agree about the best method of making the tunnels in the clay soil that underlies most of Chicago. The city spread out too far to have anything more than a skeleton subway transportation system. The ground below the streets was already full of gas, water, and sewer mains, to say nothing of conduits for electric power and telephones. Tunneling under the Chicago River was just another of the problems.

While all these difficulties were argued about, indignant cartoonists showed New Yorkers riding in comfort in their fast subways, while poor Chicagoans rode in crawling

streetcars and packed elevated trains. At the same time, though, New York citizens were making a joke of the fact that they were being packed into their subway trains like sardines.

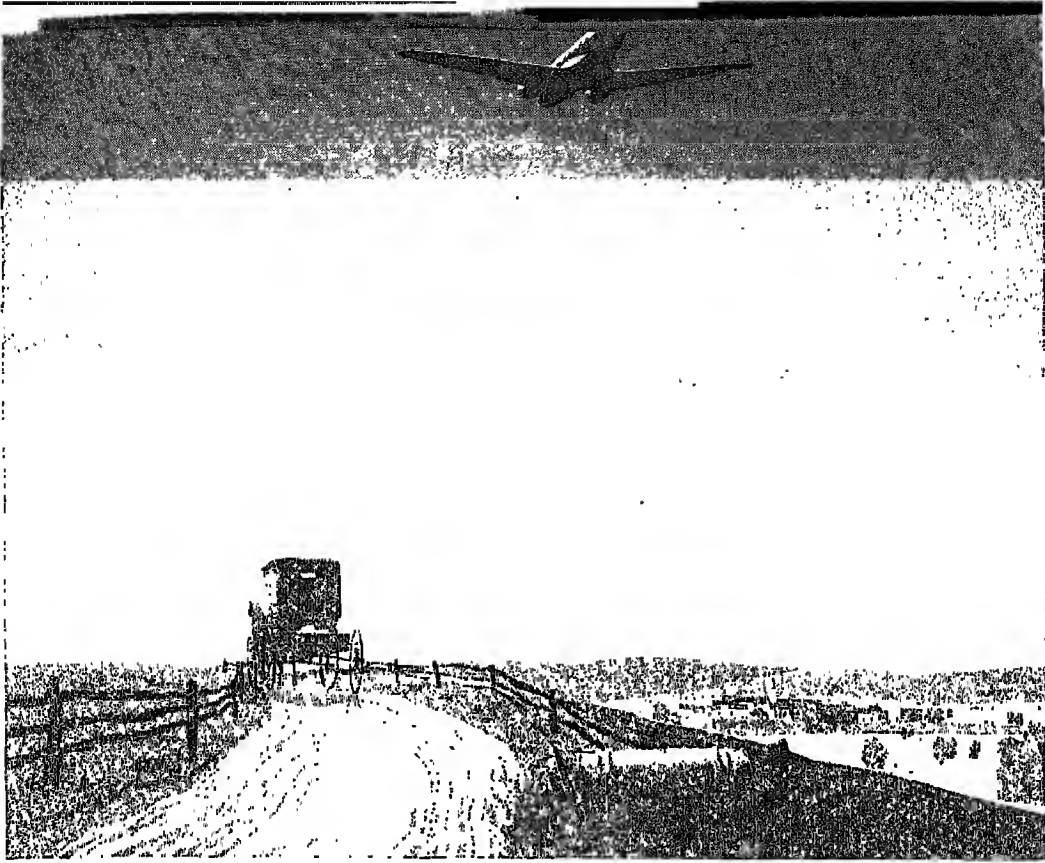
The Gasoline Bus Makes Its Appearance

WHILE CHICAGOANS argued about a subway, a new method of transportation appeared—the gasoline bus. In 1917 a company was organized which put forty busses into service over a route eighteen miles in length. These first busses were double-decked, like those that had been in use in New York and London and other great cities for many years. The Chicago busses used the boulevards, which were denied the streetcars. Since truck traffic was not permitted on boulevards, the busses made their runs in good time and people liked them. Bus riding became popular, and in the first days people took rides for recreation. Sunday afternoons usually found the top decks crowded.

After the novelty wore off, people were reluctant to climb the steep narrow steps to the top deck, and the company decided to retire the double-deckers as they wore out, in favor of lighter and faster busses. The bus company extended its lines and went after passenger business in all sections of the city.

The streetcar company in Chicago read the signs of the future and began using busses on some of its outlying routes. Then came another invention from the Far West—the trackless trolley car. This was a streetcar that drew its current from two wires overhead, but it ran on rubber tires, not on tracks. In 1930 the Chicago Surface Lines began running these new trolley busses. Ten years later, in addition to its thousand miles of streetcar tracks, the company had fifty miles of trolley bus routes and about 120 miles of gasoline bus routes.

The regular Chicago Bus Company, known by this time as the Chicago Motor Coach



In Robert Fawcett's "How Far Is an Hour?" the stillness of the rural scene is broken only by the steady hum of the low-flying plane. The beauty of this background emphasizes the contrast between the old and the new in transportation. Perhaps fifty years from now our streamlined planes will seem as out of date as the horse and buggy. With almost every stroke of his brush Thomas Benton portrays action, mute terror, and tragedy as the plunging train strikes a broken rail in the "Wreck of the Old '97."



Company, prospered. It introduced the streamlined type of bus, and not long after that the streetcar company came out with a new type of streetcar, much faster, quieter, and more comfortable than the old-fashioned kind. Chicagoans had their choice of three kinds of city transportation—they had 82 miles of elevated lines, 150 miles of bus lines, and 1200 miles of streetcars and bus lines operated by the streetcar companies.

Chicago Finally Builds A Subway

AFTER YEARS OF WRANGLING and debating, Chicago decided to build its subway. The decision was reached in 1938, and digging began the following year. The plan called for four stages of construction to provide a total of fifty miles of subway when finally completed. For thousands of people in outlying sections of the city, this would mean cutting in half the time needed to make the trip downtown. In the downtown district, it would mean eventually tearing down the old elevated loop—a nuisance that had been a handicap to the central district for years. When, after much work and expense, the subway was finally opened, late in 1943, the first of the four construction stages was completed.

Almost all traffic experts now agree that subways are valuable in downtown districts to keep some of the traffic off the congested streets. But the experts do not all agree that subways are necessary or desirable farther out. Some of them recommend superhighways running in an open cut, below surface, with

high-speed electric car tracks in the middle space between the traffic lanes. Elevated highways could be built on the same plan. A superhighway planned for Congress Street in Chicago will have an electric line at one side of the road, separated by a greenbelt from the auto traffic lanes.

A Good System For The Future City

IF LARGE CITIES are to be laid out in neighborhood units, their system of transportation will include the following:

1. Superhighways, located about two miles apart, with tracks for high-speed electric trains separated from traffic lanes to be used by automobiles.

2. Subways for these trains and a central railroad station in the downtown district. The superhighways will carry motor traffic into the central district.

3. Traffic streets surrounding the superblocks, located a half mile apart, each with bus lines from which the long-haul passengers transfer to the high-speed electric trains on the superhighways.

Under such a plan, each person would be no farther than a quarter-mile from bus transportation which would take him to the high-speed electric line. Busses would also be available in the central district.

Many large cities have already substituted busses for trolley cars, among them Seattle, Portland, and Salt Lake City. In New York City, one trolley company went over to busses and doubled its business.

.....

■ *Has your community a death corner? If so, why doesn't somebody do something about it? Get those resourceful souls who like to play detective to collect the facts about the last ten accidents and present their findings forcefully to the class. Such a report ought to be backed up with clear diagrams. Then the whole class can pitch in when discussion time comes and help to analyze the trouble. You might hit on some ideas well worth passing on to the local authorities. Another kind of report could be made by charting the transportation requirements of class members' families—the facilities required for getting to work, school, church, market, and so on. There's material here for a class discussion, too.*

In smaller communities the problem of public transportation is less difficult. For one thing, there are more automobiles, considering the number of people, in small towns than in large cities. But that doesn't mean small communities have no problems. Sometimes the very fact that auto ownership is so common in smaller communities means an aggravated transportation problem. Before autos became common, many of the smaller cities and large towns had streetcar lines that did well because almost everyone used them. But when people bought autos and began using them for traveling back and forth between home and work, the business of these small streetcar companies fell off. A lot of them had to go out of business. In towns where this happened, people who didn't own autos then found themselves with no means of transportation to and from their work.

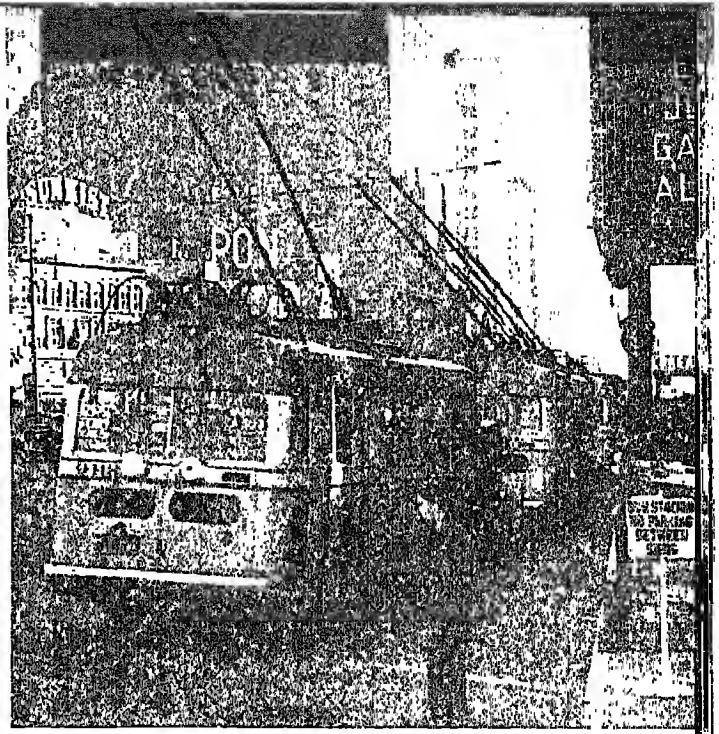
New Transportation For Small Communities

IN MANY SMALL COMMUNITIES the bus answered this problem. The bus needs no tracks, its route can be changed as conditions change, and it does not obstruct traffic as much as streetcars do. Many small towns and cities that couldn't support a street railway found that a bus line could get along. In some places a new type of bus, seating about a dozen, has become popular.

Transportation Up And Down

CITIES HAVE A TRANSPORTATION problem that small communities do not have. Every city skyscraper requires up-and-down transportation for its tenants. In fact, the skyscraper became possible only after the elevator was invented in 1850. The modern building of twenty stories or more, though, did not come for a good many years.

You may not have thought of it as transportation, but the elevators and escalators, or moving stairs, now installed in many large



The cross-breed trolley busses have no track, can slip in to the curb to load and unload passengers.

stores, are an important kind of transportation. It would be a long climb up seven flights of stairs to look at bathing suits or to price a fishing rod. If it were not for this up-and-down transportation, we would not find the many-storied building very practical.

Today the elevator system of a modern multi-story building is a great achievement in transportation. Take the 70-story building at 40 Wall Street, New York City, as an example. It has 45 elevator shafts, and the cars in those shafts carry as many as 50,000 people in a single day. Between 8:30 and 10:00 in the morning, the cars make 880 round trips, just to get people to their offices. On the sixty-fourth floor is a dispatcher whose job it is to keep this transportation system running smoothly and efficiently.

Things Are Carried Around

TRANSPORTATION is something more than just moving people from one place to another. It is also the moving of things—food, clothing, building material, electric current, water, gas, fuels—all sorts of things.

Early every workday morning trucks start moving in every city. First to arrive are the trucks of farmers bringing their produce to market. These come in long before most people are even thinking of getting up. Then out go the newspaper trucks, carrying papers to street stands all over the city. Milk trucks leave dairies for the early morning runs. At the great railway freight terminals, the delivery trucks load up with merchandise that has come in by overnight freight. As the morning moves on, huge heavy-duty trucks make their way from lumber and material yards to construction jobs with loads of lumber, stone, gravel, and brick. Delivery trucks speed out to homes with packages.

During all this activity, while these transportation jobs are being handled by trucks and freight cars that we can see, an unseen job of transportation is also being done. There's a silent transportation of electric power taking place over wires. We also do not hear or see the fuel gas and water that are being moved through mains under the streets, but that movement is transportation as well.

Much the same sort of transportation takes place in the smaller community. Milk deliveries start early; newspaper boys start their routes long before breakfast; someone has to carry the mail from the early morning trains to the post office. Later, the local stores and businesses have much the same problems as the city merchants in getting and delivering the goods they will handle during the day. Merchandise of all kinds moves into the community all day long, it is handled by some dealer, and finally reaches some home or user.

Much of the movement of things in a community is done by trucks owned by the various factories, stores, and other businesses. Railroad lines sometimes provide trucks to move goods to and from their freight terminals. And then there are companies that furnish trucking service of all kinds.

Trucks are often slow and cumbersome; they take up much road space. Many cities

have regulations that permit trucks to use only certain streets and forbid them on boulevards and other traffic streets. In some places attempts have been made to relieve congestion by providing special traffic lanes and even streets for trucks. In Chicago, the Michigan Avenue bridge has a two-level roadway, the lower one for trucks. Underneath Michigan Avenue and Wacker Drive, for many blocks, is another roadway used by trucks. By using this underground street, trucks can make deliveries right into the lower level of buildings along the way. And the lower-level street enables truck traffic to skirt the edge of the downtown district without having to disrupt traffic by passing through it. Other cities have similar projects or are planning them.

Some Cities Have Freight Subways

ALTHOUGH CHICAGO waited years to get passenger subways, freight subways have been in use for a long time. Under the busy streets of the Loop, and reaching out to some of the nearby factory districts, is a maze of "tubes" belonging to the Chicago Tunnel Company. In these tubes, really small tunnels or subways, run narrow-gauge electric trains which connect with the main railway stations and run past the basement levels of many important store, factory, and office buildings. This tunnel system has taken an immense amount of traffic off the surface streets. Its freight cars not only deliver packages, freight, and merchandise, but haul such things as coal, ashes, building materials, and dirt from excavated foundations. Cold air from the tunnels is used to cool some of the downtown buildings in summer.

Transporting Water, Gas, And Electricity

A FEW PAGES BACK YOU READ that moving water, gas, and electricity to the consumer is a transportation job. We are not particularly aware of it because this service is usually hidden.

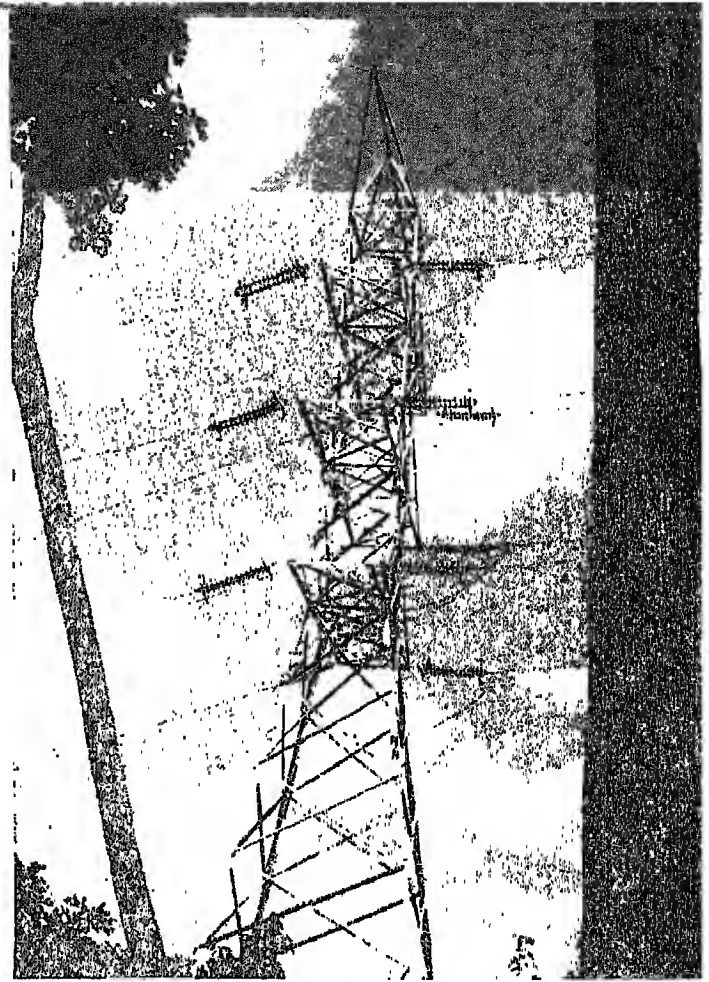
At one time all communities transported electric current by means of wires suspended overhead from poles. Streets had an overhead tangle of wires that were a constant menace. In most big cities, and in many smaller ones, these wires are now run underground. They are not only out of sight, but safer. There is no danger to passers-by from fallen wires, and no chance of wind or sleet storms crippling the service when the wires are in underground conduits.

In addition to wires, water, gas, and sewer mains run underground. Under the surface of New York streets are 45,000 miles of various pipes and conduits. One engineer said that at the intersection of Broad and Wall streets there were so many conduits, pipes, and mains of all kinds that it would be a day's work "to insert a pencil anywhere from curb to curb."

Of course it is difficult to get at buried pipes and conduits to make repairs without tearing up the streets and disrupting traffic. In Gary, Indiana, alleys are used for all underground services, so repairs do not usually disturb the streets. Le Corbusier, in his plans for a "contemporary" city, suggested that a special corridor above ground would be the best and most accessible place for wires, cables, conduits, and mains. Most people today, though, prefer to have these utilities buried and out of sight.

The Control Of Transportation

PERHAPS YOU HAVE noticed that sometimes a city or town is mentioned as providing some kind of transportation, and sometimes a private company, like a streetcar company or bus line, is mentioned. The transportation we use is provided in many different ways. Everyone is agreed, for instance, that one of our governments ought to provide streets and roads. It may be the local community, the county, the state, or even the federal government. The day when a single person or a company could build a street or a highway



Power for the world's business must be transported.

and charge for its use is so far in the past that most people forget that this was ever done. Today our city streets and country highways are public property. The transportation services that use the streets are sometimes owned by private individuals or companies, and sometimes by the public itself. The Detroit city government, for example, owns and runs streetcars, and the New York City government operates a subway system. In San Francisco, some car lines used to be owned by the city, some by private companies. In Chicago, the transportation lines are owned by several different companies.

Even in places where private companies own the transportation systems, the local governments have something to say about how the systems are run. A private bus company, for example, can't start a bus line, use the streets, and collect fares from passengers without getting permission from the city govern-

ment. This permission is called a franchise. In some states, such a bus company would also have to get permission from the state government.

The idea of the franchise is to protect the citizens of the community. A bus company might start a line to a new section of the town. People would be encouraged to buy homes in that part of town because the bus service was good. Later the bus company might want to cut down the service or perhaps drop it entirely, which would leave people with very poor transportation service or stranded without any transportation. The bus company is not allowed to do that, or to raise fares, without getting permission from either city or state. The franchise given to such companies usually contains other provisions for the good of the public. For example, the companies using the streets are generally required to make certain repairs, and provide safe places for passengers to wait for cars.

The idea back of regulations and rules, which transportation companies must obey in dealing with the public, is that all communities are dependent on transportation. We do not think it fair for a company to take advantage of people using its services. A few examples will show you how even large communities are dependent on transportation. Every modern community has to be connected by a system of transportation with the outside world. Detroit, center of our automobile industry, must have such a transportation system to bring in steel and other materials needed in the manufacture of cars. It also needs a transportation system to carry the finished autos to other cities and towns. If the cars are to move under their own power, a network of paved roads becomes a necessity. Minneapolis depends on railroads to bring in wheat for its flour mills and to carry away the milled flour. Chicago, meat-packing center for the country, must have railroads to haul in stock cars filled with animals and to haul out refrigerator cars filled with meat.

Actually, we are all of us so dependent on transportation that we have had to set up fair-play rules concerning railroads and other kinds of transportation. Our states, and our federal government, too, have *commerce commissions* to supervise such matters as fares and freight rates. State commissions handle matters inside their own states; the national government, with its Interstate Commerce Commission, makes decisions that involve transportation from one state to another.

Without some such regulation, communities would be at the mercy of transportation companies. A railroad, for instance, could leave a community stranded simply by refusing to stop trains at its station. A bus company might wait until the community it served was large and prosperous, then raise the fare from ten cents to a quarter. A city could be cut off from its supply of manufacturing materials and goods if freight charges were very high. The commerce commissions are for the purpose of establishing fair freight rates and passenger fares.

Some Communities Depend On Water Transportation

WATER TRANSPORTATION has played an important part in helping communities get raw materials needed for manufacturing and reach markets for the goods that were made. In fact, Gary, Indiana, was deliberately built by a steel company as a manufacturing city so that it could take advantage of an all-water route on the Great Lakes to the iron mines of northern Michigan and Minnesota. So important has this water route been that we have a ballad celebrating it. It tells the story of the voyage of the *E. C. Roberts* to the iron-ore country. The music to this song is found in Carl Sandburg's *The American Songbag*.

Red Iron Ore

Come all you bold sailors that follow the Lakes
On a iron ore vessel your living to make.

I shipped in Chicaga, bid adieu to the shore,
Bound away to Escanaba for red iron ore.

Derry down, dawn, down derry down.

In the month of September, the seventeenth day,
Two dollars and a quarter is all they would pay,
And on Monday morning the "Bridgepart" did take
The "E. C. Roberts" out in the Lake.

Derry down, down, down derry down.

The wind from the south'ard sprang up a fresh breeze,
And away through Lake Michigan the "Roberts" did
sneeze,

Down through Lake Michigan the "Roberts" did roar,
And an Friday morning we passed through death's
door.

This packet she howled across the mouth of Green Bay,
And before her cutwater she doshed the white spray,
We rounded the sand point, our anchor let go,
We furled in canvas and the watch went below.

Next morning we hove alongside the "Exile,"
And soon was made fast to an iron ore pile,
They lowered their chutes and like thunder did roar,
They spouted into us that red iron ore.

Some sailors took shovels while others got spades,
And some took wheelbarrows, each made to his trade,
We looked like red devils, our fingers got sore,
We cursed Escanaba and that damned iron ore.

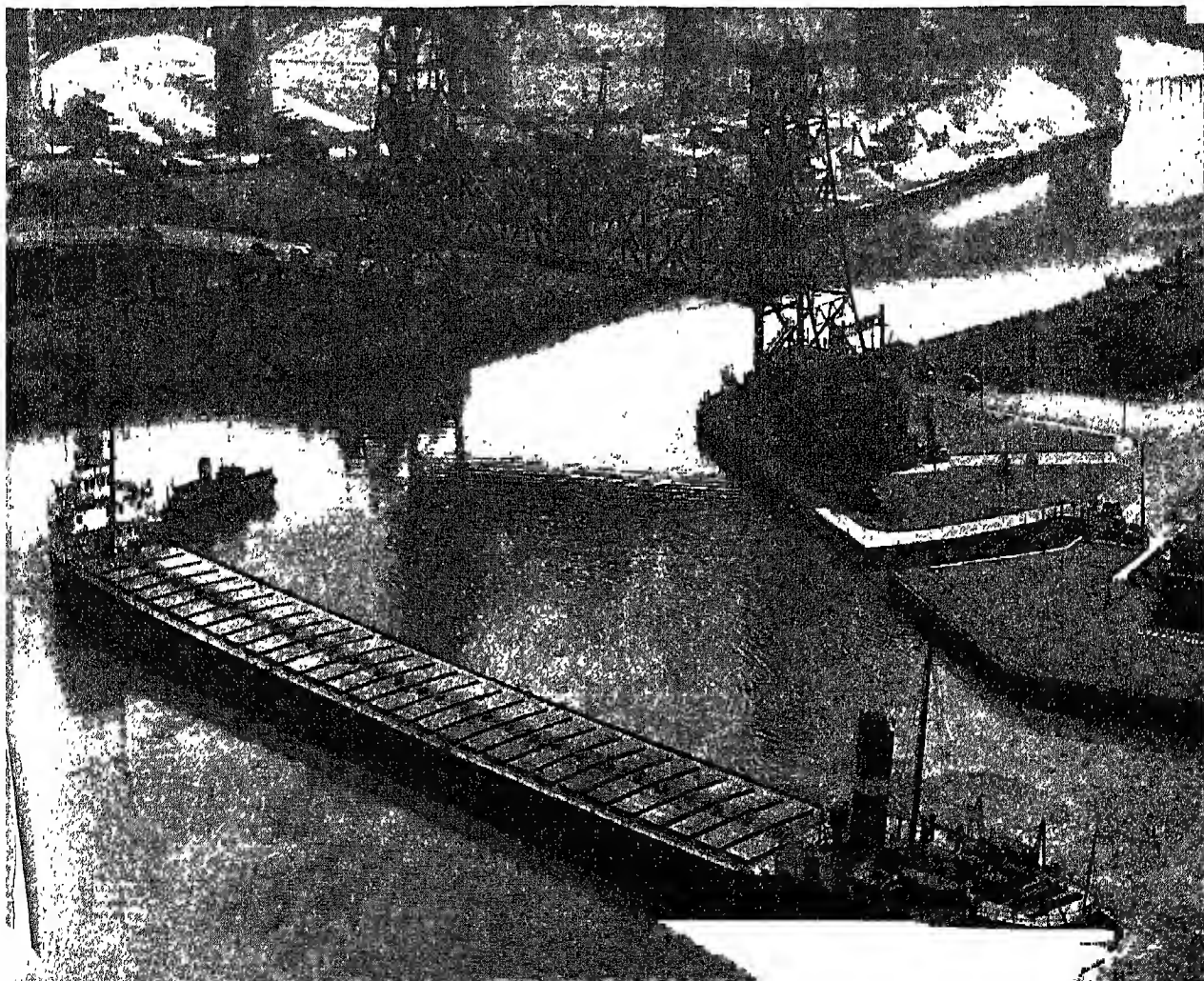
The tug "Escanaba" she towed the "Minch,"
The "Roberts" she thought she had left in a pinch,
And as she passed us she bid us good-bye,
Saying, "We'll meet yau in Cleveland next Fourth of
July!"

Through Lause Island it blew a fresh breeze;
She made the Foxes, the Beavers, the Skillageles;
We flew by the "Minch" far to show her the way,
And she ne'er hove in sight till we were aff Thunder
Bay.

Across the Saginaw Bay the "Roberts" did ride
With the dark and deep water rolling over her side.
And now for Port Huron the "Roberts" must ga,
There the tug "Kate Williams" she took us in tow.

We went through the North Passage—O Lord how it
blew!

And all 'round the Dummy a large fleet there came, too.



The night being dark, Old Nick it would score.
 We hove up next morning and for Cleveland did steer.
 Now the "Roberts" is in Cleveland, made fast stem and stern,
 And over the bottle we'll spin a big yarn.
 But Captain Harvey Shannon had ought to stand treat
 For getting into Cleveland ahead of the fleet.
 Now my song is ended, I hope you won't lough.
 My dunnage is pocked and all hands are paid off,
 Here's a health to the "Roberts," she's stounch, strong,
 and true;
 Not forgotten the bold boys that comprise her crew.
 Derry down, down, down derry down.

Back Where You Started

YOU BEGAN THIS chapter by reading about how Ken and Louise went to school in the small city of Rochester, Indiana. You probably thought it funny to say they had a transporta-

tion problem. Of course it wasn't much of a problem to them, for it had been solved to a large extent by their parents, who provided bicycles, and by the taxpayers of Rochester, who had provided good streets and sidewalks for them to use.

Everyone who has to go somewhere or move something somewhere has a transportation "problem," small or large, solved or unsolved. Few people can solve these problems by themselves. That is why all the people have to get together in communities to do the job. That is why communities build streets and highways and have regulations about autos, streetcars, and busses. All the separate transportation problems of a whole community of people add up to make a large problem—one of the most important problems that communities face today.

AS LONG as there are people with the "wandering foot," there will be plenty of persons for the many different jobs in the transportation business. Most transportation jobs offer the individual a chance to indulge his appetite for travel and to get paid for traveling at the same time. Probably there'll never be a scarcity of applicants for these jobs. There hasn't been in the past when new transportation methods came into use, and there won't be in the future, either, because the business does attract a lot of young people.



If this whole field attracts you, and you'd like to know more about it before choosing one particular branch of transportation, look up the following book. It takes you behind the scenes, into the office of the station agent, the yardmaster, the meteorologist, the dispatcher. You ride with the transport truck driver, the airliner pilot, and the transcontinental engineer. It gives you a good overview of all the jobs connected with rail, air, high-

way, and water transportation; and it contains lots of good photos.

Your Career in Transportation, by Norman V. Corlisle, published by E. P. Dutton & Co., 300 Fourth Ave., New York City 10.

Here are two important references for those who want to look over the field of air transportation with a view to selecting an occupation. They were prepared for schools by experts and are available only to teachers. Your Library Committee can take up this question with your teacher and perhaps secure either or both of them.

Essential Understandings for the Age of Flight, University Publishing Co., 1126 Q St., Lincoln, Nebr.

The Age of Wings, Department of Instruction, Denver Public Schools, Denver, Colo.

Next come three books of value if you want to know something about the sixty or seventy different kinds of jobs available in air transportation.

Occupational Guidance, Chapter XII, by Paul W. Chapman, published by Turner E. Smith & Co., 441 W. Peachtree St., N.E., Atlanta, Ga.

Educational Guide in Air Transportation, by Hinkel and Baron, Brown-White-Lowell Press, 113-117 E. 31st St., Kansas City, Mo.

Air Workers Today, by Alice Keliher, by the Picture Fact Associates, Harper & Bros., 49 E. 33rd St., New York City 16.

If you are wondering whether or not you have the physical, mental, and emotional



qualities to secure a job in aviation, the following articles may help you decide. Read *Who Should Fly?* by Ross Mahachek. It should help you analyze yourself and your abilities. Also

read *Wings for the Fledgling*, by Burr Leyson. It tells about the training of a pilot at Randolph Field, Texas. You'll find both these articles in:

Practices in Reading and Thinking, by Center and Persons, published by Macmillan Co., 60 Fifth Ave., New York City 11.

Another selection by Burr Leyson is *Wings Rampant*. If you are interested in aviation you'll enjoy flying with the pilot in this story. You can find it in:

Broadening Horizons, by Neville and Payne, published by Rand McNally Co. (1942), 536 S. Clark St., Chicago 5.

The United Air Lines has published a teaching kit on aviation which contains much information and interesting material for aviation projects. You might send for:

Teaching Kit for Junior and Senior High School, Dept. of School and College Service, United Air Lines, Room 305, Palmer House, Chicago 3.

Girls will be interested in the following three books. Stories of famous women aviators, information about the sort of work girls can do in airplane plants and engine facto-

ries, the requirements for the occupation of air hostess—much that shows the field is not one for men only.

Sky Hostess, by Betty Peckham, published by Thomas Nelson & Sons, 385 Madison Ave., New York City.

Girls at Work in Aviation, by "Dickey" Meyer (Georgette L. Chapelle), published by Doubleday, Doran & Co., Garden City, N. Y.

Heroines of the Sky, by Adams, Kimball, and Eaton, published by Doubleday, Doran & Co., Garden City, N. Y.

Of course, being a sky hostess seems a glamorous occupation, but girls can't get such jobs by just wishing. The requirements are very stiff, as the airlines want girls with nurses' training, and have high standards as to appearance, neatness, and ability to get along with people. The jobs don't always last very long, for the girls on the airliners meet too many very eligible men. For that reason the companies are always looking for sky hostesses.



Perhaps the airplane has had more publicity the last few years than the railroad, but the coming of the streamliner can't be overlooked, and there are still thousands of men and women who like "railroading." Here are two references that will afford lots of information about careers in the railroads.

Occupations, by John M. Brewer, published by Ginn & Co., Statler Bldg., Boston.

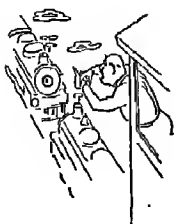
Teaching Kit for Junior and Senior High School, published by Western Association of Railway Executives, 105 W. Adams, Room 1600, Chicago 3.

The following booklets give information about jobs in land transportation:

Employment in Land Transportation, by Felix B. Streyckmans, published by Science Research Associates, 1700 Prairie Ave., Chicago.

Highway Jobs, by R. E. Royall, published by Science Research Associates, 1700 Prairie Ave., Chicago.

Nearly every boy, at one time or another, has wanted to be a railroad engineer. *A Ride in the Cab of the Twentieth-Century Limited*, by Christopher Morley, will make you appreciate science, invention, industry, and time more than ever before. You will thrill as you ride with these men in the cab of the Twentieth-Century Limited. This selection is in:



Romance, by Briggs, Herzberg, and Bolenius, published by Houghton Mifflin Co. (1940), 2 Park St., Boston 7.

Here are some good general books about railroading and other forms of transportation:

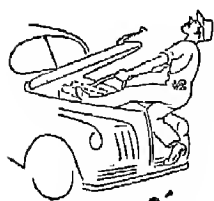
History of Travel in America, by Seymour Dunbar, published by Tudor Publishing Co., 221 Fourth Ave., New York City 3.

Fares, Please! by John A. Miller, published by Appleton-Century Co., Inc., 35 W. 32nd St., New York City 1.

Romance of American Transportation, by Franklin M. Reck, published by Thomas Y. Crowell Co., 432 Fourth Ave., New York City 16.

Building model railroads has come to be quite a hobby, especially among adults. There are magazines devoted to it, and here's a book about it:

Model Railroads, by Edwin P. Alexander, published by W. W. Norton & Co., Inc., 70 Fifth Ave., New York City 11.



You know that the automobile business provides thousands of jobs. There are those directly connected with the manufacture of the automobiles and their parts; then there are sales jobs with the auto agencies, maintenance jobs with garages and service stations, and a host of others. Look up

Chapter X in the first book mentioned below for a brief view of this field, or secure a copy of the second book if you want more detailed information.

Occupational Guidance, by Paul W. Chapman, published by Turner E. Smith & Co., 441 W. Peachtree St., N.E., Atlanta, Ga.

Automotive Occupations, by Burr W. Leyson, published by E. P. Dutton & Co., 300 Fourth Ave., New York City 10.

Here are two government pamphlets you can obtain from the Superintendent of Documents at Washington, D. C.

Automobiles—No. 5 in Modern World at Work Series, Federal Security Agency, Supt. of Documents, Washington, D. C.

Electricity—No. 1 in Modern World at Work Series, Federal Security Agency, Supt. of Documents, Washington, D. C.

Both the above pamphlets contain excellent material and splendid photos. They open a new field of thinking about jobs to most people who read them. They remind many readers about some of the lesser-known careers that are connected with transportation. Those who are planning on going into engineering of some kind will like them. Also look up:

Career Guide, by Brooke and Roos, published by Harper & Bros., New York City.

The following book has been revised and is up-to-date in its account of work in the engineering field. It's written in terms anyone can understand.

What Engineers Do; Engineering for Everyman, by Walter D. Binger, published by W. W. Norton & Co., Inc., 70 Fifth Ave., New York City 11.

Then there are two other books along similar lines, but pointed more directly at the young man who wants to be an engineer. They are:

How To Be an Engineer, by Fred D. McHugh, published by Robert M. McBride & Co., 116 E. 16th St., New York City 3.

Engineering Opportunities, by Robert W. Clyne, published by Appleton-Century, Inc., 35 W. 32nd St., New York City 1.

If you are interested in surveying, the following pamphlet gives a list of government publications dealing with that field:



Engineering and Surveying (free), Superintendent of Documents, Washington, D. C.

If you'd like a good summary of opportunities in engineering, here is a pamphlet for your Library Committee to get for you:

Engineering as a Career, published by Engineers' Council for Professional Development, 29 W. 39th Street, New York City 18.

Perhaps you'd like some entertaining reading. The Felsen book will be enjoyed by prospective engineers, for it's the story of three young Americans and the building of the Pan-American Highway. There's enough accurate information in it to make it valuable. The government book is really a lot of stories. Originally they were given over the air in a series of broadcasts over a national network. Your committee might like to investigate both series.

Jungle Highway, by Gregor Felsen, published by E. P. Dutton & Co., 300 Fourth Ave., New York City 10.

Stories of American Industry, first series and second series, U. S. Department of Commerce, Supt. of Documents, Washington, D. C.

The last-named series contains about thirty sets of stories which bring out the achievements of such men as Marconi, de Forest, Priestley, Hofmann, Ford, Maxim, Westinghouse, and many others. You'll see that we owe much to individuals for our past achievements, and you'll realize that some of our future achievements will be due to people who are today in high school.

Here are two informative books that have the merit of being informal and really interesting because they deal with the drama of achievement. The first tells the story of aqueducts, bridges, canals, dams and dikes, lighthouses, roads, and tunnels, with some famous examples of each. The second book describes ten great engineering feats, such as Boulder Dam, the George Washington Bridge, and the Holland Tunnel.

Master Builders of Sixty Centuries, by John A. Miller, published by Appleton-Century Co., Inc., 35 W. 32nd St., New York City 1.

Mighty Engineering Feats, by Harriet Salt, published by Penn Publishing Company, 925 Filbert St., Philadelphia.

Linked closely with transportation is communication, which includes the telephone, telegraph, radio, mail, and so on. These systems of communication require thousands of workers with different types of training and various capacities. Your Library Committee should have little difficulty in getting for you dozens of references from the card catalog in any library. Here is a reference which is one example of the interesting reading to be found:

Here Comes the Mail, by Robert Disraeli, published by Little, Brown & Co., 34 Beacon St., Boston 6.

This book takes the reader on a behind-the-scenes tour of the post office and gives a vivid idea of postal workers' jobs. Perhaps you have never realized how much of the drama of life is included in the carrying of messages.

If your future career is not in the field of transportation, you can do much to make life more pleasant for those in that field and to make things easier for yourself when you travel by following certain rules of etiquette. If you take long trips, certainly you'll be more at ease if you know the *what* and *how* of traveling. Your Library Committee should be able to find many references about the etiquette of traveling.

Some of the larger corporations publish booklets about opportunities in their industries. Your Library Committee should secure some of these. If you'd like an unbiased view of opportunities in the telephone business, read Chapter XIII of the following book. It tells about employment in the American Telephone and Telegraph system, which employs more than 300,000 persons, of whom three fifths are women.

Occupational Guidance, by Paul W. Chapman, published by Turner E. Smith & Co., 441 W. Peachtree St., N.E., Atlanta, Ga.

If you are interested in the story of the modern telephone, and if you would like more information about it, here's an excellent book that talks about the practical,



the dramatic, and the technical sides of the telephone business:

Talking Wires, by Clara Lambert, published by Macmillan Co., 60 Fifth Ave., New York City 11.

If you'd like to do a little browsing in the library on your own, you might as well become familiar with the Dewey decimal system used by most libraries. For the subject of engineering, which includes transportation, and many other practical applications of science, look up the books that are shelved under the numbers 620 to 629 inclusive. You'll find all sorts of material on railroads, electricity, machinery, communication, shop work, and a host of related subjects. And if your library has one, ask to see the pamphlet file for the same numbers, too.

FOR STUDY AND DISCUSSION:

1. How does transportation affect people's lives? Their comfort? Their safety?
2. Explain these statements:
Transportation is one of the most important problems that communities face today.
The invention of the automobile added many complications to the transportation problem.
Few people can solve their transportation problems by themselves.
Similar communities are very likely to have similar problems in transportation.
3. What are some of the chief causes of traffic problems? What suggestions can you give for improving conditions?
4. Have you ever thought about streets having a history? Make a few notes and then give a brief talk on the history of streets.
5. Are bridges, ferries, canals, or tunnels a part of your community transportation facilities? Would any of these help solve local problems?
6. What are the four kinds of traffic accidents? What has been done in the building of highways to reduce the number of accidents?
7. Have taxicabs solved or created a problem in your community?
8. What suggestions for efficient transportation are given on pages 255, 258, and 259? Discuss the ways in which your community is carrying out the suggestions appropriate for your community.
9. About a quarter of a million Americans lost their lives during the four years of World War II. In 1939, 40,000 Americans lost their lives in traffic accidents. Use these figures as a basis for a panel discussion.

10. Trace the evolution of the modern streamlined streetcar.
11. Is it a good thing to require transportation companies to have a franchise?
12. What is the difference between a state commerce commission and the Interstate Commerce Commission? Do you think their work is necessary? Why?
13. Is transportation by air as important to people of a community as the streetcar, bus, or subway? Give reasons for your answer. In what ways does air transportation affect the people of a community?
14. What is meant by "up-and-down" transportation? Why is this kind important?
15. What are the four ways suggested by the authors to get efficient transportation? Discuss these from the standpoint of cost and practicability of construction.
16. Explain the meaning of the following:

contemporary city	franchise	cable car
commerce commission	omnibus	superblock
17. Systems of communication are closely linked with transportation. Name some of them.
18. Be ready to make your contribution to the activity suggested on page 254.
19. In what branch of transportation are you most interested? What are some of the vocations connected with it?
20. Discuss fully the five statements given at the top of page 241. Have any of your opinions changed since you first read these statements?
21. Explain how the cloverleaf road design on page 257 is used and how it prevents accidents.

MORE THINGS TO DO:

1. How are your imaginative powers? Write a fantasy in which you describe the future transportation within a community, across the United States, and between the nations of the world.
2. Explain the importance of the discovery of the wheel centuries ago.
3. Appoint committees to visit the offices of the different transportation agencies in your community and to bring back reports to the class. You will probably think of various questions that you'll want to ask, but here are some suggestions: number of employees, number of people served, mileage covered, number of vehicles used, description of franchise privileges and requirements, plans for improvement.
4. If you have had some interesting trips, prepare to give a travelog on one of them. If you have some pictures to illustrate your talk, be sure to use them, for they will add much to everyone's enjoyment and understanding.
5. Use the folders obtained by the Corresponding Committee, plan a trip you would like to take, and prepare to give a detailed explanation about it to the class. In making your plans consider the different types of transportation you will use, the accommodations offered by each, the cost of your trip, and the time required for the journey. (If you don't know how to read a timetable or a bus or plane schedule, this is the time to learn.)
6. By the use of a chart similar to the ones you have made for previous chapters, rate your community on its transportation facilities. What items will you include? Here is a start: streets, parking facilities, busses. What suggestions for improvement can you offer for those items you have marked "poor" or "fair"?
7. Debate this question: People should live very close to the place where they work. You will find some suggestions for this topic in the second column on page 265.

8. Suggest some titles for the pictures on pages 249 and 273.
9. In the first paragraph, column two, page 277, the authors talk about the drama of achievement. The quotation on page 262 is an example. Can you think of two or three other examples? Why not select one of these to dramatize?
10. Report to the class on the vocations suggested by this chapter and tell which ones interest you. Are you doing outside reading on them?

COMMITTEE WORK:

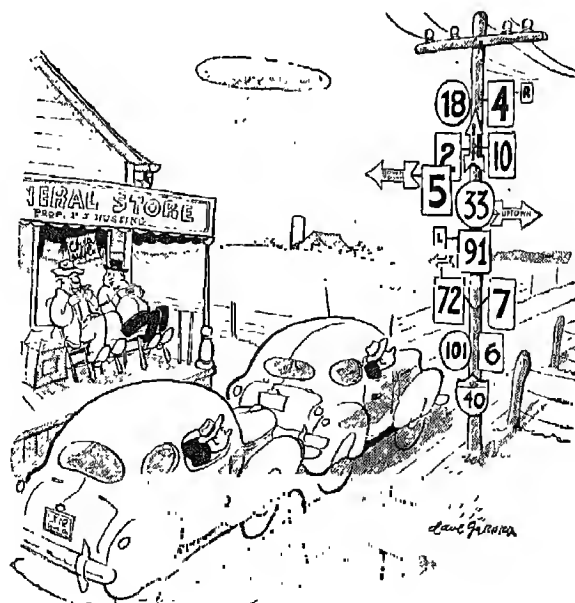
Were the reports of the special committees presented in an interesting manner? Did they include worth-while information? What suggestions can you make as to how these reports might have been improved?

Which references supplied by the Library Committee did you find most interesting? Did you tell any member of the Committee that you liked and used the books? Don't depend entirely on this Committee; do some library browsing on your own.

Did the films shown by the Moving Picture Committee broaden your knowledge about some of the transportation industries? Explain.

CIVICS IN OTHER SUBJECTS:

1. You may want to use one of the books suggested in this chapter for a book report in English class. Also, there are many topics in this chapter which you can use for that theme or talk you have to prepare.
2. As an art project make a mural showing the history of transportation. If you are making a poster, choose your subject from this chapter.
3. For math, try figuring transportation rates on a mileage basis. Look into freight rates—there's a good deal of math needed there. If you like higher math, there's a world of it involved in the airplane.



"I put up most of them signs myself. It sure keeps 'em from speedin' through here."

Looking Ahead to the Next Chapter: What is the title of the next chapter? Give synonyms for *making* and *marketing*. In Chapter 2 we discussed how we take many things for granted and how many people have a part in supplying our breakfast. In this chapter these ideas are developed further. Here are some questions that will start you thinking about the producing and marketing of goods and services.

What is meant by the word *producer*? *consumer*? Are you a producer or a consumer? Is your father the one, or the other, or both? What does he produce? What do you think about the statement "Everyone is a consumer, and all communities are great consumers"? What things does your community produce?

Is your community independent of other communities? Explain. Is your community affected by what goes on in other communities of the country? Do such events as a drought in a large farming area or a coal strike affect your community? Why or why not?

In this chapter you will come across such terms as *resources*, *raw materials*, *interdependent*, *retailer*, *wholesaler*, *production*, *wealth*. What do you think each of these terms means? After studying the chapter these terms will have more meaning for you, and you will be able to use them easily in class discussion.

Read the statements at the top of page 283 and give your interpretation of their meanings. A study of the chapter will broaden your views and understanding of these statements.

Look at the pictures in Chapter 9 and read their legends.

Committee Work: The Library Committee will find a good suggestion in the second column on page 307.

The Bulletin Board Committee should begin the work suggested in the activity on page 299.

The Moving Picture Committee might secure films showing the story of some product through its various stages from raw material to the finished product ready for the consumer. Such films may be obtained free from many manufacturers. Some large concerns producing steel, grain, meat, oil, and dairy products have such films for distribution. The various film catalogs and indexes give their names. A film on the subject of merchandising would be appropriate for this chapter, too. Perhaps the Committee would be interested in obtaining a film on forest or soil conservation from the conservation or agricultural department of your state.

Appoint a special committee to carry out the activity suggested on page 284.

Reading: Look for the terms we discussed as you read the chapter through rapidly. Try to increase your reading speed. Remember, though, that speed without comprehension or understanding isn't worth much. Reread for details. What is the next study step after you finish reading? If you don't know, be sure to find out—and then take that step. (There are hints on pages 61 and 103.) Otherwise you are leaving a half-done job.



9.

A COMMUNITY CAN BE thought of as a gigantic machine which produces quantities of goods and raw materials. But if you will think for a moment of what your family uses each day, each week, month, and year, and multiply that by all the other families, you will see that the community is also a consuming machine. Every day the people in every community must be fed, clothed, and supplied with all sorts of things they need in living. In our whole country, countless tons of meat, vegetables, and grain products are eaten; rivers of milk are drunk; miles of cloth are worn out; forests of wood and paper products are exhausted; tons of metal objects are used up. This huge appetite for *things* is never satisfied; each day the people in our communities demand new supplies for living.

In ordinary times people do not think much about all the things which they and others in their community consume. But when

You will discover that—

1. Every community produces something in the way of goods or services, or both.
2. Every community is also a consumer of goods and a user of services.
3. The stores we patronize are a link between ourselves and producers in other parts of the world.
4. The more we specialize in producing goods and services, the more dependent on other people we become.
5. The bigger a community becomes, the larger becomes the area on which it must depend for everything.
6. All the production and all the services really depend on the resources that can be used.

We study producing and consuming because we are really the ones who decide what the community can and will produce.

Making and Marketing

something happens to diminish or cut off the supply, they soon realize how important the supply was in meeting their needs. A good example was the tire shortage during World War II. Before the outbreak of our war with Germany, Italy, and Japan, few people gave much thought to their automobile tires. They drove their cars until new tires were needed, and then they bought new tires from some retailer. Into almost every community every year went tons of rubber, brought with great difficulty from the far corners of the earth. But suddenly enemies seized the principal sources of our rubber supply in the East Indies and the Malay Peninsula. The whole nation faced the fact that millions of tons of rubber already in the country would soon be used up. Tires had to be strictly rationed as a matter of necessity. The people realized how much they and their communities had needed a vast and constant supply of rubber.

The needs of your community are really your own needs multiplied many times. What are *things*—the goods, the raw materials, the services, too—that you use in meeting those needs? If you tried, you probably couldn't make a complete list in detail. There's food of all different kinds; there's clothing, in the form of many garments and accessories; and there are the items more rarely bought, like houses and furniture. If you could manage, by exercising a great deal of patience, to make a fairly complete list of what you and your friends consume, you'd only be part way through the problem. You'd have to add the things your community as a whole uses—sidewalks, for example, brushes for street cleaners, and a thousand and one other items. The whole point is that a community's needs aren't simple; it is an enormous consumer.

You know from previous reading and study that all of us are dependent, to a greater or less

extent, on people, farms, factories, and stores for the things we need. That is stating it simply. We are also dependent, as a matter of fact, on railroads and trucks, telephones, airplanes, and a host of other machines, and on the services of people we never see. Modern living is a very complicated affair, and we know that by living in communities we can meet our needs with less trouble than if we live by ourselves. In fact, if we intend to live by ourselves, we must cut down our wants and needs and live very simply indeed. The community, with its many services and facilities, offers a practical way for people to supply most of their wants and get the things they like.

How People Get The Things They Use

ONE WAY FOR A PERSON to get the thing he wants is to make it for himself. To explain this may seem elementary, but let's reduce this process of making and supplying goods to something fairly simple. If a boy wants a baseball bat, for instance, he can make one—provided certain conditions are met. First, he must find some wood. The wood is the *raw material*, without which he could do nothing but go on wanting a bat. Raw materials are what we start with when making anything. The common raw materials include metals, lumber, fibers like cotton and wool, grains, petroleum, and hundreds of other things from forest, field, and mine.

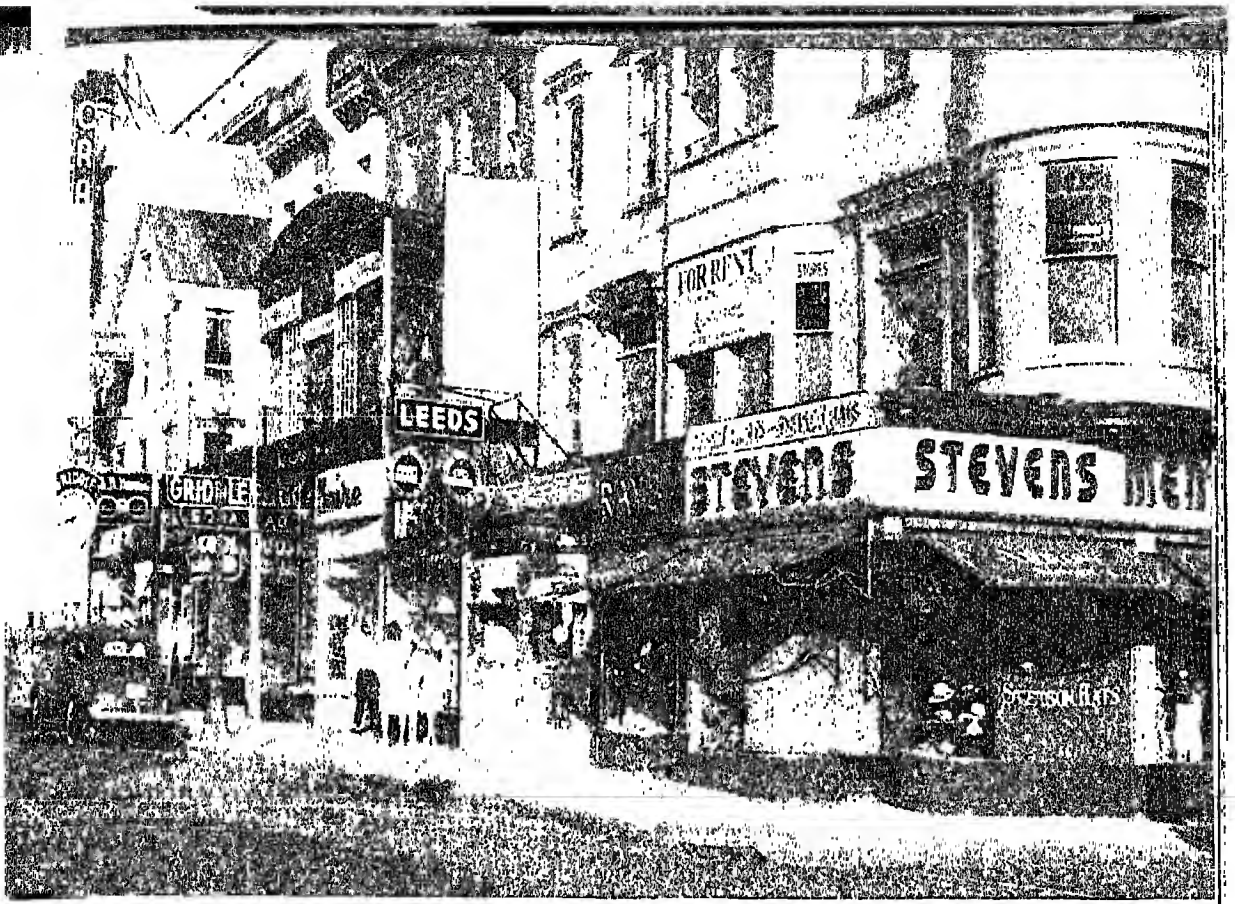
If the boy finds the raw material, he then needs tools of some sort to shape the rough

wood and make it into the smooth bat he wants. Lumber has to be cut to size before it can be used, and much of it must be shaped for some particular purpose. Nearly all raw materials need things done to them before we can use them. Cotton is spun and loomed into cloth; iron ore is smelted and converted into steel; wheat is reaped, threshed, and milled into flour—all by the use of tools and machinery. It's a far cry from the whittling knife that slowly hacks out a rough bat, to the unbelievably complicated machines that can turn out thousands of pieces of shaped, smoothed, and finished wood in a day. But the idea is the same. The tools or machines (it's hard to distinguish between them sometimes) are used to work over the raw materials into something closer to whatever it is we want.

By this time you've probably thought of something else that's needed—skill. If the boy can't use tools, his bat will never be anything but a stick of wood. He must have the skill to handle the knife or the lathe if he is to turn his bat like a professional. Skill may not seem so necessary in the case of a knife, for probably most savages could do as well or better, but in the case of the lathe, skill is certainly essential. The savage wouldn't know what to do with a lathe.

Now suppose we multiply this process of making the things he needs by as many different articles as the boy uses. The whole thing gets to be an absurdity before we are fairly started on the long list of things he uses

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- A South Dakotan in Texas might express some surprise at the large stocks of canned mustard greens and black-eyed peas on the shelves of grocery stores. A Missourian might search a dozen New England stores and not find any sorghum molasses. This isn't just solely a matter of difficulties in distribution, for local habits and tastes have a great deal to do with what is found in our stores. If some members of the class will make a survey of the goods carried in some local stores, listing the places where the goods originate and where they are prepared for market, the report can be made interesting. Some local storekeepers might be glad to tell you how transportation adds to the cost of what we buy.



Main Street is a sort of Wonderland where you can buy wares and services to fill needs.

every day. He wouldn't have time to collect the raw materials, much less work them into things he could use. His house wouldn't be big enough to contain even a part of the necessary tools and machines. A lifetime wouldn't be long enough to learn all the skills necessary.

It's an obvious thing, in these days when our wants are so many and varied, that we must depend on others for the things we use. Hardly any boy makes bats; he depends on specialists in bat-making. We depend on specialists in grain-raising, bread-making, coal-mining, steel-rolling, sheep-shearing, cloth-weaving. We depend on others, who depend on others, who depend on others. We are "interdependent."

Old Days And Old Ways

YOU MAY HEAR arguments against so much interdependency. Some people think life would not be so complicated, so likely to get "out of whack" at some little disturbance, if

we were a little more "self-sufficient." Suppose we take a very brief look at a period in our own American history when many families were self-sufficient—that is, when they had to make almost everything they consumed.

Such a family not only grew its own food and killed wild animals for meat, but it had to meet its own needs for clothing and shelter. In the early days of New England, cloth-making took many long winter evenings. In *The Story of Everyday Things*, Arthur Train, Jr., writes:

Father and the older boys operated the cumbersome hand loom. Grandmother carded the wool, or drew out the flax into long, even yarn, while Mother stood beside the spinning wheel.

Often the little children sat on a plank on top of the dye-pot in the chimney corner, and had a fine time mixing dyes. Modder plants gave a red dye; pokeberry juice, crimson; the sassafras, orange. Yellow came from fustic, copperos, and the bark of hickory and oak, the latter also giving brown. Blue came from logwood—eventually superseded by indigo; green from the goldenrod mixed with indigo; purple from the iris.



A pair of pants or a new dress for the box social took more than persuasion and a trip to the store in days when wool was made from the sheep up.

That catalog of colors and dye materials indicates that just collecting the plants for the dyes alone was a fairly sizable job and must have taken the women of the family many an afternoon, searching through the fields and woods. No wonder the staple color for clothes was brown, for oak bark was common and easy to get.

Almost all families on the frontier made candles of tallow, the hard fat from cattle, sheep, deer, or bears. Wicks were dipped in molten tallow again and again until the candles were the right thickness, unless the family was fortunate enough to have a set of metal candle molds. Making candles was one of the skills every girl was supposed to learn from her mother.

Another article most families had to make for themselves is described in Helen Evertson

Smith's book, *Colonial Days and Ways As Gathered from Family Papers*:

One of the most troublesome of all the housewife's duties was the quarterly soap-making . . . Ugh! what a troublesome thing it was, and unsavory! For several weeks the "leach tubs" stood in an outhouse filled with tightly packed hardwood ashes from the big fireplaces, where wood was always burned during my kinswoman's life. The tubs, or rather big barrels, being filled to within about eight inches from the top with the ashes, were supported on frames, beneath which stood small wooden tubs. Twice a day the vacant space left above the ashes was filled with boiling water. This, after it had slowly filtered through the ashes, became lye. Its strength was tested by an egg or by a potato about the size of an egg. If these would float about one-third of their size above the lye, it was deemed strong enough; if not, it was poured through the ashes again; if found too strong, water was added.

When enough lye of the right strength had been collected, it was put into enormous iron pots and hung from the cranes over the open fire. . . . The fragments of grease which accumulate in every household had been tried out (cleaned by melting and straining) while fresh and reduced to cakes like tallow, only not so hard. These were now cut up and put into the kettles, apparently by guess. Then the boiling went on. If it was all right, the soap would "come" in half an hour. If not, it might be many hours, or even days, during which water, or stronger lye, or weaker lye, or more grease might be added, also apparently by guess. The soap, when at last successfully produced, was in substance like a good firm jelly; in color a marbled brown; its odor that of a clear, clean alkali. It was very good for scrubbing and also for laundry purposes, though it must not be used too freely or it would yellow the clothes.

Some of these jobs, really factory jobs, were almost too much for single families to tackle by themselves. In pioneer communities people had to help one another at many tasks. Often this coöperative work was turned into recreation. You have read about quilting parties, no doubt, and about such things as barn-raising, log-rolling, and corn-husking. Such tasks were undertaken by frontier families that had to depend on themselves and their neighbors for almost everything.

It is obvious that in every frontier family a wide variety of skills was needed just to provide the things necessary for everyday life. In fact, such a large number of skills were needed that young people rebelled at having to learn so many. Being his own butcher, shoemaker, weaver, carpenter, and cabinetmaker took a lot of time from the business of being a farmer or whatever the young man did for a living. The pioneer girl couldn't see anything ahead but an unending round of chores as spinner, cook, candlemaker, dyer, dressmaker, and soap-boiler for her family.

Under such circumstances, turning to the specialist was a very natural thing. In every community a few people would excel the others at certain jobs. One man might be an especially good weaver, another might be a good cabinetmaker, or perhaps an ironworker. One of the things that stands out in the history of most early American communities is the eagerness with which the people welcomed settlers who had special skills. New England towns made concessions to men who could do blacksmithing, for example. The miller was greeted with offers of free property if he would settle in the town. The cabinetmaker was promised more business than one man could handle.

Being self-sufficient, as so many pioneer families had to be, was all very well, but it took a lot of time and effort that might better have been spent in the regular business of making a living at a chosen job. Another way of putting it is to say that the amateur worker in the family couldn't really compete with the professional worker, who could turn out better goods faster and more cheaply.

The Peddler And His Pack

GOODS OF ALL KINDS were scarce in the pioneer community. Settlers longed for things they could neither make nor buy in the small communities. The rich, with plenty of money and enough supplies on hand to tide them

over a long waiting period, could send to Europe for the things they wanted. The longing for new things, things with variety and color and good design, wasn't confined to the well-to-do. Nearly everyone wanted such goods, but not many had the money to send abroad for them.

One answer to the longing for goods was the traveling peddler or huckster. In the early 1800's enterprising Yankees got together packs of merchandise and tramped along the turnpikes or main highways and down the promising side roads. Because most of them came from New England, they were all called "Yankee peddlers," and they sold all sorts of fascinating things—needles, watches, clocks, spoons, forks, spices, thread, bright scarfs, jewelry—anything that combined high value with light weight. As these men prospered, they bought carts. Some had handcarts they pushed themselves; the more prosperous had small vans pulled by a horse. With a cart the peddler prospered still more; he could carry more stock, and heavier articles.

Such specialists as a man handy with footgear could be sure of welcome in the pioneer community where foot travel was heavy, shoes were scarce.



In *Struggles and Triumphs: or, the Life of P. T. Barnum*, there's an amusing tale of a typical Yankee peddler. Here he is, making a deal:

"What is the price of razor strops?" inquired my grandfather of a peddler, whose wagon, loaded with Yankee notions, stood in front of our store.

"A dollar each for Pomeroy's strops," responded the itinerant merchant.

"A dollar apiece!" exclaimed my grandfather. "They'll be sold for half the money before the year is out."

"If one of Pomeroy's strops is sold for fifty cents within a year, I'll make you a present of one," replied the peddler.

"I'll purchase one on those conditions. Now, Ben, I call you to witness the contract," said my grandfather, addressing himself to Esquire Hoyt.

"All right," responded Ben.

"Yes," said the peddler, "I'll do as I say, and there's no backout to me."

My grandfather took the strop, and put it into his side coatpocket. Presently drawing it out, and turning to Esquire Hoyt, he said, "Ben, I don't much like this strop now I have bought it. How much will you give for it?"

"Well, I guess, seeing it's you, I'll give fifty cents," drawled the Squire, with a wicked twinkle in his eye, which said that the strop and the peddler were both incontinently sold.

"You can take it. I guess I'll get along with my old one a spell longer," said my grandfather, giving the peddler a knowing look.

The strop changed hands, and the peddler exclaimed, "I acknowledge, gentlemen. What's to pay?"

"Treat the company, and confess you are taken in, or else give me a strop," replied my grandfather.

"I will never confess nor treat," said the peddler, "but I'll give you a strop for your wit;" and suiting the action to the word he handed a second strop to his customer. A hearty laugh ensued, in which the peddler joined.

"Some pretty sharp fellows here in Bethel," said a bystander, addressing the peddler.

"Tolerable, but nothing to brag of," replied the peddler. "I have made seventy-five cents by the operation."

"How is that?" was the inquiry.

"I have received a dollar for two strops which cost

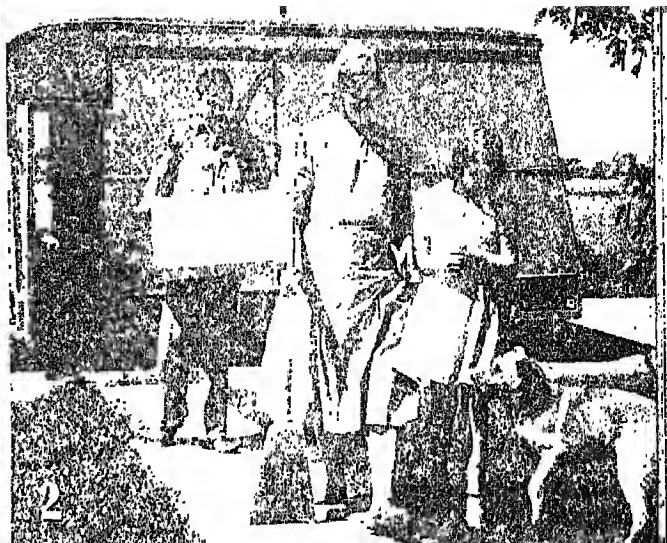
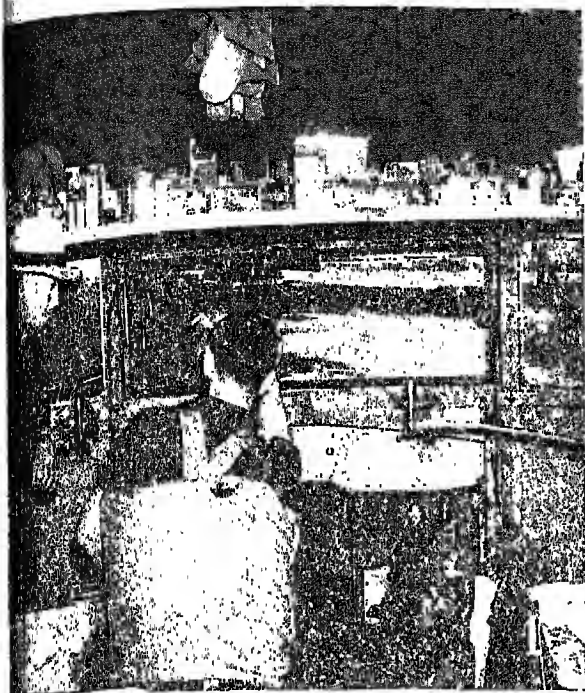
me only twelve and a half cents each," replied the peddler; "but having heard of the cute tricks of the Bethel chaps, I thought I would look out for them and fix my prices accordingly. I generally sell these strops at twenty-five cents each, but gentlemen, if you want any more at fifty cents apiece, I shall be happy to supply your whole village."

Our neighbors laughed out of the other side of their mouths, but no more strops were purchased.

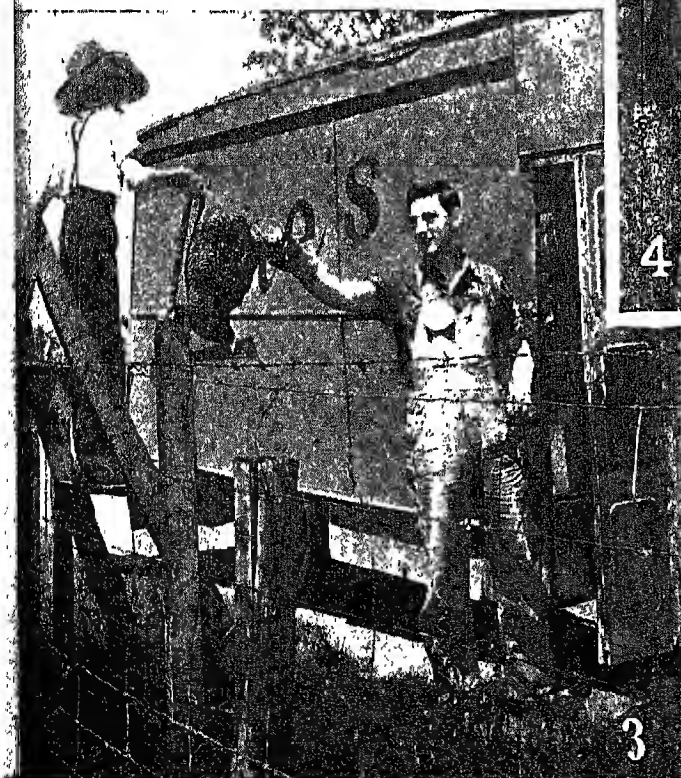
Peddlers haven't disappeared from the American scene, for we have them today. The magazine *Life*, in 1941, carried a story and pictures about a modern peddler, Louis Wagoner. He traveled a route about seventy miles long every day around Brighthurst, Indiana. According to the article in *Life*, Louis Wagoner loaded his truck at Lane's General Store in Brighthurst and was off on his route by seven o'clock every morning. He sold goods for cash, but would also barter. At one place he might take a chicken in payment for goods. At another he might take eggs in payment for oil. These things he could take back and trade to the storekeeper for the goods he needed to stock his truck. In his truck he carried cloth, soap, meats, chicken feed, plants, brooms, hats, candy, and many other salable articles. He visited about four hundred farms a week and brought to these people many things they might not otherwise have been able to get since they lived so far from the General Store.

From Mail To Silks— The General Store

GENERAL STORES have been with us a long time, and will probably continue to be a part of our scheme for distributing goods. The first ones were run by peddlers who found it easier to open and run stores in communities where customers would come to them than to travel around the country in search of customers. Such stores were called "general" because they carried all sorts of goods—food, clothing, fuel, feed, drugs—almost every thing people bought. In the period from 1825 to 1860 nearly every community was likely to have a general store or two.



Country folk used to wait for the peddler's wagon; now they wait for Louis Wagoner, who has a truck instead of a horse and cart to serve the people around Brighthurst, Indiana. But cart or truck, peddling merchandise to rural districts still fills a need. Picture 1 shows Wagoner at the wheel of his amply stocked store-on-wheels, as a farmer passes the time of day with his friend the peddler.



A farmer's wife buys a broom and a supply of groceries for the week (Picture 2). In exchange for a sale Wagoner takes a chicken (Picture 3), which he'll turn in to the village store as payment on his truck supplies. The peddler gets ready to cut a strip of oilcloth (Picture 4) for a customer. As you'll see from the shelves, compact as a ship's galley, there's little Wagoner does not sell, from dress goods to garden seeds.

This type of store was a distinct help to the small community. In places where a grocer, a clothing-store proprietor, and a druggist couldn't make a living separately, one man combining all these services in a general store might succeed. Usually such a store became a kind of community center. Farm families for miles around considered the weekly visit to the store an exciting event. Friends met there to visit and to talk politics. Often the store also served as a post office for the community. Today, in many rural communities, the general store still performs these important services.

The early general stores sold luxury items, too, often the products of far-off countries. Such everyday things as tea, coffee, and spices were once considered luxuries, and these the general stores carried in small amounts. In fact, the general stores were probably respon-

sible for the spread of the coffee-drinking habit. There were people who denounced coffee and tea as "unnatural" drinks. Their earnestness in the matter seems a little funny to us today. Here's what Jesse Torrey wrote on the subject in his work, *The Moral Instructor and Guide to Virtue and Happiness*, published in 1819:

The most universal, mischievous, and inexcusable customs of the present age of luxury and extravagance, are those of adopting sugar, tea, coffee, ardent spirits, and tobacco as articles of daily consumption. These fashionable leeches to the public wealth, and canker worms to health and life, ought to be exterminated, if it were for no other reason than their enormous expense; but still more for their bad effects. The mischief of coffee and tea is doubled by the hot water in which they are drunk. Coffee, though a useful medicine, if drunk constantly will at length cause a decay of health and hectic fever. Tea corrodes and paralyzes the nerves. How shall we account for this universal infatua-

There were days when every man helped himself from the cracker barrel, told tall yarns beside the potbellied stove, and cambric, flour, coffee, and mail came over the same counter. A general store was that, but more; through it flowed the humor, hopes, and heartaches of a community.



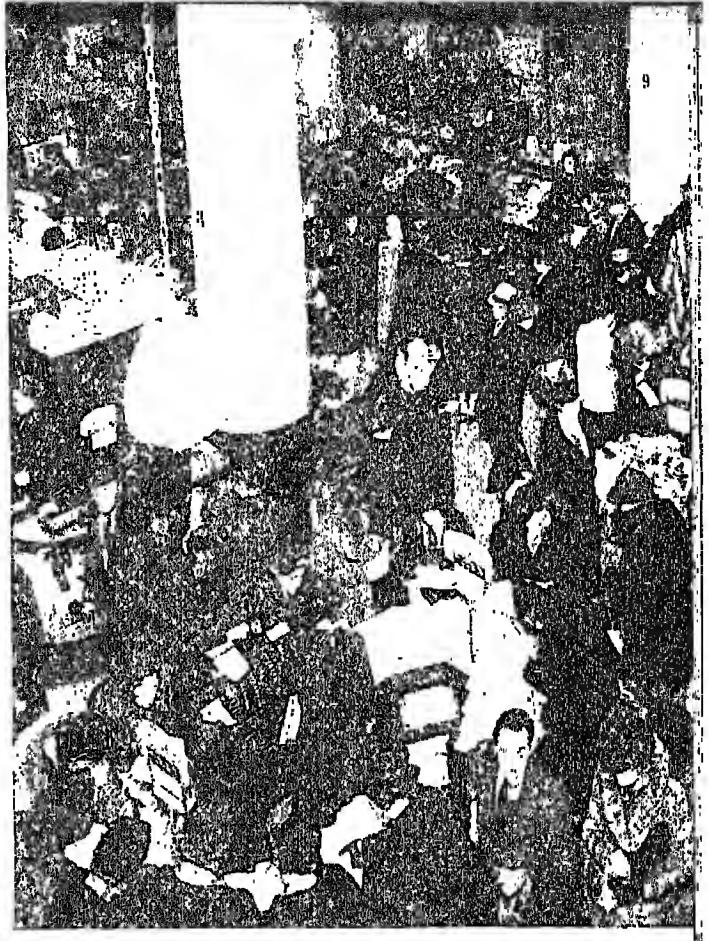
tion? Is nature so partial and niggardly that she has denied the American continent a single produce, fit for drink at our tables? Is it fashion, pride, depraved appetite or reason that causes almost all the inhabitants of America to drink China tea, and West India coffee, in preference to milk, or mixtures of sweet meadow grass, red clover, or parched rye, barley, oats, or even pure water?

In spite of such pleadings, the American people continued to use tea, coffee, sugar, and tobacco, and the general stores continued to stock them for the people.

Business Begins To Branch Out

As COMMUNITIES became larger, especially during the building "boom" after the War Between the States, specialty stores, or stores specializing in one kind of merchandise, appeared in increasing numbers. The earliest of such stores were bakeries, stationers, boot and shoe stores, china and glassware stores, tobacco shops, men's clothing stores, jewelry stores, and millinery shops. Each specialty store could handle a better and more varied line of its own particular goods than the general store could afford to stock. But the general store survived, and was not affected much in communities that were too small to support many specialty stores.

The convenience of the general store, with all the merchandise under one roof, was so marked that a new kind of store grew up in the very places where the general store seemed "on the way out." In big cities, where many small specialty shops could make a living, department stores were started. The department store is simply a large edition of the general store, and it has grown into an important institution for meeting people's needs. In fact, the names of some have become known all over the country. Macy's in New York City, Marshall Field's in Chicago, Wanamaker's in Philadelphia, the White House and Emporium in San Francisco, Bullock's in Los Angeles, and the Neiman-Marcus Company of



The department store is the city version of the general store, serving more people less humanely.

Dallas are known far outside the communities they serve.

In this very brief story of retailing in America we mustn't lose sight of the fact that store facilities increased because people wanted goods. In the cities they could go to the large department stores and find a good selection of merchandise; but in rural communities, too small to support stores with a wide variety of goods, people did not always find the things they wanted to buy. It hasn't always been simple to go to the larger towns for a day's shopping. Transportation was once a problem, for distances had not been cut down by high-speed automobiles and good roads. Some shrewd businessmen saw a fine opportunity in serving these rural communities. Their answer to the problem was the mail-order house.

In 1872 Montgomery Ward and Company started a mail-order house in Chicago, and in 1890 Sears, Roebuck and Company sent out their first catalogs. These businesses were simply department stores that dealt with their customers by mail. Anyone interested could write for the elaborately printed and illustrated catalogs and order articles by mail. This system gave to rural people the same wide range in selection that city people enjoyed through their large stores. The only difference was that they bought "sight unseen," shopping by catalog pictures and descriptions.

The mail-order catalog soon became a definite part of the American home library. Evenings, the families in small communities could relax and look through the catalog. The pictures and descriptions of every article under the sun—from harness to oboes—opened up a new world to many people who did little traveling or reading of any kind.

For many years the mail-order houses did a thriving business in rural communities. Later, when the automobile came into general use, farm and small-town families could drive to larger communities and do their buying in person. Women in rural communities could try on dresses and coats before buying them, and the men could "heft" tools and see machines actually run before laying cash on the line. The stores in buying centers, particularly in prosperous farming regions, had even better business when the automobile came in, but the stores of some smaller communities suffered. And the mail-order houses suffered, too. The answer, as far as the mail-order houses were concerned, was to start hundreds of small department stores in buying centers all over the United States. They did this to make up for the loss of some of their mail-order business to the growing and prosperous retailers in buying centers. Today these stores are a part of many communities.

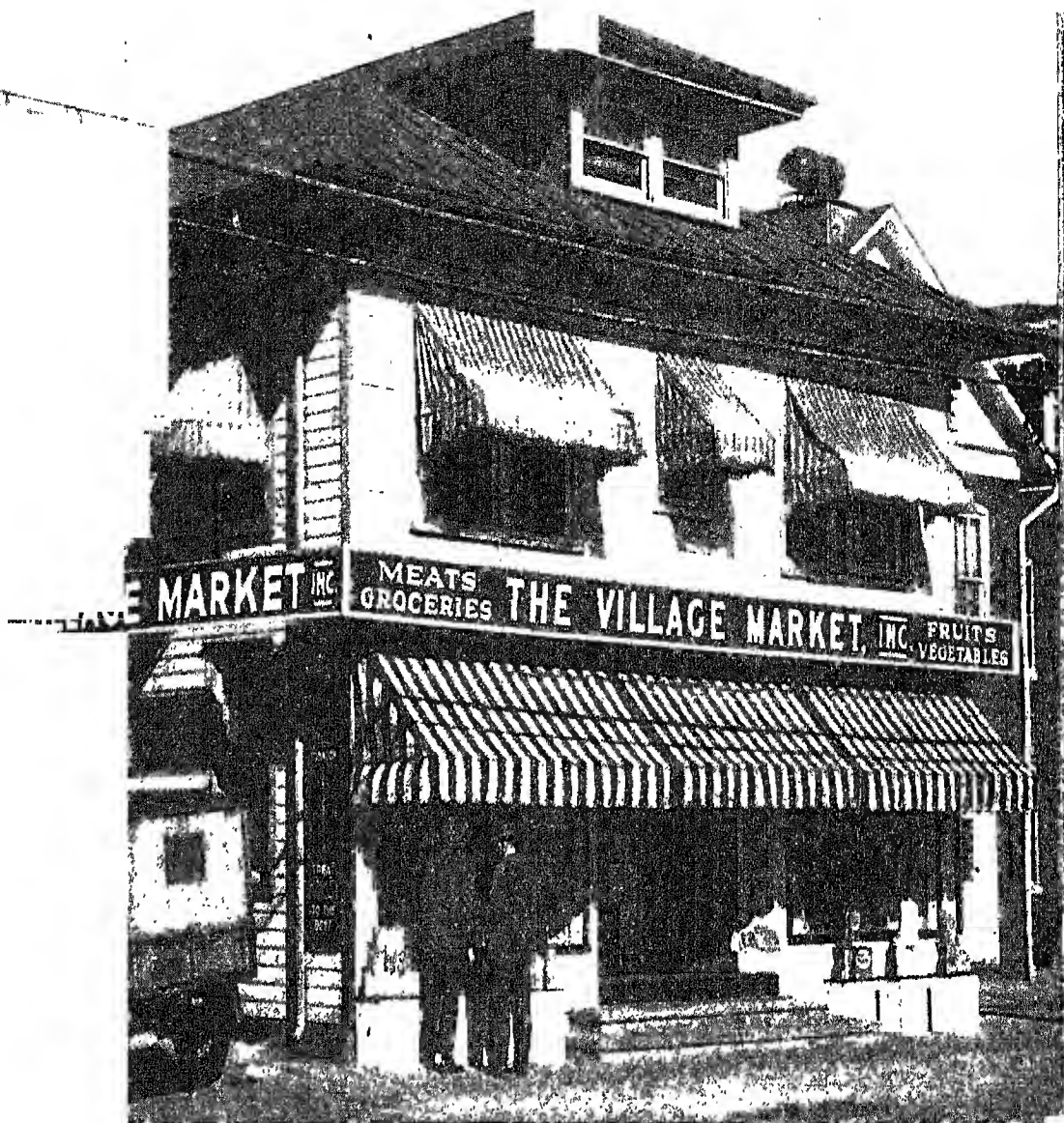
The stores we patronize are links between ourselves and the thousands of producers all

over the world. You can't walk into any store and look at its merchandise without seeing this important fact. How much of the merchandise offered for sale is made right in your own community? Probably most of the goods come from other places. How would you go about getting what you wanted if the stores didn't exist? Take a pair of skates, for example. You'd have to buy them from the manufacturer. But who are the manufacturers of skates? Do you know them or their addresses? If you don't, how would you find out? Would you know the manufacturer's price, or would you have to write for that? How would you arrange to pay? You can probably think of a dozen things you would have to settle before you'd get your skates.

As it is, skate-buying isn't a difficult matter for you. No doubt several stores in your community carry them. You can see and try on the skates, find out the price and the terms, and buy them if you so decide. The whole thing is a rather simple process, and yet it is the process that really puts you in touch with the skate-maker, whose factory may be a thousand miles from your home. Stores bring the goods of the world to you.

Behind The Scenes With Your Storekeeper

YOU PROBABLY KNOW how the retailer gets merchandise to sell to you. Let's review it quickly. He buys goods directly from the manufacturer or else from a wholesale house. The wholesaler is a kind of "middleman" who buys from manufacturers and sells to retailers, from whom you buy the goods. The wholesaler, or middleman, exists because he serves both the manufacturer and the retail storekeeper. It works this way: Manufacturers do not like to pile up great stocks of materials and articles, because that means their money is tied up in unsold goods. They don't want to spend money for storing the goods, either, but would like to sell them quickly to get back the manufacturing costs



Such small, privately owned stores as the village grocery above have been the inspiration of American business—shrewd, competitive, staunchly independent, and close to the people.

and a profit. However, they usually don't want to take thousands of little orders pouring in at irregular intervals from small dealers all over the country. So the manufacturers sell to wholesale dealers who will buy the goods in large quantities and take over the task of distributing them to retailers.

The wholesaler buys from hundreds of manufacturers, in larger quantities than ordinary retailers would buy. He gets orders for the merchandise he stocks by sending out salesmen to call on the retailers. The wholesaler charges the retailer more for the goods than he paid the manufacturer so that he can

make a profit on the deal. His job, then, is to be an efficient distributor of goods, to move them from the manufacturer to the stores at which you shop.

The retailer is a distributor of goods, too. And if he isn't efficient, the chances are that he will go out of business. He has to take risks. If he pays the wholesaler, or the manufacturer, for three dozen pairs of skates, and doesn't sell them, he loses money. It may be his fault because he bought the wrong kind or because his price is too high. On the other hand, the weather may be against him, or there may be some other reason for his losing

money. But if the retailer stays in business, it will be because he makes few mistakes and manages to serve you well. To do this he must buy goods wisely, price them fairly, put in long hours opening his stock and displaying it properly, fixing his windows attractively, and keeping accurate accounts of his business.

For all this the retailer gets out of it just about what others do for working at their jobs—a living. If he is good, he makes a profit; if he is very good, he makes more. But this profit, of course, must come out of what he charges for his goods. He has to charge enough over what he pays for the goods to cover the rent of his store, his electric-light bills, clerks' wages, taxes, and other expenses. What is left after all the expenses are paid can be called his profit.

The local retailer is an important person in any community because he performs an important service. He meets your need for goods in much the same way that the police meet your needs for safety and the doctors meet your needs for health.

All this time we have been talking about "the retailer" as if a store were run by a single person. As a matter of fact, even small stores usually require several people, and back of them are many others. One small retail store in your community may have a proprietor, two clerks, and a bookkeeper who also acts as cashier. But back of them are truck-drivers, shipping clerks, stock clerks, and the whole staff in wholesale establishments, as well as many workers in transportation and communication. As you know, the line of workers stretches back to the manufacturer and his

helpers, clear back to the producer of raw materials and his workers.

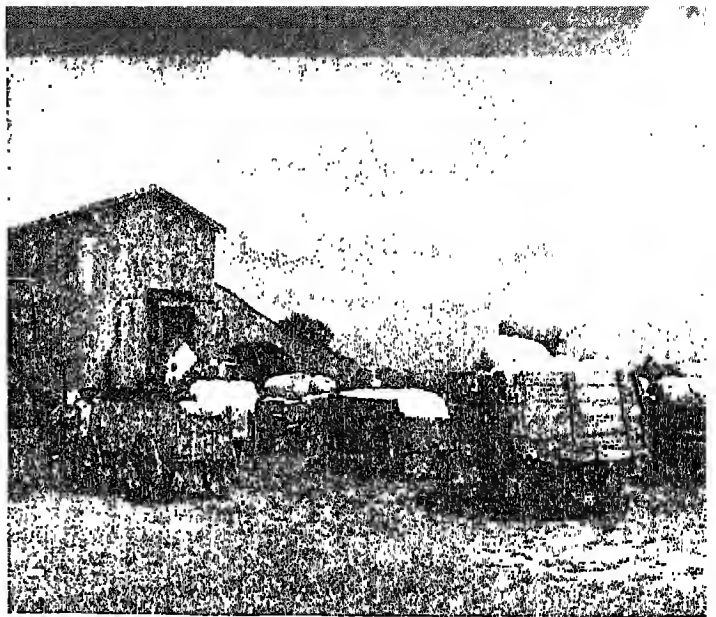
You can see that the work of merchandising goods has almost endless job possibilities. Many young men and women choose some branch of merchandising as a lifework. There is an almost constant demand for typists, stenographers, bookkeepers, cashiers, accountants, and clerks. But there is also a need for other kinds of trained workers. People with training in foreign languages are needed to carry on correspondence with firms in other countries. Those with pleasing personalities often make successes on the sales force. Those with a flair for mathematics are needed for statistical work, such as that done by firms making merchandising surveys. Then there is the whole field of advertising, which demands the services of people skilled in English and in art. Merchandising is a great and important field of work today.

Communities Also Produce Goods

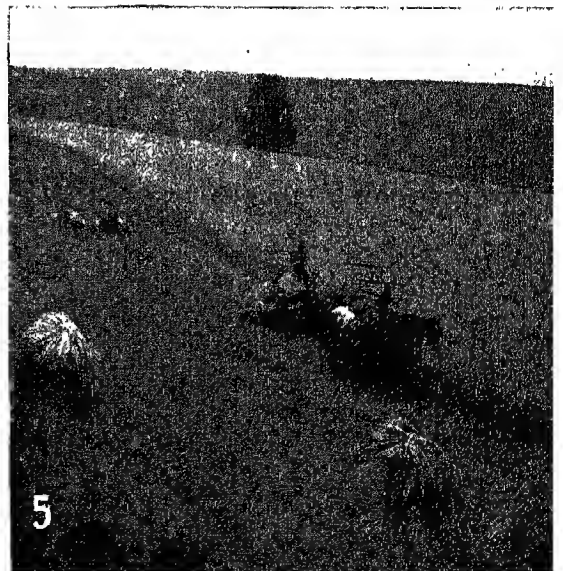
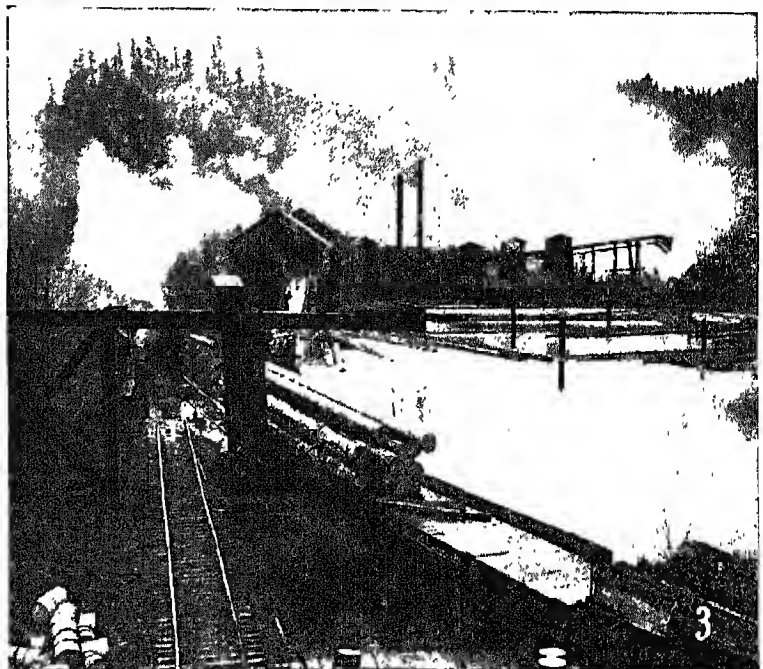
SO FAR THE EMPHASIS in this chapter has been on communities as consumers. But communities are also producers of goods. And every community carries on a process of exchange with other communities. It brings in goods from the outside which it cannot produce itself, and it sends from its own community the goods which people in other communities cannot or do not produce. It is a complicated process.

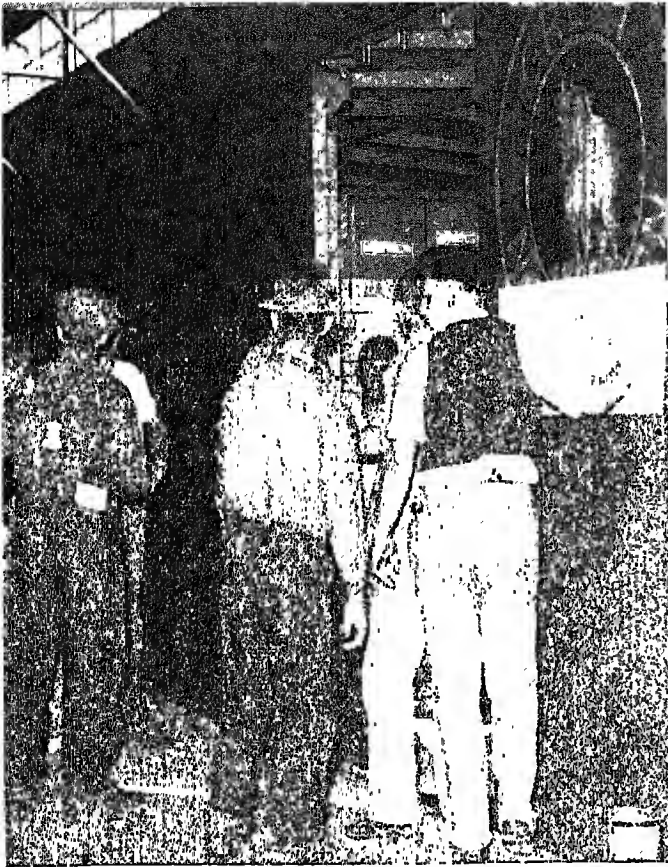
There is a simple way of stating this process of exchange. Suppose we go back again for a moment to the pioneer community. Rarely was such a community entirely self-sufficient.

■ *Scientific discoveries and inventions often sharply influence the growth and prosperity of some communities. A new use for some mineral may boom one locality; a substitute for some plant might doom another. Get together on some of the whys and wherefores of this process in class. What could happen to boom or doom your community? If a decline should set in, how could it be checked? Bring out in a discussion the resources and services your community might fall back on in such an event. You might also think about the possibility of developing untried resources.*



Stop and think how many things you use each day that are not produced in your own community. It is the exchange of products, from one community to another, that furnishes you with many of the things you require for daily living. And that, in turn, is the way each community earns its living. Some places depend for income on the coal they pick from the earth (Picture 1). There are great cotton-growing areas (Picture 2), and the northern forests where saw-mills buzz out a livelihood for the people (Picture 3). Along the coasts there are fishing industries. (Picture 4, fish are dried in the sun.) And in the heart of America grow the rich prairie harvests (Picture 5).





Shipping has changed from pack train to freight car, but you still must depend on many outside communities and unknown workers to meet your needs.

The pioneers occasionally had to send a pack train back across the mountains to fetch salt and iron which they needed badly. But the pack train did not make the long trip back eastward empty. It carried what the pioneers produced—skins, furs, and other products of the frontier—to exchange for the salt and the iron it would haul back west. There, in simple terms, is the pioneer community exchanging its products with the more settled community. All communities do the same thing, usually in a more complicated way.

Now, as an example of today's exchange, let us see how it is carried on in some modern communities. Detroit was built up as a great manufacturing center for automobiles. In exchange for its motor cars, Detroit drew in food, clothing, books, musical instruments, and a host of articles from other places. The complicated part of the process lies in the fact that the autos made in Detroit weren't

swapped directly for this other merchandise. For instance, you know that the Detroit auto-maker didn't barter the cars he sent to Lynn, Massachusetts, for cases of shoes made in that city. Nor did he trade the cars shipped to Minneapolis for barrels of flour made in the Minneapolis mills. Instead, the cars were sold in those cities for money. With the money the Detroit manufacturer received from the sale of his autos, he could pay his workmen. All of them could use this money to buy the shoes and flour they needed from Detroit storekeepers, who sent the money on to Lynn and to Minneapolis to pay the manufacturers for their shoes and flour. Complicated as it sounds, the point is simply that the Detroit manufacturer has something to offer the outside world in exchange for money, and that the money, in turn, can be used to buy goods from the outside world.

A Few Communities Are Specialists

FEW COMMUNITIES manufacture just one thing. Gary is a steel-mill town, but other things besides steel are made in Gary. Minneapolis factories produce other things besides flour. In every town, besides the main product on which the city depends, there are many other things being produced. Restaurants produce meals; doctors and hospitals produce medical services worth money; probably you can think of many other products and services that are sold. But an important thing to bear in mind is that some communities depend chiefly on one sort of production. Bingham, Utah, for example, depends mainly on copper ore production, just as Hibbing, Minnesota, depends on the mining of iron ore. Then there is Bellingham, Washington, where sawmills are the chief producers, and Raleigh, North Carolina, where cigarettes are the important product. When something happens to that chief product—if the supply of material runs

out, or the factories shut down, or people stop buying the product—the community will have difficulty.

We have some good examples of such difficulties. Virginia City, Nevada, grew up practically overnight when big deposits of silver ore were discovered near by. It flourished as long as the supply of silver ore held out. But as the lodes of ore petered out, Virginia City had less and less silver to send out. The people found it hard to make a living as one mine after another shut down and there were fewer jobs and less money in the town. Gradually they moved away to other places, and Virginia City became a ghost town. Another example is New London, Connecticut. During whaling days this city depended almost entirely on the whaling business. When kerosene began to displace whale oil for lamps, New London might have become a ghost town if the inhabitants hadn't speedily turned to other kinds of production. Fortunately the city had other resources for making a living.

Market centers like Rochester, Indiana, depend on the production of the land around them. In the case of Rochester, farm products are raised on the land. Other market centers might depend on forest products or mine products. As for the centers themselves, you have seen in the case of Rochester that the town community produces services chiefly. If you will glance over the first chapter again, you'll see that the farmer and his family made use of services which were produced in the town of Rochester. The farmer had recreation at the sale barn and the theater; he used the advertising services of the newspaper; his family made use of the shopping facilities of Rochester retailers.

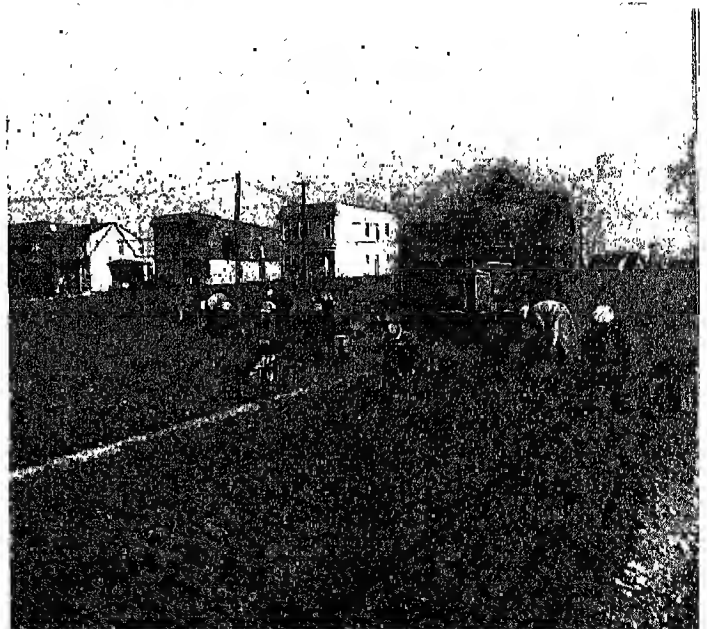
There are communities that live on other types of services. Chapel Hill, North Carolina, for example, provides services for students who attend the University of North Carolina, which is located there. One service provided at Chapel Hill is, of course, the education

available at the University. But the community also offers other services to the students at the University—restaurants and stores, filling stations, and other types of business the students patronize.

Perhaps you know of communities which produce little, either in goods or services. Some people retire from active work and then live on their savings or on pensions. As time goes on, more and more people will be receiving social security pensions and industrial pensions, and will be able to retire after the age of sixty-five. If a community is made up of many such people, it doesn't need to send much in the way of goods or services to the outside world, for its people will be able to buy what they want without having to produce things that bring them money. St. Petersburg, Florida, is a good example of a town where many retired people live. The people who are living on their savings or on pensions do not need to produce goods and services. They no longer need to make more money to get the things they want. You can say that they are really living on what they once produced. They still need goods and services, and their communities must provide these.

Some suburban communities near large cities also are producers of almost nothing.

This may be just spinach to you, but it's a living to this community. Many places depend on the land about them; but not all have to grow spinach.



Most of the people in such suburbs work in the nearby large city. There are only a few stores. Money earned in the city is used to maintain the suburban community.

The Process Of Exchanging Goods And Services

ALTHOUGH A FEW communities produce almost nothing, most communities do produce goods and services. And every community consumes a great deal of both. You could say, then, that most communities import goods and services, and pay for them by exporting other goods and services. Suppose we see how one community does this.

In 1938 the magazine *Fortune* sent some of its experts to Oskaloosa, Iowa, to see just what that community bought from the outside world and what the community produced to pay for its purchases. In that year the people of Oskaloosa bought millions of dollars worth of goods made in other places—automobiles, washing machines, refrigerators, food products, books, magazines, baseball gloves, wall-paper, and thousands of other articles. To pay for all this, the people of Oskaloosa had to get the money somewhere.

Part of the money was from the sale of articles manufactured right there in Oskaloosa. But this particular community had only a few factories. About the only products it sold to the outside world were overalls, valves, soda pop, sheet music, and coal. The money received from those products was only a fraction of the amount needed to pay for the

goods the community imported from the outside. How was the rest of the money raised?

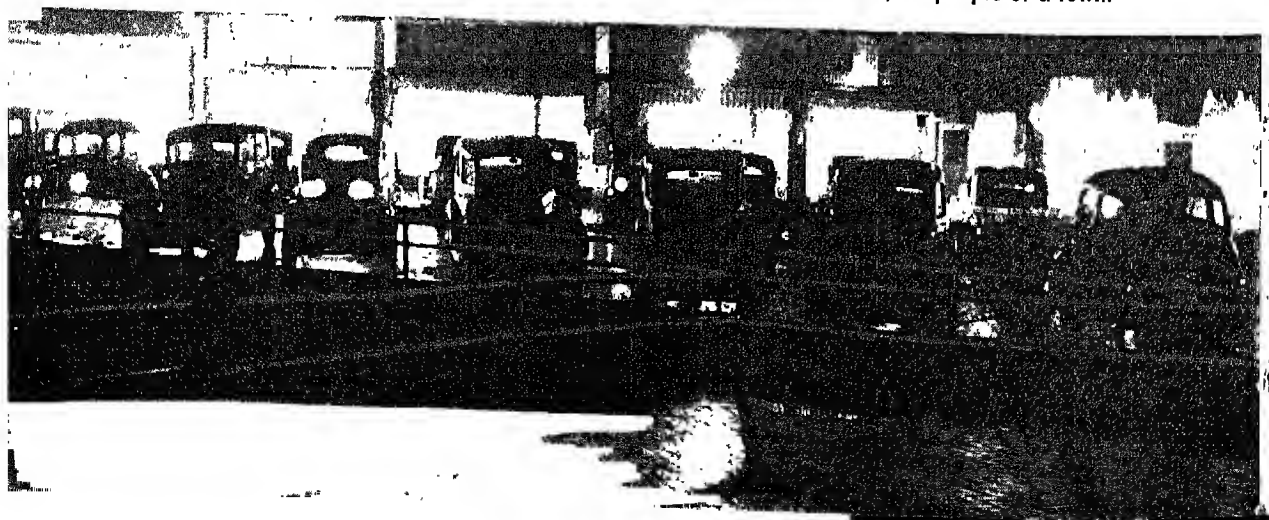
The rest of the money came from three sources. First, farm families living around Oskaloosa spent money in that community for goods and services. Farmers bought and paid for goods they found in the local stores, and they paid for services such as medical and dental work, barbering, repairing, and the like. These purchases in Oskaloosa brought in several million dollars that year.

A second source of money to pay for the goods that came into Oskaloosa was the money paid as wages to Oskaloosa people by outside companies. Oskaloosa is a division point on the Minneapolis & St. Louis Railroad, and many people are employed by this railroad. Their wages form a large part of this second source of money, and go a long way toward helping to pay for the goods that Oskaloosa imports.

The third source of money to pay for goods was interest on money that people in Oskaloosa had invested in businesses outside the community. A retired businessman would have money coming in regularly from some bonds he had bought. Or a woman might have money paid to her regularly from an insurance policy. The money coming into Oskaloosa from investments like these also helped to pay for the imported goods.

When the survey was finished, the experts discovered that Oskaloosa had come out ahead by over \$300,000. In other words, in goods and services the Oskaloosa people produced

Who pays for the goods a community imports? The owners of these cars, the people of a town.



\$300,000 more during that year than they spent. It might have been the other way round; at the end of the year Oskaloosans might have consumed more than they produced. Then they would either have to pay for the difference out of their savings, or else be in debt.

One thing is very plain in this study of Oskaloosa. The prosperity of the community depends on several groups. It depends on the manufacturers and producers of goods, on the wage earners, on the local businessmen, on surrounding farmers, and on those who have saved and invested money.

If one of these groups suffers, the others are likely to suffer, too. If a drought occurs, or if the prices of farm products go down much, the farmers have a hard time. They run short of money and no longer come into town Saturday nights to go to the movies, eat in the restaurants, and buy gadgets in the stores. Then the owners of these businesses suffer. They can't afford to advertise in the local newspaper. Business falls off, and there is less freight coming into town. The railroad lays off men because it isn't making much money. If some of the people have invested money in the railroad, they lose, too, because the railroad hasn't any profits to divide with them.

Resources Are Life To A Community

ANOTHER FACT STANDS OUT, one true of Oskaloosa and of almost every community. The life of a community depends on the resources of the region surrounding it. Almost every

community has grown up because of the land around it—whether forests, fields, or mines. One of our great American poets, Carl Sandburg, put that idea into a poem called *Prairie*. In this poem he celebrates the strength and wealth of the Middle Western prairie region and the way this strength has built up great cities and proud communities. Here are some quotations from *Prairie*:

Have you seen a red sunset drip over one of my
cornfields, the shore of night stars, the wave lines
of dawn upon a wheat valley?

Have you heard my threshing crews yelling in the
chaff of a strawpile and the running wheat of
the wagonboards, my cornhuskers, my harvest
hands hauling crops, singing dreams of women,
worlds, horizons?

Towns on the Soo Line
Towns on the Big Muddy
Laugh at each other for cubs
And tease at children.

Omaha and Kansas City, Minneapolis and St. Paul,
sisters in a house together, throwing slang, growing
up.

Towns in the Ozarks, Dakota wheat towns, Wichita,
Peoria, Buffalo, sisters throwing slang, growing up.
Out of prairie-brown grass crossed with a streamer
of wigwam smoke—out of a smoke pillar, a blue
promise—out of wild ducks woven in greens and
purples—

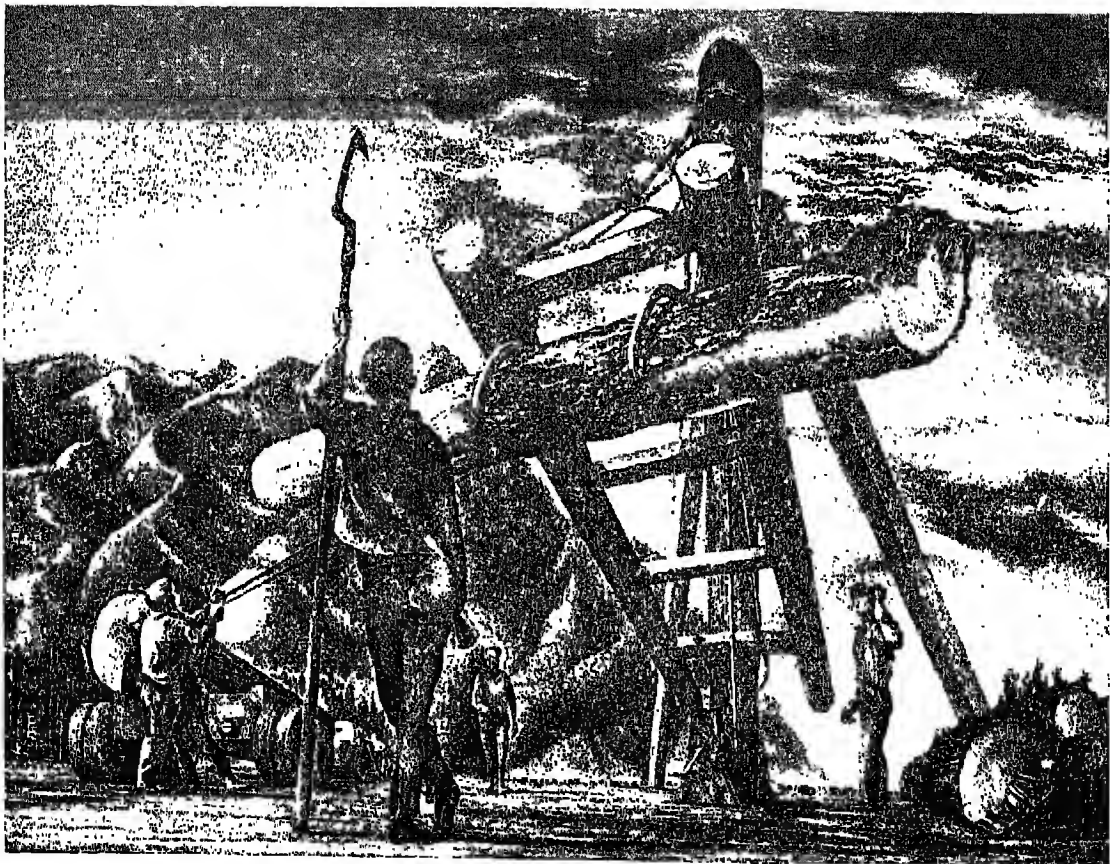
Here I saw a city rise and say to the people's round
world: Listen, I am strong, I know what I want.

Out of log houses and stumps—canoes stripped from
tree sides—flatboats coaxed with an ax from the
timber claims—in the years when the red and the
white men met—the houses and streets rose.

A thousand red men cried and went away to new
places . . . a million white men came and put up

■ Your Bulletin Board Committee could show by means of posters the processes and "hands" through which some common goods must pass before reaching you. Take a pair of shoes, for example. The journey made by the leather from tannery to your clothes closet was an interesting one. With not too much research work, such a report can be made very interesting. An exhibit dealing with three or four common necessities, like the shoes mentioned above, will demonstrate very forcibly how interdependent people are. Another similar project would be to follow locally produced goods to the consumer.

Into the goods we use go the sweat and toil of workers throughout the world—their dreams, their skill, their dogged labor, even their love of the job itself in spite of its grinding demands. In Thomas Benton's mural section at the right you can feel the rhythm of good muscles at work, the hot, quick blasts of light that mark a sharp pattern of black and white in a steel mill. By contrast, David Stone Martin's "Highland Logging" below has the clean, cool tang of outdoor work, and a feeling of the North Country's vast aloneness.



skyscrapers, threw out rails and wires, feelers to the salt sea: now the smokestacks bite the skyline with stub teeth.

In an early year the call of a wild duck woven in greens and purples: now the riveter's chatter, the police patrol, the song-whistle of the steamboat

What brothers these in the dark?

What eaves of skyscrapers against a smoke moon?

These chimneys skating on the lumber shanties

When the coal boats plow by on the river—

The hunched shoulder of the grain elevator—

The flame sprockets of the sheet steel mills

And the men in the rolling mills with their shirts off

Playing their flesh arms against the twisting wrists of steel:

What brothers these

In the dark

Of a thousand years?

Keep your hogs on changing corn and mashes of grain, O farmerman.

Cram their insides until they waddle on short legs Under the drums of belly, hams of fat.

Kill your hogs with a knife slit under the ear.

Hack them with cleavers,

Hang them with hooks in the hind legs

I am the prairie, mother of men, waiting.

They are mine, the threshing crews eating beefsteak, the farmboys driving steers to the railroad cattle pens.

They are mine, the crowds of people at a Fourth of July basket picnic, listening to a lawyer read the Declaration of Independence, watching the pinwheels and the Roman candles at night, the young men and women two by two hunting the bypaths and kissing bridges.

I speak of new cities and new people,

I tell you the past is a bucket of ashes.

I tell you yesterday is a wind gone down, a sun dropped in the west.

I tell you there is nothing in the world only an ocean of tomorrows, a sky of tomorrow.

Cities Are Never Independent

MANUFACTURING CITIES like Detroit, Pittsburgh, and Minneapolis depend on resources of whole regions, just as a market town like

Oskaloosa depends on nearby farms. The bigger communities must rely on larger areas for their raw materials.

Pittsburgh, for example, depends on the iron ranges in Minnesota for ore and on the coal fields of Illinois, Kentucky, and West Virginia for fuel. These two raw materials are essential in the manufacture of iron and steel. When Pittsburgh was small, long ago, it depended only on Pennsylvania coal and iron ore. Without a supply of such materials, Pittsburgh would lose its chief industry.

The workers in the mills of Minneapolis and St. Paul must depend on the huge wheat-raising areas of the western states for the grain they make into flour. From the great wheat farms of the plains comes a stream of golden grain, and from the mills a white torrent of flour pours out. Textile workers in New England towns have long depended on wool from western states and cotton from southern states. Chicago depends on steady shipments of cattle, sheep, and hogs from western states to its stockyards; on copper and other metals from western and northern mines for its heavy manufacturing industries; on cloth from the South and from New England for its garment-making business.

When something happens to the flow of raw materials, communities that depend on these materials must suffer. In one period of our history lumbermen ruthlessly cut down our forests. When the supply of timber ran out in one state, the lumbermen moved on, leaving behind them devastated forest land and dead or dying towns that had grown up with the lumbering business. Whole communities that depended on the lumber business went "to seed," or disappeared completely. Thriving towns in Michigan, Wisconsin, and Minnesota sprang up at the sound of the woodman's ax, only to die away when there were no more tall white pines to be chopped down. A few towns, like Bangor, Maine, shrank to a smaller size, but survived because their people found other resources to depend on.

Timber is a splendid example of a great resource that should be guarded. In the past we haven't done that, as Pare Lorentz says in his poem *The River*:

Black spruce and Norway pine,
Douglas fir and Red cedar,
Scarlet oak and Shagbark hickory.
We built a hundred cities and a thousand towns—
But at what a cost!
We cut the top off the Alleghenies and sent it down the river.
We cut the top off Minnesota and sent it down the river.
We cut the top off Wisconsin and sent it down the river.
We left the mountains and the hills slashed and burned,
And moved on.

Each one of us is affected by the way resources are used, simply because we consume some of those resources ourselves. We help to use up the resources in the form of articles of clothing, food, and whatever we use for shelter, recreation, health, and other needs. A Pittsburgh boy might argue that he didn't depend on iron ore and try to prove it by showing that he used almost no steel himself. He might say that his family's income didn't depend on the steel business, because his father was a teacher in the high school. It's not so simple as that. Actually he would be affected by the loss of iron ore resources or by anything else that seriously affected the steel business. First of all, steelworkers would lose their jobs. High-school boys in steelworkers' families would leave school to get work because they had to help earn the family living. School enrollment would drop; maybe the boy's father would lose his job as teacher.

It would be the same if the boy's father were a bus driver or a bookkeeper, an insurance salesman or a clerk in a store. As Pittsburgh people had less money to spend, he would gradually be affected. The bus

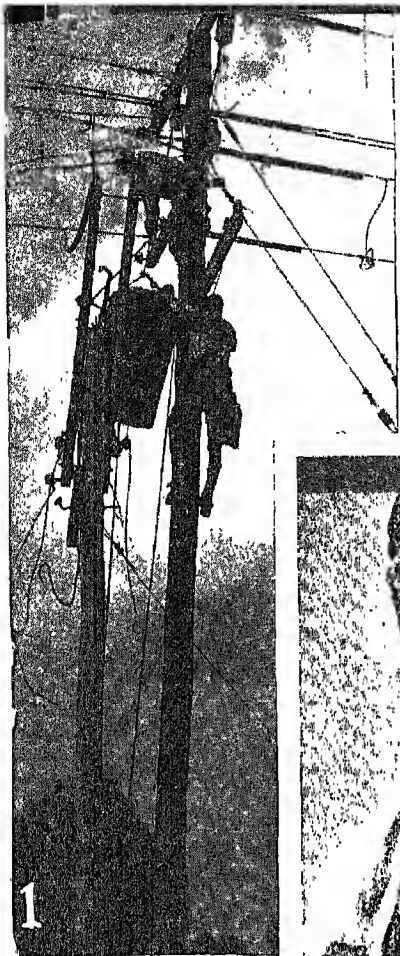
company wouldn't need to run so many busses with steel companies shut down; so the bus driver would be laid off, or would work only part time. There would be less business of all kinds and less need for keeping books, so the bookkeeper might lose his job. People out of work can't pay for insurance; so the insurance salesman would be bound to suffer. You can easily figure out why the clerk in the store might lose his job or take a cut in pay. Sooner or later everyone in any community depending on iron or steel is likely to suffer if the resources of iron ore are exhausted or their use is checked in any way.

But a supply of essential raw materials is not the only thing necessary for a community in order to keep up its production. You read in the last chapter that transportation is necessary, too. There has to be a way of connecting the community with the places from which it gets its supply of raw materials. And there must be a way to transport the finished articles to markets in other cities and towns. When anything interferes with that system, production is very likely to stop.

A good example of this can be found in Akron, Ohio. Akron is the home of many tire-manufacturing companies. The supply of rubber for tires, as you know, came chiefly from the Malay Peninsula and the East Indies in the period before World War II. When the Japanese captured those lands, and their fleet controlled the waters around the islands, Akron's supply of rubber was cut off. The people of Akron had no control over the situation. They could not restore the broken transportation routes. The rubber business, and Akron, suffered.

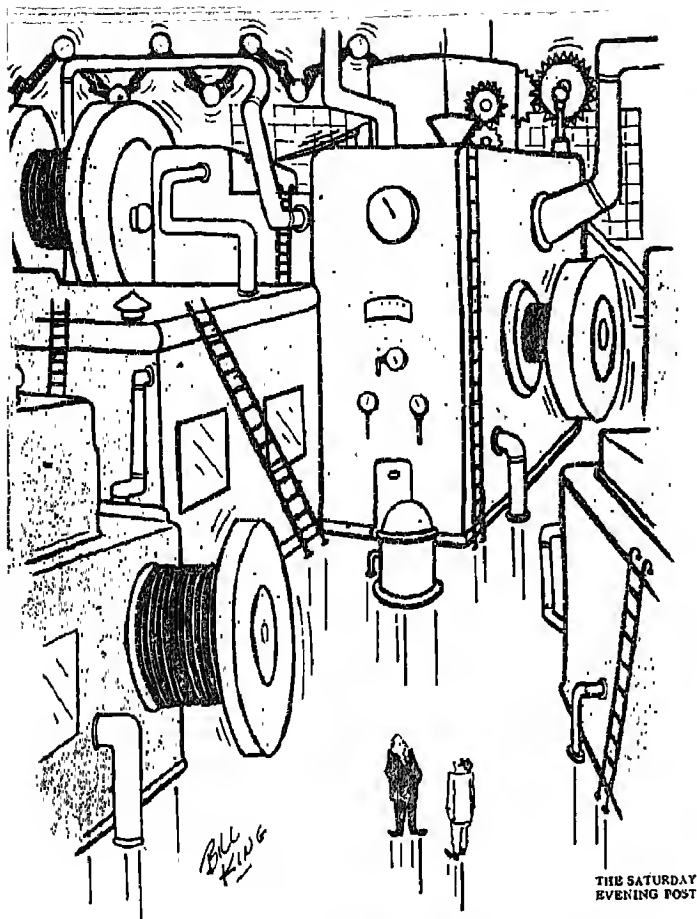
People Are Most Important

MORE IMPORTANT than the supply of raw materials or the system of transportation that handles raw materials and finished goods are the human beings that do the work. When all is said and done, the prosperity of the



When all is said and done, the people are the most important resource of a community. The linemen high up on a pole (Picture 1), the millhands who sweat by a furnace (Picture 2), the coal-heavers (Picture 3), the engineer high up in his cab (Picture 4), the building planners and carpenters (Picture 5), all the people of the world with big and little jobs to do—they are the true resource of communities. Without them no community, no matter how rich in other things, would be a community at all.





"We manufacture toothpicks."

community depends on them. The huge deposits of iron ore in Minnesota were of no use until men found ways to use iron and to smelt ore. Until men had the skill to make steel and invented ways to transport ore and fuel, all that ore was worthless and of no good to man. Production depends on the labor, the skill, the brains of men. It is necessary that we keep that fact in mind all the time. Wealth is just the stored-up efforts of people; we must remember that back of every single thing we make or sell is the work of many people. People are very likely to take this great fact for granted. Here is another poem of Carl Sandburg, *The People, Yes*, in which that idea stands out:

Somebody has to make the tubs and pails.
Not yet do the tubs and pails grow on trees and
all you do is pick 'em.
For tubs and pails we go first to the timber cruisers,
to the loggers, hewers, sawyers, choppers, peelers,

pillers, saw filers, skid greasers, slip tenders,
teamsters, lumber shovers, tallymen, planers,
bandsawmen, circular-sawmen, hoopers, matchers,
nailers, painters, truckmen, packers, haulers,
For the sake of a tub or a pail to you.

And for the sake of a jackknife in your pocket, or
a scissors on your table,

The dynamite works get into production and de-
liver to the miners who blast, the mule drivers,
engineers, and firemen on the dinkies, the pump-
men, the rope-riders, the sinkers and sorters, the
carpenters, electricians and repairmen, the fore-
men and straw-bosses,

They get out the ore and send it to the smelters,
the converters where by the hands and craft of
furnace crushers and hot blast handlers, ladlers,
puddlers, the drag-out man, the hook-up man,
the chipper, the spannerman, the shearman, the
squeezer,

There is steel for the molders, the cutler, buffers,
finishers, forgers, grinders, polishers, temperers—

This is for the sake of a jackknife in your pocket or
a shears on your table.

These are the people, with flaws and failings, with
patience, sacrifice, devotion, the people.

The people is a farmer, a tenant and a share-cropper,
a plowman, a plow-grinder and a choreman, a
churner, a chicken-picker and a combine driver,
a threshing crew and an old settlers' picnic, a
creamery co-operative, or a line of men on wagons
selling tomatoes or sugar beets on contract to
a cannery, a refinery.

The people is a tall freight-handler and a tough
longshoreman, a greasy fireman and a gambling
oil-well shooter with a driller and tooler ready,
a groping miner going underground with a head-
lamp, an engineer and a fireman with an eye
for semaphores, a seaman, deckhand, pilot at
the wheel in fog and stars.

The people? A weaver of steel-and-concrete floors
and walls fifty floors up, a blueprint designer,
an expert calculator and accountant, a carpenter
with an eye for joists and elbows, a bricklayer
with an ear for the pling of a trowel, a pile-
driver crew pounding down the pier posts . . .

The people? A puddler in the flaring splinters of
new-made steel, a milk-wagon-driver getting the
once-over from a milk inspector, a sandhog with

the bends, a pack rat, a snow queen, janitors, jockeys, white-collar lads, pearl divers, peddlers, bindle stiffs, pants-pressers, cleaners and dyers, lice and rat exterminators.

So many forgotten, so many never remembered at all, yet there are well-diggers, schaalteachers, window washers who unless buckled proper dance on air and ga down, down, coal-heavers, round-house wipers, hostlers, sweepers, samplers, weighers, sackers, carvers, bloom-chippers, kiln burners, coaks, bakers, beekeepers, goat raisers, goat hay growers, slag-rallers, melters, solderers, track greasers, jiggermen, snow-plow drivers, clam diggers, stoal pigeans, the buck private, the gob, the leatherneck, the cap . . .

Always either employed, disemployed, unemployed,

and employable or unemployable, a world-series fan, a hame buyer on a shoe string, a down-and-out or a game fighter who will die fighting.

Well, these are the human beings that are the real resources of any community. They are actually the ones who determine what the community and region can and will produce. Without their efforts and skills, all the natural resources lie untouched, the transportation lines remain unbuilt, and the tools and factories stay idle or are never even built. They make the goods, and they consume the goods, too. If they make little, there is little to consume. If they consume little, there is little need to make much. It's as simple as that.

JOBS IN THE twin fields of making and marketing are to be found almost everywhere, because people in every community are engaged in using *things* and someone must make and sell those things. It's a rare community that has no stores where goods are sold, and some people in nearly every community are engaged in making things.

If you'd like to look over the field of manufacturing with a view to deciding on your vocation, try one of these general references first. There are more than forty different groups of manufacturing industries that turn our raw materials into usable goods. In many



of them little or no training is required of factory workers. Others need semiskilled or highly skilled workers. For a good overview of manufacturing vocations, look up the suitable chapters in the following:

Vocations, by William M. Proctor, published by Houghton Mifflin Company, 2 Park St., Boston 7.

Careers for Men, by Edward L. Bernays, published by Garden City Publishing Co., Garden City, N. Y.

Here's a book nearly every boy will like,

for it was written to interest those who may go into some branch of industry. It's full of charts, diagrams, and photographs, and it shows the need today for boys who will make the effort to understand new methods and new materials.

Young Men and Machines, by Raymond F. Yates, published by Dodd, Mead & Co., 432 Fourth Ave., New York City 16.

Of course there will be many who will pass up the great field of manufacturing in favor of selling. If your personality is an aggressive and energetic one, if you enjoy competition, perhaps you are well-fitted for merchandising in one of its many branches. Chapter XI of the following book sets forth the opportunities for both men and women in such different kinds of marketing as retailing and wholesaling, real estate, insurance, advertising, purchasing, and many other branches.



Exploring the World of Work, by Bennett and Sachs, published by Society for Occupational Research, 643 W. 34th St., Los Angeles, Cal.



There are many other jobs in industrial and merchandising fields besides the obvious ones of running some kind of machine or selling something. Someone has to keep track of the goods made and the goods sold—accounting. Accountants are especially trained professionals, and many of them have taken highly specialized work to fit themselves for particular jobs. In this field many positions are open to women. With the increase in taxes and the complexity of business, there is an increasing demand for trained accountants. If this type of work interests you, read Chapter VII of:

Choosing Your Life Work, by William Rosengarten, published by McGraw-Hill Pub. Co., 330 W. 42nd St., New York City 18.

Chapter VIII of the book mentioned above tells you about the advertising business, which is another field in which many women, as well as men, make conspicuous successes. In this chapter you will learn about the duties and qualifications of the advertising copywriter, the research worker, account executive, planner, and many others.



If you want to dig further into the possibilities of a career in the advertising business, you'll probably find considerable help in the library. Find the shelf containing the books numbered 659.1 (if your library uses the Dewey decimal system).

Here are three books that deal with opportunities especially attractive to women—merchandising in department stores and specialty shops. You'll see that there is room for the untrained as well as the trained person, and that many opportunities for advancement are provided to girls of different temperaments and abilities.

Big Store, by Chase G. Woodhouse, published by Funk & Wagnalls Co., 354 Fourth Ave., New York City 10.

Help Wanted—Female, by Margareta Byers, published by Julion Messner, Inc., 8 W. 40th St., New York City 18.

Business Opportunities for Women, by Catharine Oglesby, published by Horner & Bros., 49 E. 33rd St., New York City 16.

There are some interesting ideas about retail selling in two selections in:

Prose and Poetry for Appreciation, edited by Ansorge, Lucas, McCoy, Tower, published by L. W. Singer Co. (1942), 249 W. Erie Blvd., Syracuse, N. Y.

In the story *A Woman Runs a Department Store*, by Hortense Odum, you'll find statements which should furnish material for lively discussions. You might start a discussion with these: (1) An employee should do more than is expected of him. (2) Clothes mean much more to women than to men. (3) There are two parts to every job. The second selection recommended from the above book is an essay, *Salesmanship*, by Mary Ellen Chase. From this essay you should learn a great deal about the art of selling and also that one man never knows another—entirely.

Two good books on retail selling are:

Retail Selling Simplified, by Edith F. Hayter, published by Harper & Bros., 49 E. 33rd St., New York City 16.

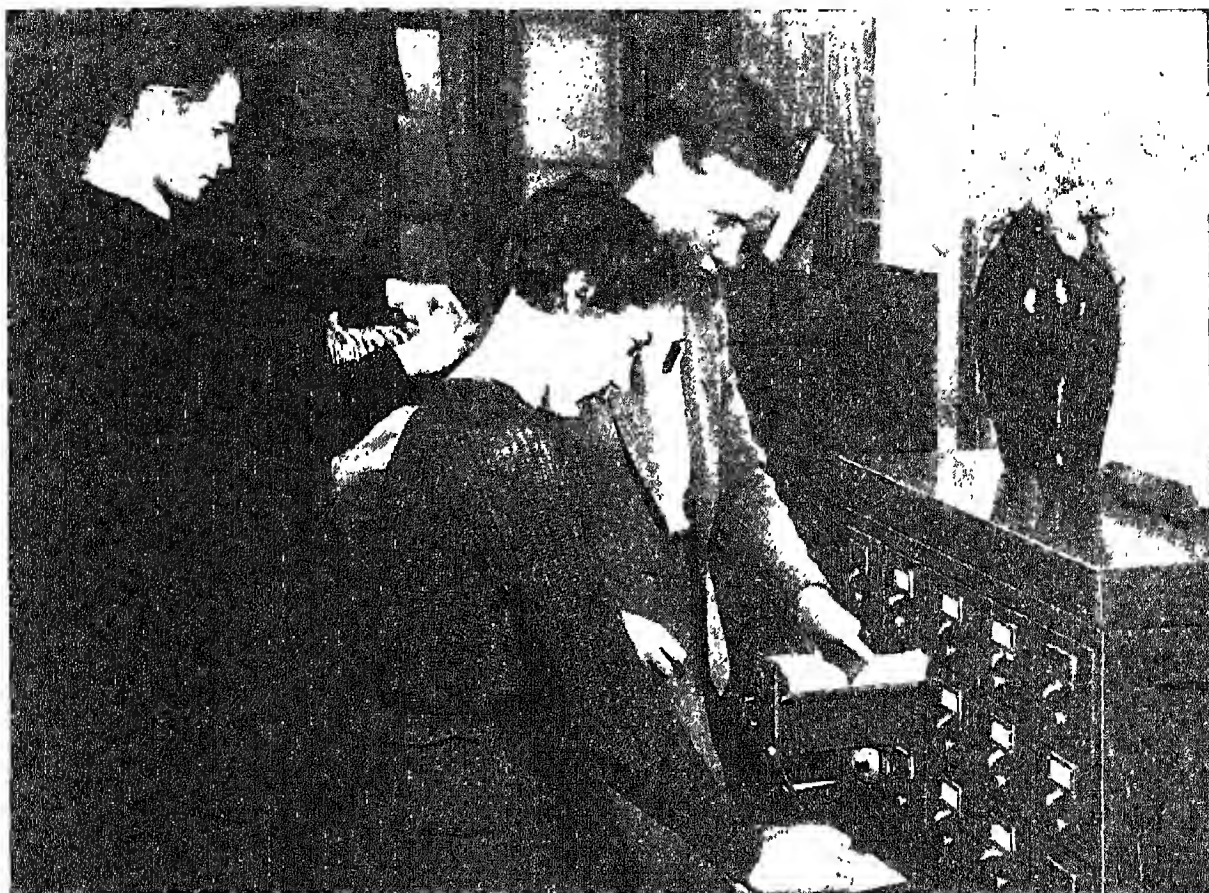
Occupations in Retail Stores, by Dorothea De Schweinitz, published by International Textbook Co., Scranton, Pa.

The following three references deal with some of the essentials of our daily living—food, clothing, and furniture.

Modern Food Merchandising, by C. V. Hill & Co., Inc., 360 Penington Ave., Trenton, N. J.

Fashion for a Living, by Worburton and Maxwell, published by McGraw-Hill Book Co., Inc., 330 W. 42nd St., New York City 18.

Modern Furniture Making and Design, by Rodney Hooper, published by Manual Arts Press, 237 N. Monroe St., Peoria, Illinois.

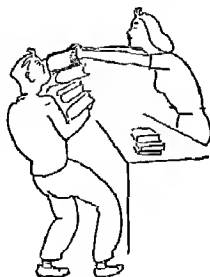


The card file helps in tracking down a lot of information. Do you know how to use one?

Back of the retail store is a line of workers who have jobs in wholesale establishments, in transportation, communication, and a dozen connected fields. Look up Chapters XIV and XV in:

Vocations, by William M. Proctor, published by Houghton Mifflin Co., 2 Park St., Boston 7.

How about some general reading, just for pleasure? Here are three books to suit a variety of tastes. Many libraries have them. Try one of them or ask the librarian for something along the same lines.



Paul Revere and the World He Lived In, by Esther Forbes, published by Houghton Mifflin Co., 2 Park St., Boston 7.

Henry Ford, by William Adams Simonds, published by Bobbs-Merrill Co., 724 N. Meridian St., Indianapolis 7.

From Man to Machine, by Agnes Rogers, published by Little, Brown & Co., 34 Beacon St., Boston 6.

If you like biography, if the stories of people's lives interest you, there's a world of such reading in libraries. Here's some:

How They Started (how nine famous men began their careers), by Elisabeth B. Hamilton, published by Harcourt, Brace & Co., Inc., 383 Madison Ave., New York City 17.

Your Library Committee can take the Standard Catalog and look up various occupations by name and secure a lot of references for you. Perhaps you'd like to do a little digging in the library yourself. Ask the librarian to show you either the Standard Catalog or the Standard Catalog for High School Libraries. You might also ask the librarian for a few directions regarding the use of the card file. Test out your skill by looking up such subjects as Retail Trade, Accounting, or any other

vocation you are interested in. You'll be surprised at the variety of reading such a search will reveal. It will open up new possibilities to a keen mind.

Just as a tip, you'll find that most libraries have a fairly good section of biography shelved under the numbers 920 and 92. Often the books on the 920 shelves are collections of biography, each volume containing the life

stories of several people. The books classified under the heading of 92 usually deal with single persons. Systems in different libraries vary, so be sure to ask the librarian about yours. Look over some of the biographies, don't hesitate to read a page or two and put the book back if it doesn't interest you. The world is full of books you will like—and you are the best person to discover them.

FOR STUDY AND DISCUSSION:

1. Explain these statements:

A community is an enormous consumer.

Specialization in work and service brings about greater dependence on other people.

The stores we patronize are links between ourselves and thousands of producers all over the world.

The work of merchandising goods and services has almost endless job possibilities.

Each one of us is affected by the way resources are used.

Human beings are the real resources of any community.

2. Define these terms: producer, consumer, raw materials, resources, interdependent, self-sufficient, Yankee peddler, wholesaler, retailer, merchandising, specialist, wealth.

3. What things does your community produce? Can you give a better answer to this question now than you could before you read this chapter?

4. Compare the old days and old ways of getting things people needed with the methods of today.

5. What service did the peddlers provide for the people in pioneer times? Are there any similar occupations today in rural areas? In urban areas? Explain your answers.

6. How did the general store serve the people? What is the modern name for the general store? Why do you think this name was given?

7. As business began to branch out and become more specialized, what changes took place in ways of living?

8. In what ways does transportation affect making and marketing? As transportation facilities improved and increased, what changes took place in manufacturing and marketing? In giving your answer use some specific product as an example.

9. How is advertising linked with merchandising?

10. In the last chapter we discussed the romance of transportation. Is there romance in the manufacturing of goods such as automobiles or pianos? Or in providing raw materials such as iron ore, coal, or grain? Explain. What kind of feeling did the quotation beginning on page 299 give you?

11. Why should we be concerned about the conservation of our natural resources? How can these be conserved? What can you do about conserving them?

12. Are any raw materials supplied by your community? If so, where are these sent? What uses are made of them?

13. Why should you be concerned with forest destruction, soil erosion, dust storms, droughts,

floods, or breakdowns in transportation and communication which occur in regions outside your own community?

14. Should this same concern be felt about the world as a whole? Think of our needs for coffee, tea, rubber, tin, sugar, and wood pulp, for example, when you give your answer.
15. Do you think that the world is a group of many interdependent national communities? Explain your answer.
16. Why is the United Nations organization necessary?
17. Besides goods, what do stores provide for a community? Is this true of other merchandising or manufacturing agencies? Why or why not?
18. Why are the pictures on page 300 particularly appropriate for this chapter?
19. Summarize the chapter by discussing fully the first six statements on page 283.
20. The farmer gets 35¢ a dozen for his eggs from the produce man, while in the city the consumer is paying 54¢ a dozen for eggs. Why is this? Are these prices fair? Be fair and just in your answer.
21. What decisions did you reach in the light of the discussion suggested in the activity on page 294?

MORE THINGS TO DO:

1. List the advantages your community would have to offer a manufacturing concern which might be looking for a place to locate.
2. Take a poll of the occupations of your classmates' parents or other relatives who are engaged in work connected with making and marketing. Then make a graph showing the occupations represented and the number engaged in each.
3. Plan a dramatization with the setting of a general store in 1825. Don't forget the proverbial cracker barrel and the potbellied stove. Be sure to do additional reading before you work out your dramatization. The librarian will help with references.
4. Use your imagination and trace the route of a five-dollar bill through your community, showing the process of exchanging goods and services. Think it through so that you give a good cross section of the merchandising in your community. In giving your report you might like to pretend that the five-dollar bill is doing the talking.
5. The account of the survey of the community of Oskaloosa, Iowa, given on pages 298 and 299, shows that Oskaloosa's prosperity depended on several groups. While you can't make such a survey of your community, you can give a similar account. Collect information and list the different purchases from the outside world, the kind of manufactured articles produced in your community which pay for some of these outside purchases, and the other sources of money used to pay for them. Report your findings to the class. In summarizing your information explain whether the prosperity of your community depends on a few or on several groups. What effect on your community would follow the failure of one of these groups?
6. Write a statement which you think gives the meaning of the second paragraph, column one, page 299. Compare your statement with the statements of other members of the class.
7. Appoint committees to visit and report on two or three manufacturing and merchandising concerns in your community. The class should prepare a list of questions for each committee to use as a guide in obtaining information.
8. Select one of these topics for debate:

An employee should do more than is expected of him.

The simple, self-sufficient way of living of the pioneer people was better than our modern, complex, interdependent way of life.

COMMITTEE WORK:

Do the bulletin-board displays give a good summary of making and marketing as discussed in this chapter?

Have the references supplied by the Library Committee helped you to vary your reading to include biography? Are you improving in your ability to use the library? Explain the new skills in using the library that you have developed recently.

Did the films shown correlate well with this chapter?

The special committee appointed for the activity on page 284 should be given adequate time to report its findings to the class.

CIVICS IN OTHER SUBJECTS:

1. For your English class you might utilize some of the passages of picturesque speech found in the excerpts from *Prairie*, which are given on pages 299 and 301. Here are some examples: "A red sunset drips over the cornfield." "The shore of night stars." "Wild ducks woven in green and purple."
2. For your English or speech class you might use some of the subjects for dramatization suggested in this chapter. How about "Old Days and Old Ways" or "The Yankee Peddler's Visit"? What others can you think of?
3. Perhaps as a special project for math you would like to use statistics in chart form—showing in dollars the amounts bought from the outside, purchased in your community, or manufactured in your community. Figures can usually be obtained from the local Chamber of Commerce. Other math tie-ups with either manufacturing or sales figures are easy to make.
4. You might make a report in art class explaining the work of commercial artists and the use of art in selling. For art you might want to make a mural entitled "Making and Marketing." Are window displays art? You might argue the point in art class.



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"A simple 'yes' or 'no' will be sufficient, Madame."

Looking Ahead to the Next Chapter: What is the title of Chapter 10? What do you think it means? The word *personality* is difficult to define. Find its meaning in the dictionary. Why is it that we like some people and dislike others? Does the personality of an individual have anything to do with our likes and dislikes? Think of some person whom you like; then try to analyze the reasons why you like that person. Would these reasons help you describe the personality of that individual?

The purpose of the coming chapter is to point out that communities have personalities just as people have. What do you think would be some of the things that would go to make up the personality of a community? What kind of personality would you say your community has? Give reasons for your answer.

Give some thought to the six statements on page 313. Tell what you think each one means. After the study of this chapter, these statements will be discussed again and you will have a chance to find out how right you were about their meaning.

See what you can discover about the personalities of communities by looking at the pictures and reading their legends.

Committee Work: Read about the activity described on page 322. After making the list that is suggested, appoint a special committee to collect and report information.

The Bulletin Board Committee might want to show their displays under different community personality headings. What do you think these headings should be? Don't decide on them definitely until you have read the chapter.

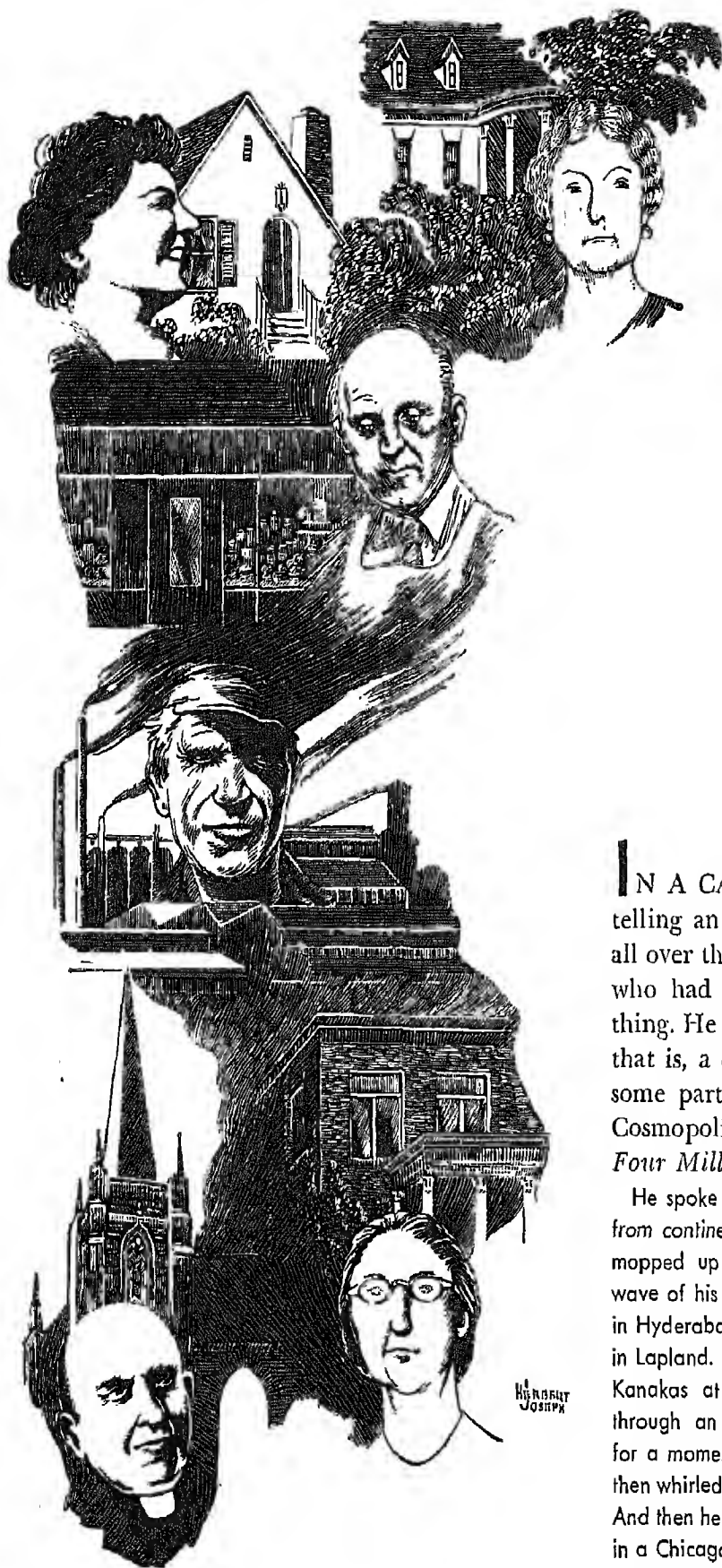
The Moving Picture Committee should scan the catalogs for films about community beautification and community development.

The work of the Library Committee will be decidedly important, since most of the references listed deal with personality traits. As you examine your own personality, you will find these references most interesting.

There's a suggestion for the Ways and Means Committee in the second paragraph of column two on page 334.

Reading: As you read the chapter rapidly for the general theme, keep in mind the chapter's purpose—to show that communities may be said to have personality. Reread the chapter for specific details. When you have completed the second reading, plan some purposeful work which will make you a real contributor to the class discussion and to the work of some committee.

10.



IN A CAFÉ sat Mr. E. Rushmore Coglan, telling an interested group about his travels all over the world. He was evidently a person who had been everywhere and seen everything. He was most certainly a "cosmopolite," that is, a citizen of the world rather than of some particular place. O. Henry's story "A Cosmopolite in a Café," from his book *The Four Million*, goes on:

He spoke disrespectfully of the equator, he skipped from continent to continent, he derided the zones, he mopped up the high seas with his napkin. With a wave of his hand he would speak of a certain bazaar in Hyderabad. Whiff! He would have you on the skis in Lapland. Zip! Now you rode the breakers with the Kanakas at Kealaikahiki. Presto! He dragged you through an Arkansas post-oak swamp, let you dry for a moment on the alkali plains of his Idaho ranch, then whirled you into the society of Viennese archdukes. And then he would be telling you of a cold he acquired in a Chicago lake breeze and how old Escamilla cured it in Buenos Aires with a hot infusion of the chuchula

You will discover that—

1. Certain things in a community correspond to qualities in people.
2. The geography of the place where a community is located affects it strongly.
3. Everyone mentions weather, for weather and climate also affect a community.
4. The kind of buildings help convey our impression of any large city or small town.
5. The people and the work they do help to determine the qualities of a community.
6. History helps to put its stamp on every community.

All these things together form the personality of the community—and so are a part of you.

Communities Have Personality

weed. You could have addressed a letter to E. Rushmore Coglan, Esq., the Earth, Solar System, the Universe, and have mailed it, confident that it would be delivered to him.

Then Mr. Coglan moved to another part of the café. Suddenly there came the noise of terrific battle. Mr. Coglan and a stranger were engaged in a combination fist fight and wrestling match. Why? What had happened? What had moved this polished citizen of the world to such violence? The story goes on:

I called McCarthy . . . and asked him the cause of this conflict.

"The man with the red tie" (that was my cosmopolite), said he, "got hot on account of things said about the bum sidewalks and water supply of the place he come from by the other guy."

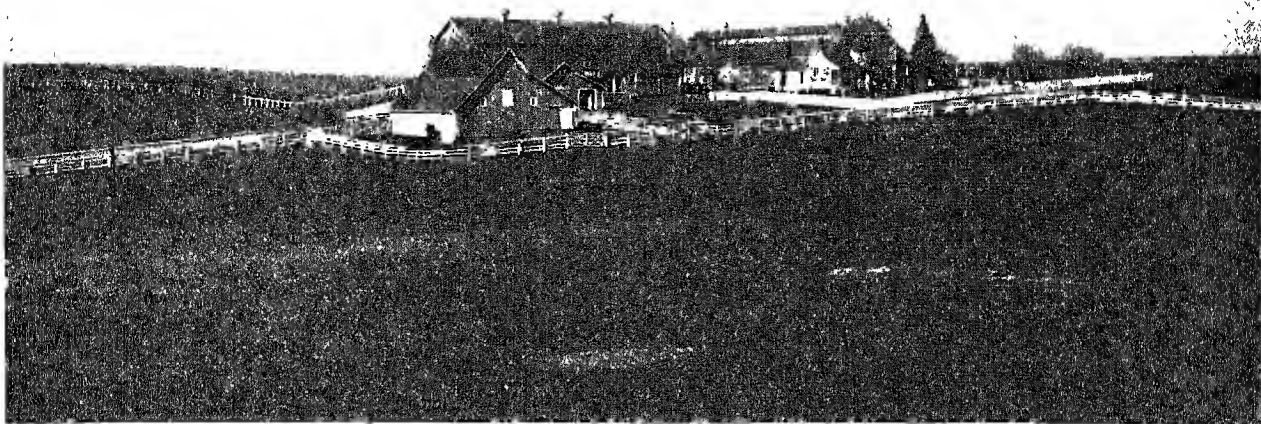
"Why," said I, bewildered, "that man is a citizen of the world—a cosmopolite. He —"

"Originally from Mattawamkeag, Maine, he said," continued McCarthy, "and he wouldn't stand for no knockin' the place."

Most human beings are about as consistent as E. Rushmore Coglan. They reserve for themselves the right to compare their cities unfavorably to the rest of the world, but rise up in wrath if anyone else dares to do it. People are likely to remember their home communities with much the same loyalty they have for their families.

We have a way of treating communities as though they were persons. We like some communities and dislike others, just as we like some people and dislike others. Often we might find it hard to explain why we have these sentiments. The answer usually given, when we are asked to explain our attitude toward people, is that we either like or do not like their "personalities."

What is personality? The word has been defined in many ways. The *Thorndike-Century Dictionary* defines it as "personal or individual quality that makes one person be



Every place has "a look" about it. Some are reaches of prairie, flat, unbroken.

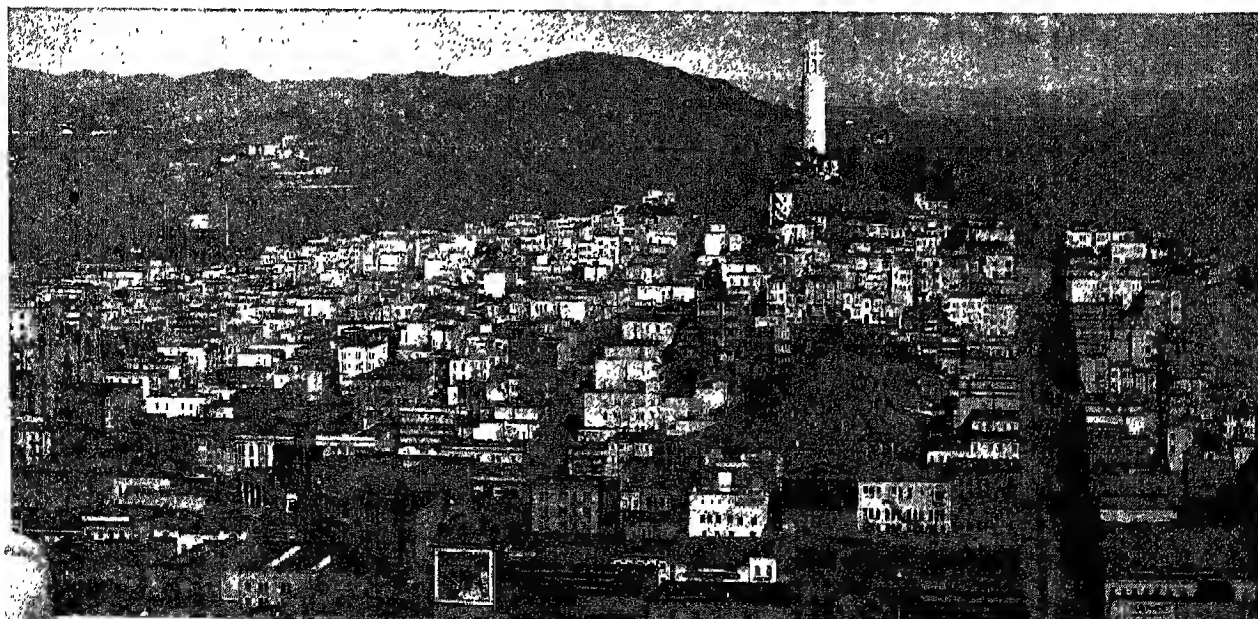
different or act differently from another." As most people use the word, it means what a person adds up to in the minds of others, the way he impresses them, the kind of person he seems to be. When you "add up" a person you are likely to put down the sum total in a phrase, such as: nice to have around, good fun, disagreeable, kind-hearted, stuffed shirt, life of the party, wet blanket, or some current slang term for your impression.

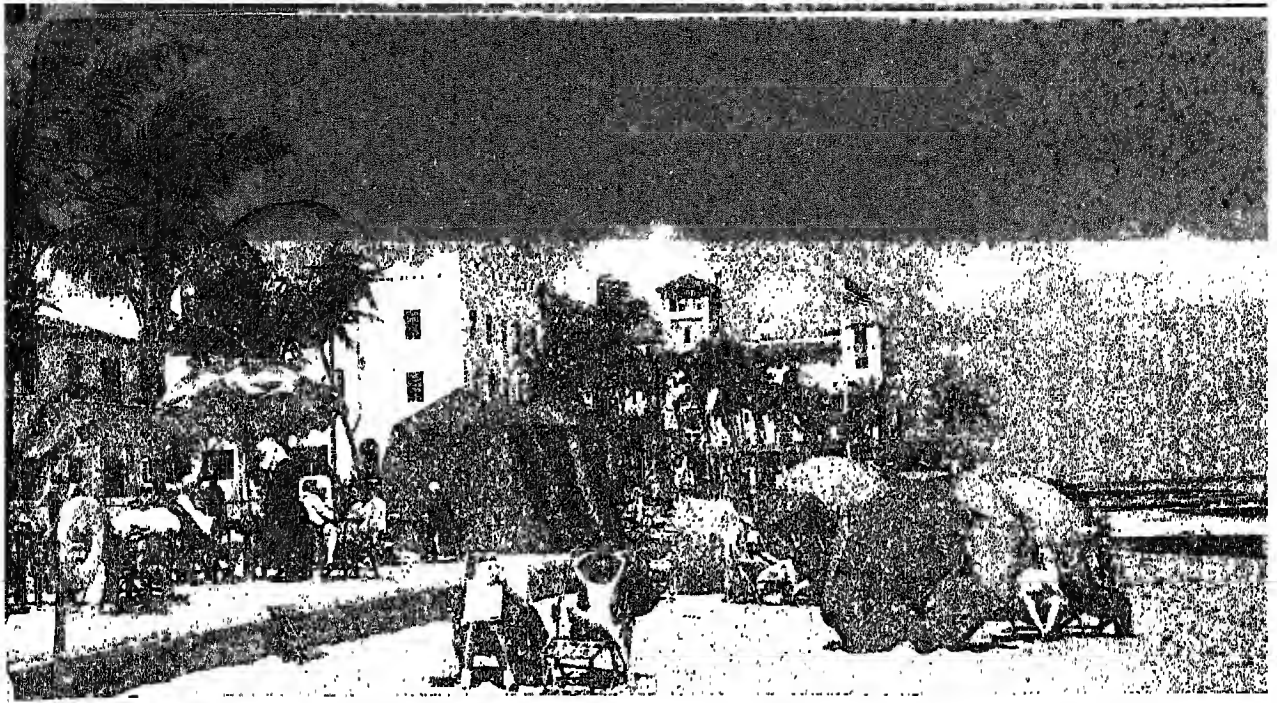
When we ask ourselves what makes up this personality, we are likely to have a little trouble being very definite. There's physical appearance, of course—tall or short, thin or stout, fair or dark. Then there's voice—high or low, smooth or harsh, gentle or gruff. Natural-

ly, manner comes in, too—kindly and considerate, rude or ill-mannered. Clothes figure in, also. It isn't a matter of appearance, voice, manners, or clothes alone, but a kind of mixture of these. We're very likely to ignore something in making our estimate—everyone does. Almost everyone can think of examples of people who are liked in spite of, say, harsh voices, or are disliked in spite of fine clothes and good manners. The whole matter of personality is difficult to explain.

The same thing is true of communities. They have personalities, just as people do, and often it is difficult to explain how we come to our conclusions about them. But we like some communities, dislike others, and are in-

Then there are cities that sit in the mountains, dabbling their feet in the seas.





Some cities sprawl in the sun, peddle warm sand and blue skies to the tourists.

different to still others. Some seem fascinating to visit, others dull and uninteresting. What are the things in a community that correspond to voice, manners, and clothes in people?

Land And Climate Give Color To Places

FOR ONE THING, the personality of a community is affected by land and climate. The foliage and color of a region are a part of its communities. Wichita, Kansas, and Lincoln, Nebraska, for example, are located on

the flat stretches of the Great Plains. So is Amarillo, Texas. From their city limits, as far as the eye can see, are the flat prairies, unbroken by mountains or bodies of water. On the other hand, San Francisco is a city of hills, set close to mountains and surrounded on three sides by water. In appearance, certainly, Wichita is bound to be different from San Francisco, just as we see one person as short and dark and another as tall and blond.

There's the matter of climate. People know about the warm and sunny weather in Miami,

Other places sparkle with a winter personality, take hardy pride in thick snows.





Of all else, the people are most important in shaping the personality of a place.

Florida. How about Caribou, Maine, shown in the picture on page 315? The huge white drifts of snow give a special kind of beauty to Caribou, and you'll probably always think of snow in connection with Caribou. Then there is Chicago, which people have nicknamed the "Windy City"—a good name you'll agree, if you have ever stayed there.

One trouble with thinking of community personality as mostly a matter of climate, is that we are likely to tag it by only one characteristic. But Caribou, Maine, wouldn't look the same on July 4th, or on most days of the year, as it does in the snow picture. Chicago isn't always windy, either.

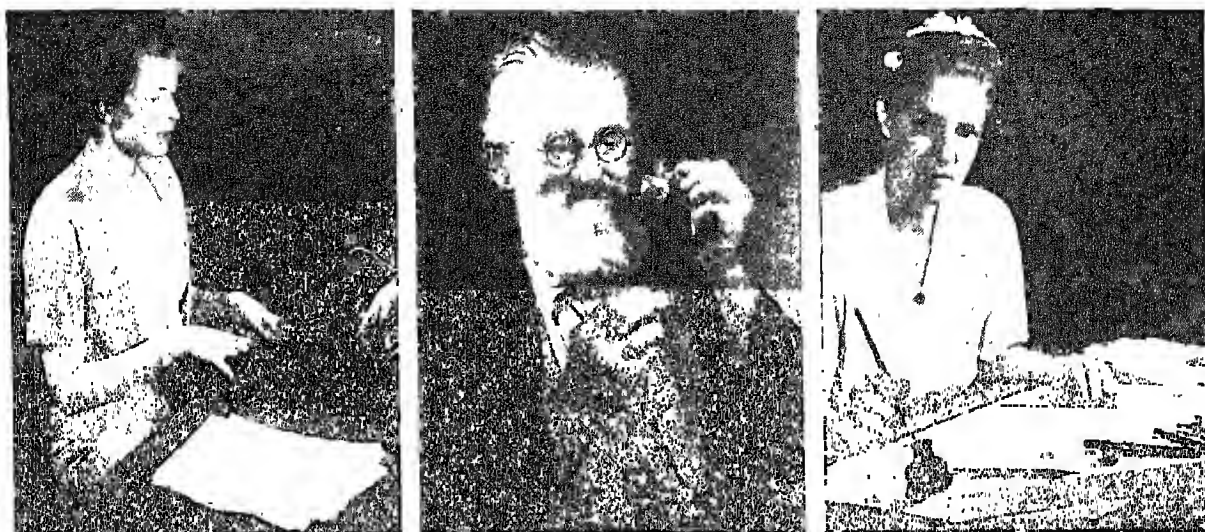
The People Really Count Most

PROBABLY THE PEOPLE in a community have more importance, in this matter of personality, than anything else. Take New York, for example. Certainly an important part of that city's colorful personality is its mixtures of peoples. It has neighborhoods where stores and restaurants, and the people, too, reflect an atmosphere of other parts of the world. There are sections where the people are mostly Chinese, or Armenian, or Polish, or French, or of some other national ancestry. Other

large cities, like New York, also have such neighborhoods. On the other hand, there are communities where the people are largely of one racial or national stock. Hamtramck, Michigan, for instance, is made up chiefly of Americans of Polish ancestry. Holland, Michigan, has a large proportion of Dutch people. Some mining towns were made up mostly of Welsh people, or perhaps miners from Cornwall, England. There are steel-mill communities where many of the people are Serbs or Czechs. The people of such communities help to form the community's personality through their songs, stories, poems, customs—their ways of doing the common things of life, how they say hello, how children speak to older people, little things about clothing perhaps—all these things about people influence the personality of a community.

Buildings Help Show Personality

IN THE HOUSES of a community we also see a way in which people help build its personality. One reason the personality of San Diego is different from that of Boston is that San Diego follows Spanish architecture, while Boston follows the New England tradition in buildings. If you have ever passed any of



Among these portraits you'll find people you know. They are in every community.

the little farming communities in what is called the Pennsylvania Dutch country, you probably received the impression almost everyone gets—the feeling of a clean, comfortable, thrifty personality. Rows of drab houses, all alike, seem to emphasize the monotony of some mining towns. But rows of houses, mostly alike, make some of the older parts of Philadelphia seem neat and prim.

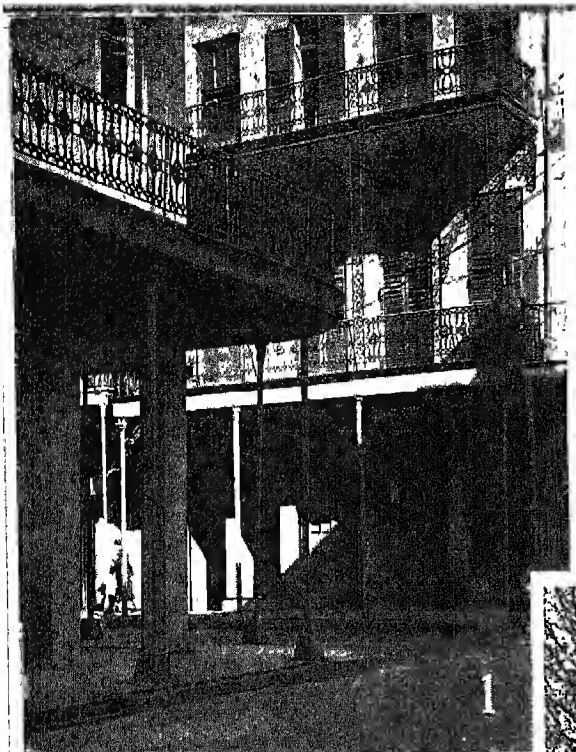
Probably you can mention many kinds of buildings that have an atmosphere of their own, and give the community a certain character peculiar to it alone. There are the balconied old buildings of New Orleans, with their tiny courts and wrought-iron balconies. Something like them is found in the Spanish buildings of Monterey. There are the "false front" stores that always lined the Main Street of western towns. There are the buildings with "jigsaw" decoration or "gingerbread" that were put up in the 80's and 90's of the last century, and the great stone mansions with bay windows and towers. You know where to place tall-pillared plantation "big houses." All these convey their own impression, they flavor the town—they help to make the personality of a place.

Booth Tarkington, in his book *The Magnificent Ambersons*, describes the kind of house many people will recognize:

This house of course was the pride of the town. Faced with stone as far back as the dining-room windows, it was a house of arches and turrets and girdling stone porches; it had the first porte cochere [porch built out over a driveway] seen in that town. There was a central "front hall" with a great black walnut stairway, and open to a green glass skylight called the "dome," three stories above the ground floor. A ballroom occupied most of the third story; and at one end of it was a carved walnut gallery for the musicians. Citizens told strangers that the cost of all this black walnut and wood carving was sixty thousand dollars. "Sixty thousand dollars for the woodwork alone! Yes, sir, and hardwood floors all over the house! Turkish rugs and no carpets at all, except a Brussels carpet in the front parlor—I hear they call it the 'reception room.' Hot and cold water upstairs and down, and stationary washstands in every last bedroom in the place! Their sideboard's built right into the house and goes all the way across one end of the dining room. It isn't walnut, it's solid mahogany! Not veneering—solid mahogany! Well, sir, I presume the President of the United States would be tickled to swap the White House for the new Amberson Mansion, if the Major'd give him the chance—but by the Almighty Dollar, you bet your sweet life the Major wouldn't!"

The Work Done Also Makes Its Mark

ANOTHER THING THAT has to do with community personality is the people's work. Gary,



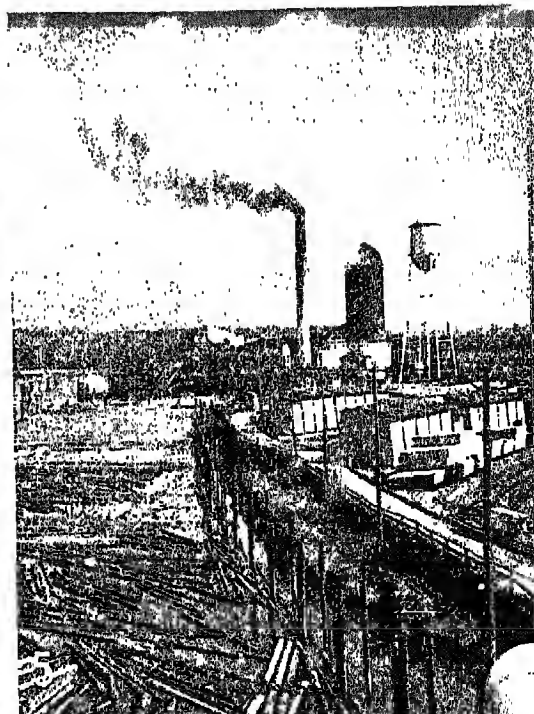
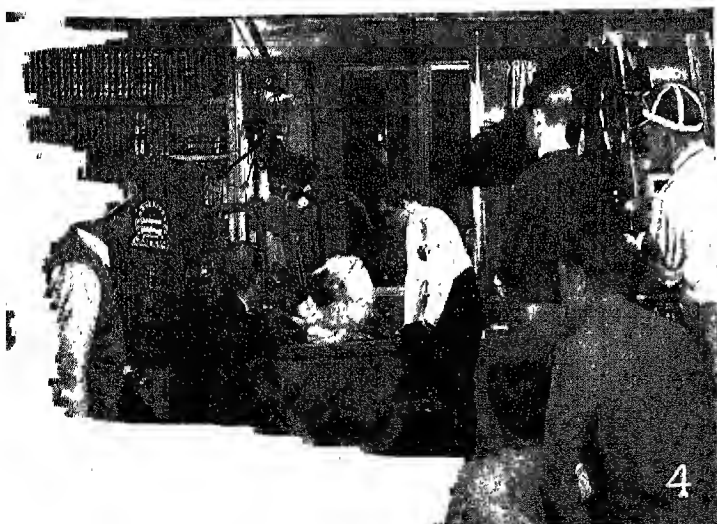
When you try to describe personality, you probably start with appearance. (Remember the familiar catch phrases, "tall, dark, and handsome" and "blue-eyed blonde"?) Towns are like people: appearance has much to do with personality. Houses, short or tall, lean or squatty, dignified or "common as an old shoe"—houses help set the appearance of a community and mark its personality. For that reason these houses should be easy to locate in your geographies.

Wrought-iron balconies (Picture 1) are typical of New Orleans, and tall white pillars (Picture 2) belong to the Old South. Frame houses with "L" porches (Picture 3) mark the Midwest. Spanish style (4) stamps the West Coast towns. Boston has the narrow look of Picture 5.





The chief business of a community helps to mold its personality. Manufacturing towns have a background of tall chimneys, a foreground of workmen coming and going. Farming towns are set deep in the fields that yield them a living. The herding business of the West gives to that country an outdoor, rugged character, marks its cities with a personality all their own. Hollywood takes its personality from the movie industry there, as we think of the stars and the make-believe magic of the sets (Picture 4). Lumbering gives to many towns of the Northwest a certain individual character, accented by lumberjacks, underscored with giant mills.





Mountaineer, perf maid, young athlete, each helps set the tone of the community.

Indiana, is a steel-mill town, and so are Aliquippa, Pennsylvania, and Birmingham, Alabama. The mills which belch smoke by day and fire by night, and send out throngs of weary, grimy workers at the end of their shifts, also stamp the communities.

The names of other communities often call to mind other kinds of work. Durham, North Carolina, makes many people automatically think of tobacco, although that city is also the site of Duke University. Cheyenne, Wyoming, is the center of a great cattle and sheep-raising region, and its name brings the picture of cowboys herding stock to market. Bingham, Utah, and Butte, Montana, remind lots of people of copper mines. The names of cities in the Pacific Northwest, such as Tacoma

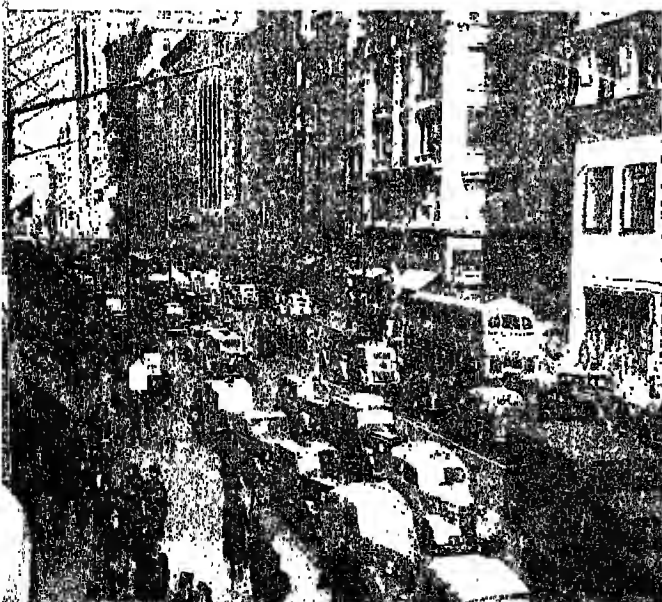
and Bellingham, Washington, automatically suggest forests of timber, lumberjacks, and mills where the lumber is prepared.

Mention Hollywood to most people, and they will immediately think of movie studios, stars, and starlets, directors shouting orders through megaphones, cameras swinging over giant sets, and sound technicians watching their recorders. They will think of these things when Hollywood is mentioned, although Hollywood contains thousands of other people working at many different kinds of jobs. But somehow the kind of work people do is so important that we think of a community personality as fixed by the kind of work that most of its people do.

Size Has Some Bearing On It

SIZE HAS something to do with personality. New York City, Los Angeles, Detroit, St. Louis, and many of our cities stand out partly because they are so large. When we hear their names we are likely to think of skyscrapers, streets always filled with roaring traffic, bright lights at night, and throngs of people coming and going. We know, too, when we stop to think, that these huge cities have their quiet spots, where traffic never gets snarled, where people aren't continually in a hurry.

Try this one on for size! Here is big city personality.





Whoever you are, wherever you live, you are all a part of your town's character.

Rochester, Indiana, and other small communities are places we picture with quiet, tree-shaded streets which are dark long before midnight, where people go their peaceful ways unhurried. But we know, too, that such places have their busy Saturday nights when the lights stay on and cars get snarled in the traffic, for communities, like people, have their moods.

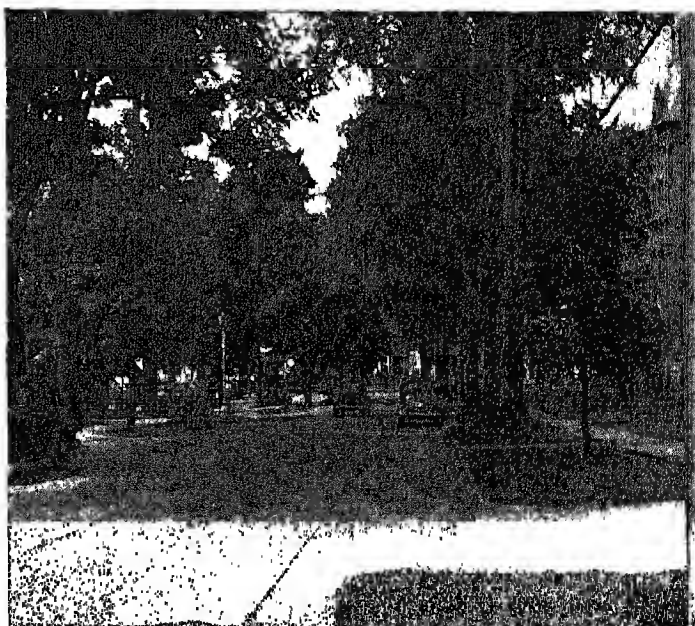
History Can Play A Part

PERSONALITY IN A community, as in a person, usually is the result of experiences. With communities we speak of past experiences as history, and history gives communities good and bad reputations. Some people get "bad" names, others "good" names. So do communities. The Bowery, a section of New York City, once had a bad name. Because so many members of gangs lived there and frequented the streets, the Bowery got a reputation for toughness. Cicero, Illinois, once got a bad reputation which it did not deserve, simply because certain gangsters hung out in one corner of that ordinarily peaceful manufacturing community. On the other hand, Boston is connected with the idea of sturdy Puritan independence, and Charleston, South Carolina, with gracious Southern society, be-

cause of the people who first settled these communities.

Community reputations come about because of events in the history of the communities. Sometimes it is simple to put your finger on what has given a community its reputation. Take the case of Salt Lake City as an example. It is hard to think of it except in connection with the heroic pioneers who built the community so they could have the religious freedom denied them "back East" on the other side of the Mississippi. Sometimes it is harder to decide about what historic events have given a community its reputation. Take San Francisco as an example of this kind. Some people will think of Gold Rush Days and the Forty-Niners; some will think about the

Small towns have a look, a feel all to themselves.



earlier time when California was Spanish territory; others will think of the water front and the sailors' lodging-house and the old entertainment district, called the "Barbary Coast."

All these things go into the personality of a community—land, climate, people, work, size, and history. Now suppose we look at a single community and see how all these things blend to make its personality. Suppose we take a community where personality is very sharply defined, a small one, easy to study because its life is so simple—a community in New Mexico called El Cerrito.

Land And Climate At El Cerrito

EL CERRITO IS IN San Miguel County, New Mexico, in the great Southwest of the United States. Twenty-eight miles from Las Vegas, it is located on the high, dry tablelands, thousands of feet above sea level, with little rain and with a fierce, burning sunshine almost all the year round. It is a country of sagebrush and vast distances, with colorful mesas and cliffs breaking the stretch of landscape to the horizon.

The visitor to El Cerrito comes out from Las Vegas over sixteen miles of paved road, then three miles of dirt road, and the rest of the way over a twisting, shifting track. Here's what Olen Leonard and C. P. Loomis, who made a study of El Cerrito for the U. S. Department of Agriculture, say in their report:

It is well-hidden from the outside world. Only one familiar with the area, or equipped with detailed instructions, would be able to find it without patient

searching or striking good fortune. One comes upon the village suddenly as he drives over the high mesa covered with juniper and scrub pine, for the road abruptly rises, turns sharply to the right, and a panoramic view of the entire village and valley land lies ahead. Still over a mile beyond and below, the houses stand out in quiet relief against the far side of the valley wall. The little fields stretch out in rectangular pattern, clearly bounded by rock or the more modern barbed-wire fence. Approached in winter the little village seems as quiet and lifeless as the little cemetery just above it.

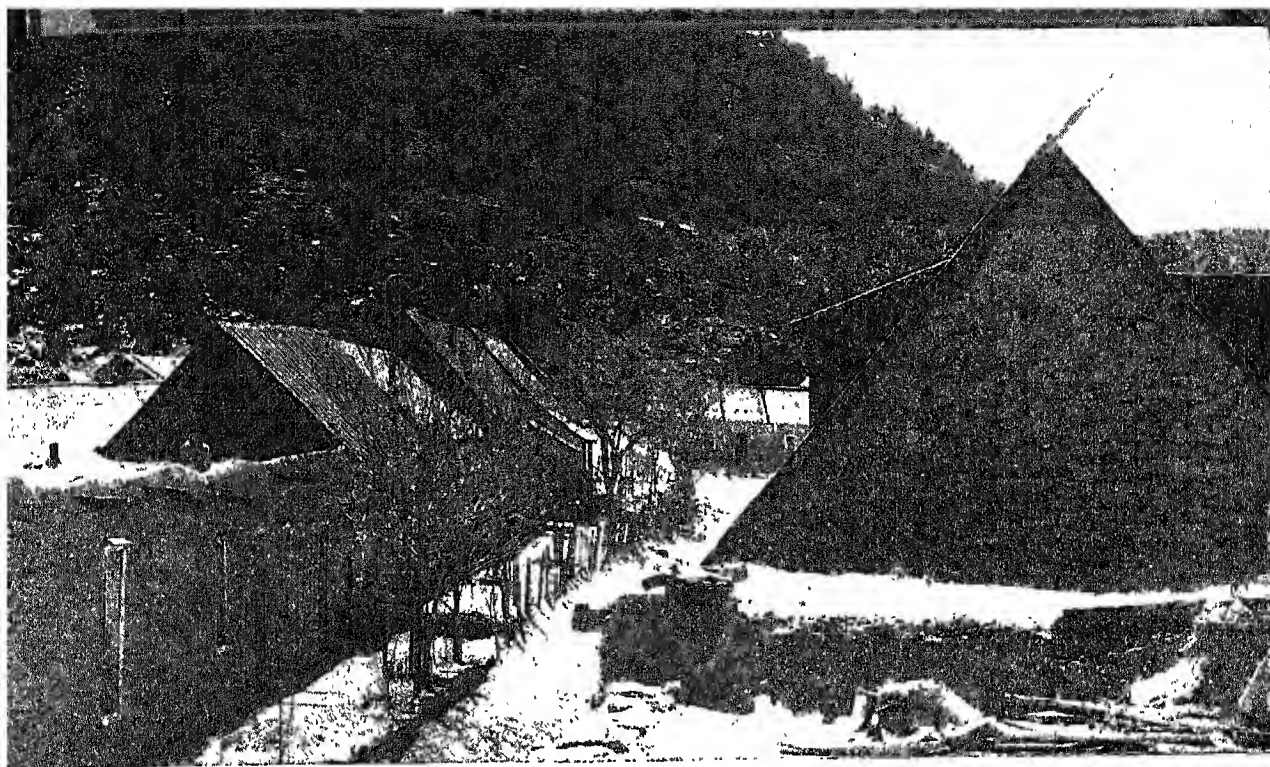
The exotic appearance of the village strikes one with singular force. Here is a bit of rural life far removed from the modern everyday world. Intuitively one sees that there is little here of the material goods that are designed to make living less arduous.

The People Of El Cerrito— Their Story And Their Work

WHAT ABOUT THE PEOPLE in El Cerrito? Who are they and where did they come from? What is there about them to give the community its personality? We can guess from the name that the community was once Spanish or Mexican. The inhabitants of El Cerrito are descended from Mexican colonists who obtained a grant of land from the Mexican government in 1822. Not many outsiders have come to El Cerrito. The authors of the government report say:

One of the oldest residents of the village was born here, and says that his grandfather came to El Cerrito when a young man. Practically all the families are descendants of the pioneer settlers who came here because of the grazing lands. Two of the pioneer settler families (back in 1822) owned large flocks of sheep. Most of the other families were connected with this source of employment.

-
- *The personality of your community has been determined by the kind of people who have lived in it. Your parks, tree-shaded streets, memorials, well-kept lawns, recreation centers—all these were dreamed up by far-sighted, cooperative citizens. Write on the board all the outstanding features of your community. Then send reporters to track down stories about the persons who were responsible for these civic improvements. (City-hall records and old residents are good sources of data.) Don't be surprised, though, if many of the persons who made contributions were not prominent citizens. Often a quiet old man with a knack for gardening will inspire his whole neighborhood to grow beautiful flowers.*



This is El Cerrito. Few of its people have been any great distance beyond the village, its fields and pastures.

The houses in which the people live are the kind we would expect in that region. They are of stone coated with adobe, or sometimes only of adobe, with thick walls to keep the inside cool on the blazing hot days. The adobe is the soil of the region, sun-baked almost to the hardness of brick, pink and buff in color. The walls form an attractive picture under the bright sun, and at twilight the last rays of sunshine strike new reflections. Visitors always remember the pink and buff adobe houses.

Many of the people speak Spanish more often than they do English. They remember and sing the old Spanish songs their forefathers brought with them. Their music and dancing form a large part of their recreation, for there are no movies and only a few cars and radios in El Cerrito.

Most of their satisfactions in life they find within their family circles. Visiting, back and forth between families that are related, and staying for a meal are important here, for the members of families are very devoted to one another. Religion is an essential part of their lives. All are Roman Catholics, and a priest comes to their community regularly to hold services in the little adobe church.

The people of El Cerrito are dignified and proud. Sometimes they are shy and uncertain, too, for in the past, strangers have not always treated them fairly. Some of them, or their parents, have been swindled out of their land; some who went away to work on the railroad or on irrigation jobs have been cheated of their pay. But once they lose their fear or suspicion of strangers, they are courteous and friendly. They are generous and hospitable, anxious to share what they have with others. They are gay and smiling. Although poor in money, they seem to be rich in their enjoyment of living.

What is their work and how do they live? Almost all of them do some farming. Since there is so little rain, the people depend on irrigation water from the Pecos River. Two miles up the river is a flimsy dam, and from it runs the main ditch—the “Mother Waterway” as the people call it. Every year the ditch boss of El Cerrito calls out every man and grown boy in El Cerrito to clean out the ditch and repair the dam. Those who help can take water from the ditches to flood their fields. On this irrigated land they grow small crops of corn, alfalfa, and beans.



This is El Cerrito, New Mexico. Life here is very simple, for the community has little, asks little, lives almost entirely unto itself. One day is much like the next in this sun-burned little town, forgotten and forgetful of the outside world.

Time in El Cerrito goes by almost uncounted, and it is sometimes hard to remember today from yesterday, for there have been few changes since the first days of settlement. Families still gather for simple meals in the same bare adobe houses (Picture 1), and bread is still baked in the same stone ovens (Picture 2). Children still fetch water from the ditch—thin lifestream of the community (Picture 3). The men still earn a scant living from their herds (Picture 4).



Some of the people have small fruit orchards. Others follow the occupation of their grandfathers and keep flocks of sheep. Sometimes the men and boys will get a wagon-load of firewood—the hard pinon, cedar, and juniper of the desert—and take it to Las Vegas to sell for cash. Almost all families keep a few chickens for their own use. They bake their bread in huge stone ovens.

These people are poor, and the reason is found in the history of the community and in the region itself. In the early times everyone had everything he needed—probably because he didn't need very much. Only the patrons, who owned the land and flocks and employed the shepherders, were rich. Let's read what the government booklet on El Cerrito says:

The valley land has never been sufficient in extent to allow full-time farming, but it has been the basis of operations for the more extensive enterprises of dry-land farming and stock raising. Usually the individual family owned a tract large enough to grow a garden and enough feed crops to maintain a horse or two, a cow, and perhaps a pig. The principal source of income was livestock, which roamed the surrounding mesa. It provided profits for the owners and labor for those who had only their services.

Today these people and their descendants have lost nearly all of their once vast holdings. They still own the small, inadequate, irrigated fields that were never sufficient, alone, to support the people of the village; but the mesa land, which supported the all-important livestock industry, has passed into other hands.

Though the community began losing its land several decades ago, the full effect of this loss was not felt until recently. The railroads were coming in and people found they could earn more by cutting ties than by working for the sheepmen. After the tracks were laid, labor scouts came in from the mines, metal works, and beet fields of the north, offering work for everyone. This period of prosperity lasted until the 1920's. Then, with the coming of the depression, jobs grew scarce and the people returned to the villages and the land.

It was only then they realized what had happened in their absence. There was no more grazing land. Homesteaders had taken up some of the mesa and had fenced it, so that a man who owned a tract two miles

away (from his home in El Cerrito) might have to go 10 miles to reach it (because the homesteader wouldn't allow him to cross the fenced property). Big concerns had obtained control of the grazing and the water rights.

The people did what they could. They farmed the land, grew a little food, worked whenever they could get work, sold whatever they could sell. But all they could do was not enough to keep them off relief. . . . Resources have so dwindled and opportunities so shrunk that the people are convinced that radical changes must be made in their way of life.

El Cerrito is simply one of numberless communities that have their own personalities, all different. It is perhaps an extreme case, but it is easy to understand, and that is why it was chosen as an example, so that the reader in New England, or in South Dakota, or in Georgia, will realize how different it is from the communities he knows well. El Cerrito's personality is obviously not like the personality of your town or city. No community has exactly the personality of any other, just as no two people have identical personalities.

A Way To Score Community Personality

NOT SO LONG AGO, E. L. Thorndike started out to find what made a community good, the things that could make people proud of being a part of it. He began with the idea that a good community is one that truly meets the needs of the people for health, recreation, education, and the other things you have been studying about in this book. Then he built up a complicated score card that could be used in judging a community. So many points were given for the amount of money (or rather the proportionate amount) spent on parks and playgrounds, so many points for taxes assessed for health purposes, and so on. Then he worked out the scores for cities in the United States that had 30,000 or more people.

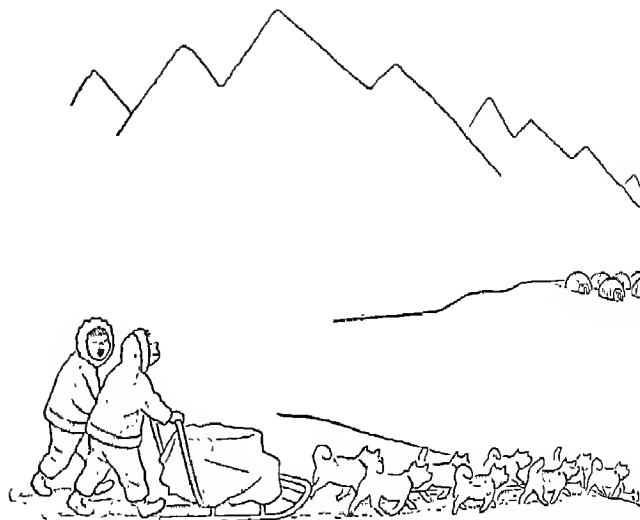
Perhaps you'd like to know what cities came out on top at the time this score was worked out. There have been changes since

then, probably, as conditions change constantly. But in Dr. Thorndike's honor roll Pasadena, California, was judged the best community in the United States in meeting the needs of its people. It had a score of 62. Here are the scores of the communities that rated 50 or over, and 50 is a high mark under this way of scoring:

Pasadena, California	62
Cleveland Heights, Ohio	58
Montclair, New Jersey	58
Berkeley, California	57
Brookline, Massachusetts	57
Evanston, Illinois	56
Oak Park, Illinois	56
Glendale, California	55
Santa Barbara, California	55
White Plains, New York	55
Santa Monica, California	54
Lakewood, New Jersey	53
Long Beach, California	53
Alameda, California	52
East Cleveland, Ohio	52
New Rochelle, New York	52
Newton, Massachusetts	52
East Orange, New Jersey	51
Oakland, California	51
San José, California	51
Colorado Springs, Colorado	50
Los Angeles, California	50
Mount Vernon, New York	50
Santa Ana, California	50

In his book, *Your City*, Dr. Thorndike says that all communities, even the worst, do a good job in many ways. He says:

It is fitting that the citizens of a city should be loyal to it, as they are to their families, churches, and clubs. Even the least efficient American city protects its persons and property, educates its children, and guards its health better than the best city in the world did only a short time ago. Most of the people depend largely upon their communities for their enjoyment and livelihood. We tend to take our streets, sewers, water, light, schools, and parks for granted, like sunshine and rain, as part of the order of nature, forgetting that they are the community's gift to us, established and maintained by it.



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"It's great to get back to civilization, isn't it?"

Apparently the Eskimos have their standards for judging a community, too.

Here is a list of ten things that can be used in judging a community; you might like to judge your own by them. These points are only a few of the many used by Dr. Thorndike, but he found them the most important and useful. Usually the answers should be given as so many per hundred or per thousand of population, so that results can be compared with figures from other communities listed in the Thorndike report.

1. What is the infant death rate? If this rate is high, it shows that the health services are not good.
2. How much money (per thousand population) is spent on parks, playgrounds, and recreation?
3. What is the value of community property in schools, museums, and parks?
4. What is the value of all community property apart from streets and sewers? How much does the community government owe? Does it owe more than its property is worth?
5. How much does the community spend on its schools?
6. How many high-school graduates are there?

7. How many books does the public library circulate?
8. How many students are in school who are 16 to 18 years of age?
9. How many people have telephones?
10. How many of the homes are supplied with electricity?

It is important to notice one thing—size isn't something that makes a community good. At one time it was the ambition of every city to become as large as possible. Boosters' Clubs used such slogans as "Watch Us Grow," "40,000 by 1940," and so on. After the 1940 census, people who lived in communities that had not grown much since 1930 complained that mistakes must have been made. A common thing was to count, not just the people in the community, but those surrounding it as well.

That attitude isn't so common as it was. People are waking up to the fact that size alone has never made a community worth living in. And people are noticing that those who boast about the size of a community generally do nothing more for it than to boast. We know what to think about people who boast about themselves and their families; boosters about their communities have just as bad manners. Thorndike said in his book that boasts "will not make water or milk purer, or debts smaller, or men and women more competent."

Those who love a community most are usually most aware of its shortcomings. They are alive to its problems and want to help in solving them. Not all people are like that. Some do not even want to hear anything but

extravagant praise. The following part of a local "booster's" speech from Sinclair Lewis' novel *Main Street* illustrates that point of view:

. . . . I certainly was astonished in the streets of our lovely little city, the other day. I met the meanest kind of critter that God ever made—meaner than the horned toad or the Texas lallapoluzal! (Laughter) And do you know what that animal was? He was a knocker . . . (Laughter and applause) . . . Now, friends, there's some folks so yellow and small and so few in the pod that they have to go to work and claim that those of us who have the big vision ore off our trolleys. They say we can't make Gopher Prairie just os big as Minneapolis or St. Paul or Duluth. But lemme tell you right here and now that there ain't a town under the blue canopy of heaven that's got a bigger chance to toke a running jump and go scooting right up into the two-hundred-thousand class than little old G. P.

There are right times and places for criticism. Chronic kickers are never satisfied, and they do not help much to solve problems. Nobody pays much attention to them. If you do not like the way things are run in your school, do you just sit around and complain to a few of your own crowd? If you do, you aren't helping much. Isn't there a student governing council you can go to and maybe get some action? Or isn't there someone on the faculty you can talk it over with? The same situation often comes up in community matters. The places to go with criticisms are the places where action can be taken. Maybe your community has a coördinating council, such as the one described in a later chapter. There is always the city council or board of village trustees or selectmen—

■ Is your community courageous and willing to meet its problems, or is it discouraged and afraid? Is your community making democracy live by giving all groups—racial, religious, and economic—equal opportunities, or is it depriving minority groups of privileges taken for granted by others? Appoint committees to study and report the treatment of minority groups in your community. You might be interested in going further in this matter and make a community project of living democracy. To get some good ideas as to how this can be done, have a committee read and report on *The Story of the Springfield Plan* by C. I. Chatto and A. L. Halligan, and find out how Springfield, Massachusetts, made democracy a living thing.

whatever they are called in your community. If it's a public health problem, there's the board of health or the medical officer. If it's a recreation matter, there's some official who has authority in such matters.

Making your criticisms at the right time and place is an actual help to your community. If you seriously study your community's problems and help to solve them, you are doing something constructive—something that also gives you still more reason to be proud of your town.

Fighting Versus Working Together

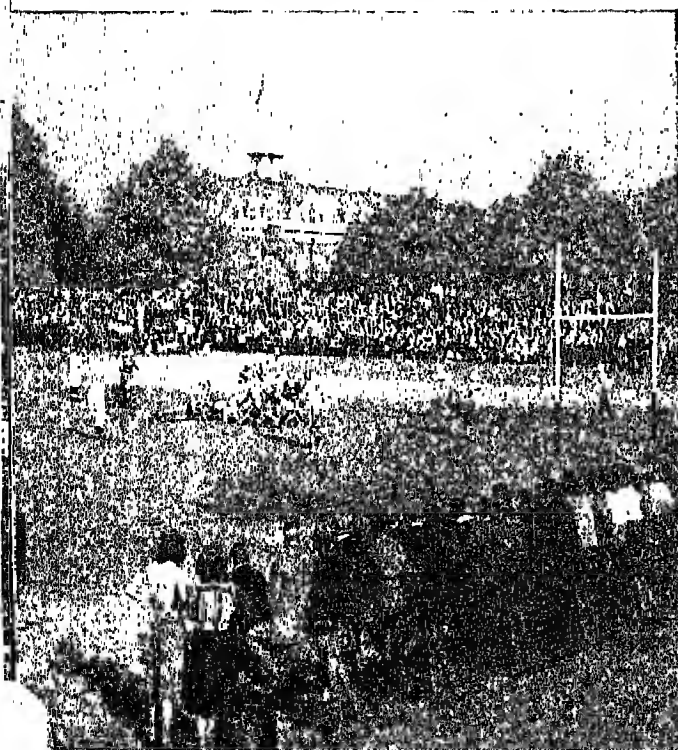
IN THE PAST, cities actually went to war against each other. In Italy, for example, Pisa, Milan, Florence, Genoa, and Venice carried on bitter warfare against each other. Frequently, defeated cities would be sacked, that is, wrecked and looted by the armies of the victor. For a time, and not long ago, football and basketball games between high schools of two communities sometimes took on the character of warfare of that kind. The visiting student body sometimes tried to do as much damage as possible to the community

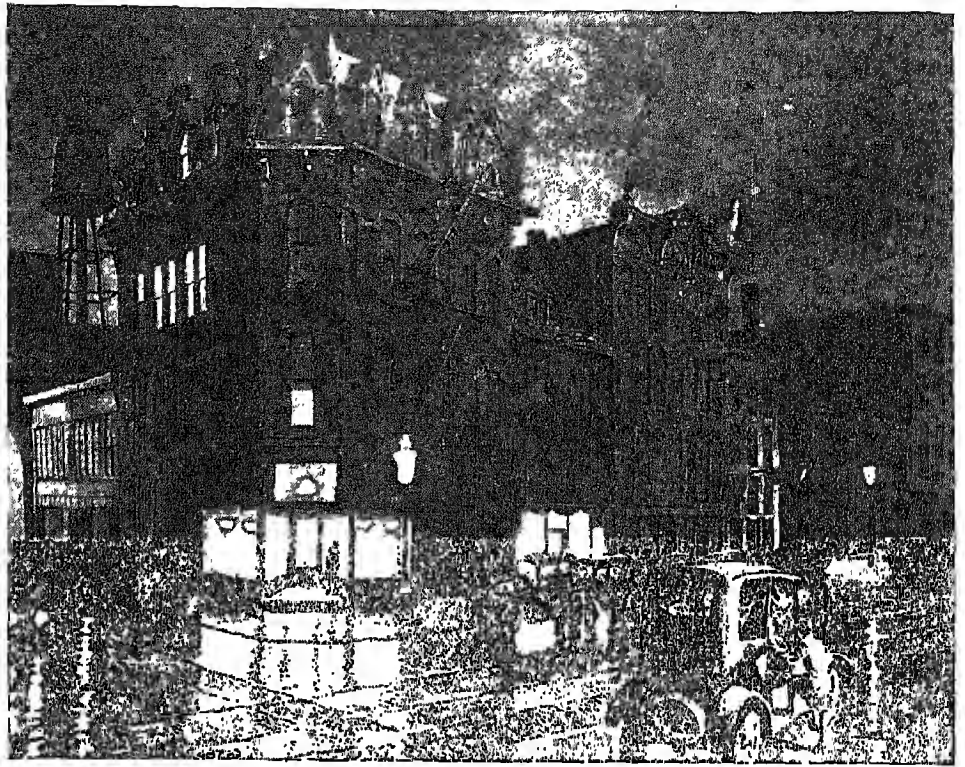
that was its host. That was not only bad manners toward a host, but poor judgment, because that community would probably take the chance to repay the visit with interest. The students had a notion that their actions were a way of showing loyalty to their school and their own community. Not many incidents of that kind occur nowadays, chiefly because people not only honor their own community but realize that other people, in other communities, have similar feelings. The old familiar proverb "People who live in glass houses shouldn't throw stones" applies to communities, also.

Communities are tied together in many ways. They depend on one another's actions and good will to a great extent. A community that dumps untreated sewage into a river menaces the health of communities downstream. One that fails to control its own smoke nuisance becomes a nuisance to neighboring communities. The prosperity of Oskaaloosa, Iowa, as you read in another chapter, depends to a large extent on the prosperity of farming communities surrounding the city. Manufacturing cities like Gary, Indiana, depend on mining communities in other states for their raw materials.

Jealousies among communities have no place in the America of today. A few years back, when Boulder Dam was being built, some communities raised the objection that the dam would give the city of Los Angeles a water supply. "Why," they asked, "should we pay taxes in our community so that a community in southern California can have some more water?" That argument failed to take into consideration the fact that the dam would accomplish many other things. Of course, anything that helps one city indirectly helps the entire country. But even better reasons for paying taxes to build Boulder Dam are the things, other than water for Los Angeles, which the dam made possible. For one thing, it controlled the Colorado River and enabled a better use of its water for irrigating dry

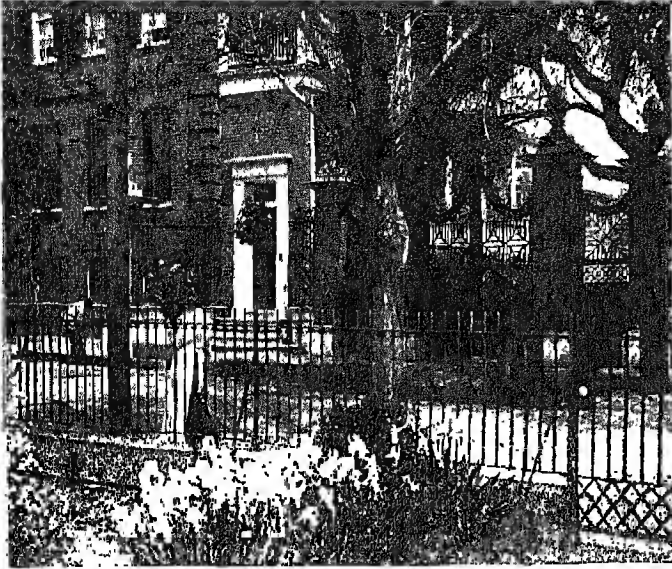
Here on this "field of battle" there's more to be won than the game—something you, as part of the side-line team, can help win: the friendship and respect of "your enemy." That's community spirit.





Don't you get a certain feeling about the cities pictured on this page? That sensation is your reaction to the "personality of a place." See, just what you've been reading about! Above is "Rainy Night" by Charles Burchfield—below, Aaron Bohrod's "New Orleans Street."





"With stones and gates of grilled iron and bronze wherein grew magnolias and roses under the eaves of noble roofs." Charleston in poetry and picture.

lands of the Southwest. It helped supply electric power for hundreds of communities. It gave new life and hope to thousands of farmers, and gave the entire country an increased food supply.

It doesn't help matters to make fun of other communities, either. In Sinclair Lewis' book *Main Street*, the boaster making the speech went on to "run down" a few other cities:

"Ah-ha," says they, "so Jim Blasusser is claiming that Gopher Prairie is as good a place to live in as London and Rome and—all the rest of the Big Burgs, is he? How does the poor fish know?" says they. Well, I'll tell you how I know! I've seen 'em! I've done Europe from soup to nuts! They can't spring that stuff on Jim Blasusser and get away with it! London—I spent three days, sixteen straight hours a day giving London the once-over, and let me tell you that it's nothing but a bunch of fog and out-of-date buildings that no live American burg would stand for one minute. You may not believe it, but there ain't one first-class skyscraper in the whole works. And the same thing goes for that crowd of crabs and snobs Down East, and the next time you hear some snob from Yahooville-on-the-Hudson chewing the rag and bulling and trying to get your goat, you tell him that no two-fisted Westerner would have New York as a gift!

Blasusser wasn't making Gopher Prairie more attractive by making fun of other places. He didn't add one bit to Gopher Prairie by

talking about London's out-of-date buildings. But this doesn't mean that friendly rivalry is a bad thing. It would be a drab world if we couldn't work up some excitement over the game with the team from the next town. Friendly rivalry is a very good thing, and it adds zest and color to life. But it's important to remember that this rivalry is in fun, over a friendly game, not war against an enemy, and so care should be taken that the spirit of fun is not lost.

Community Personality Expressed Through You

It's NOT EASY TO EXPRESS the personality of a community in words. But sometimes poets and artists catch the spirit of a community. One great American poet, Edgar Lee Masters, wrote a poem about some American cities in which he brings out the land and climate, the history and traditions. Here's what he wrote about Charleston, South Carolina in "The Seven Cities of America":

For long years the ships laden with rich wares came
out of the sea,
And sailed up the Ashley River, along the low sea
beaches to the docks
Of the plantations where cotton was delivered back
for Europe.
Wherefore Charleston thrived on low land between
two rivers,
And with growing wealth, and pride born of be-
lief that she was free.
And sons born of the Ashley and Cooper rivers
enclosed gardens
With stones and gates of grilled iron and bronze
wherein grew
Magnolias and roses under the eaves of noble
roofs, which faced
Fort Sumter in the waters of the Bay, looking even
then like a ship
Foundered and turned to sand and stone.

In the same poem Edgar Lee Masters has this to say about San Francisco:

There is a city where the light of drifting mist
Floats out of the Pacific over its hills with many roofs.

Near it are mountain slopes where in the first days
of the Sponiard
The creatures of wells and woods, and rivers flowing
into the sea
Made the land joyous and they mingled their voices
With the sound of mission bells, and the shouts of
sailors and hunters
And those who sought the golden fleece, and the
sound of the sea
Moving with low thunder upon the reefs of the
Golden Gate.
Here to this day the mountain sides bloom with
poppies, and its valleys
Flourish with apple trees, with bright fruit, and
with sweet figs,
And olives in bloom with spreading leaves. And
even yet the looms of stone
In the Bay weave out of the sunlit air raiment of
silver and purple
For the winged breezes to wear when they fly
from the breast of the sea
And float over the towers of San Francisco, and
rest themselves.

Speaking of San Francisco, sometimes the
spirit and personality of a community come
out most dramatically in time of great dis-

aster. It is then that the courage and valor
of the people (and they *are* the community,
you know) show themselves. In 1906, San
Francisco was in ashes after a great earth-
quake, but the people were already planning
their new city. Chicago did the same in its
smoldering ruins many years before, when fire
had destroyed the city. Galveston, Texas, and
Dayton, Ohio, discovered after floods that
disaster could turn its people toward thoughts
of a better city.

The spirit of the community—any com-
munity—is something that is found in the
hearts of its citizens. The spirit of your com-
munity is found in you, for you are a part of
it. It isn't simply a spirit that comes out in
time of great trouble or disaster, though it
may really shine at such times. It's a spirit
that faces the problems of everyday living.
Through meeting such daily problems the
citizens prepare themselves for any great
trials that may come. And if disaster does
come, the community meets it with heroism
and courage.

YOU UNDERSTAND now that the personality
of a community is really a composite of the
personalities of all persons living in it. As
composite means a combination of elements,
a community, then, is neither so good as its
best citizen nor so bad as its worst one. It
is rather the average of its citizens.

You are probably more interested in your-
self than anyone else is—at least you should be,
and so you should be interested in your own
personality. Perhaps you haven't given this
matter much thought, but when you stop to
consider, you do want to be liked, don't you?
That's a perfectly natural thing. A person
with a good personality generally is well-liked.

Personality means "whole person"—char-
acter, appearance, and habits. You can do
many things to develop all these sides of your-
self. You might start by answering such

questions as: Do you like yourself? Do people
like you? When you look in the mirror, do
you like what you see? Would you like to
know someone like you?

If your answer to these questions is "No,"
you'd better put yourself into the repair shop
for an immediate overhauling. You can re-
condition yourself on the
inside by acquiring fine
qualities of character and
disposition. On the *outside*,
you can do much to improve
your appearance. Then you
drop your bad habits in the
ash can, get a set of good
ones, and learn how to use
them. Sounds simple, doesn't it? Well, it is
simple, but that doesn't mean there's no work
involved for you.



To do this repair or remodeling job, you must, first of all, be willing to face the facts. It is usually easier to see the faults of others



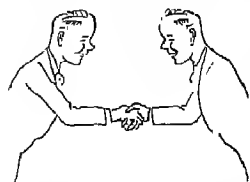
than to see our own. So, to begin with, have a talk with someone in whom you have confidence — parent, teacher who is interested, friend who is honest, someone you can trust. Ask this person to help you make a

list of improvements for you to start working on. That's only the start, of course. You'll have to do some work every day on the improvements you want.

The qualities of character which are the most important to help you get and hold the job you see in your dreams are to be found in the questions which employers ask when they are thinking of hiring someone. Here are some:

1. Is he honest?
2. Is he dependable?
3. Does he have initiative?
4. Does he have a good disposition? Can he get along with people? Will he cooperate?
5. Is he accurate?
6. Will he stick to a difficult task?
7. What is his scholastic achievement—superior, average, below average?

Employers ask many questions, but the ones mentioned above will be found in nearly every questionnaire sent to the people given as references by the applicant for a job. Perhaps you are surprised that employers do not ask more about the grades made in school. Grades are important, but they are only one



measure of a person's worth. A good, steady worker with an even friendly disposition who had average grades in

school is more welcome in the world of everyday work than a person with a brilliant mind, a nasty disposition, and a streak of dishonesty.

Another inside, or character, quality which is necessary is *courage*. If you do not have courage, you are afraid; and fear is a monster who will overcome you if you do not overcome him. Look for a moment or two at your own fears; you must have plenty of them, for everybody does. Wouldn't you get a better grade in algebra, say, if you weren't *afraid* to recite? Are you afraid you'll be wrong? Or is it because you are afraid to stand up before a lot of other people? Have you ever pretended to be sick and stayed at home to avoid giving a report in class? That didn't prove to be a very good way to escape fear, did it? All the time you stayed away you were afraid that you'd still be called on for the report when you did return to class. Or maybe you have been afraid you were not going to be invited to some affair. Perhaps you know what it is like to be so full of fears that you can't study, can't sleep, can't smile without an effort.

Another and more polite way to describe this sad state of affairs is to say that you lack self-confidence. Psychologists call this lack of self-confidence an *inferiority complex*. People who have no such fears and who possess lots of self-confidence have what is called a *superiority complex*. If you were to choose a friend with one or the other of these extremes, you'd probably choose the one with the inferiority complex. People usually have more respect, patience, and friendliness for a person who feels inferior than they do for one who is so self-satisfied that his hatband is about to pop.

You must strive to overcome your fears to the extent that they will not be a handicap to you. A little fear or nervousness—just a little—sometimes helps a person to do better. Oddly enough, this fear seems to cause one to make a supreme effort to overcome the fear. In making that effort,



the person finds out that he has a reserve power to help him do the task far better than he had hoped. On the other hand, the person with the superiority complex is sometimes so confident that he is too nonchalant and may not make much of a success. You've probably seen football or basketball teams with this attitude when they have had a winning streak. And then they got walloped by a weak team, by a team that was aware of its own weaknesses and of its opponent's strength. It was overconfidence—or a superiority complex—which defeated the strong team, and it was the weak team's power to overcome its inferiority complex which allowed it to push through to victory.

You can read about complexes in the story *The Driving Fool*, by Franklin M. Reck. You can find it in:

Prose and Poetry for Enjoyment, by Ansorge, Lucas, McCoy, and Tower, published by L. W. Singer Co. (1942), 249 W. Erie Blvd., Syracuse, N. Y.

This story will make you chuckle, and it will also thrill you as you see how Sunny and Art overcame their difficulties.

The *outside* qualities of personality include the expression of your face—a reflection of the *inside* person, posture, clothes, hair, nails, complexion, teeth, voice, “pep”—everything seen and observed by keen people when they observe you. And remember this: You may rate 100% on all but one of these, but that one may spoil the whole picture of you. This is one problem which can't be worked out with arithmetic or higher algebra. Suppose you rate 100% on all these items except your nails? With some people that might pull your whole score down below the 50% mark. Why? People simply react that way, that's all. How do you react to such things as run-over heels, a peeking slip, or unkempt hair?

Some successful people haven't given their personal appearance a thought. But they succeeded *in spite of*, not because of, this

neglect. Most people are not so supremely gifted that they can afford to ignore these fine *outside* qualities of personality which will help boost them along the way to success.

Now what about your habits? If you have some bad habits, bad manners, or even some real vices, how did you get them? You got them by just starting. If you really want to get rid of them, all you have to do is just stop. Of course this is easier said than done. But if you have enough will power and courage, you can do it. Be the master of yourself—don't let any habit become the master of you. And don't try to break away a “little at a time.” That usually doesn't work. Break away at “one fell stroke.” Read *Fame at Fifteen*, by Booth Tarkington. It is so well-liked that it is included in many collections of short stories. You can find it in:

Saturday Evening Post, 210:14-15. February 15, 1938.

This is a short story about fifteen-year-old Filmer, who decided that he wanted to be a hard-boiled stick-up man.

Another story you'll like is *Gold-Mounted Guns*, by Frederick R. Buckley. It is in a collection of stories called:

Notable Short Stories of Today, edited by E. V. B. Knickerbocker, published by Harper & Bros., 49 E. 33rd St., New York City 16.

Buckley's story is about a young cowboy who tires of punching cattle and decides to join an outlaw. He does his first job with the outlaw who carries the gold-mounted guns.

Did you ever hear of Mamie who . . . beat her head against the bars of a little Indiana town and dreamed of romance and big things off somewhere the way the railroad trains ran . . .

then she went to Chicago and

. . . even now she beats her head against the bars in the same old way and wonders if there is a bigger place the railroad runs to from Chicago where maybe there is romance and big things and real dreams that never go smash.

That is just a part of Carl Sandburg's poem *Mamie*. Mamie expected happiness to be handed to her on a platter. Mamie thought much more about herself than she did about others, and, in her selfishness, she was disgusted with the world about her. People who are the opposite of Mamie think of others before themselves. They are helpful, cheerful, and kind. If Mamie had helped plan the programs for Decoration Day and the Fourth of July in her home town, and if she had baked a cake for Mrs. Smith when the Smith children had the measles, Mamie probably would have been a happy person. If you want a good personality, you must think more about others than you do about yourself.

Be the kind of person who knows how to lose, how to win, and how to adjust to adversities. Read the short story *Baker, Manager*, by Robert L. Voorhees. You'll find it in:

Prose and Poetry for Enjoyment, edited by Anson, Lucas, McCoy, and Tower, published by L. W. Singer Co. (1942), 249 W. Erie Blvd., Syracuse, N. Y.

Jamie Baker was the best player on the football team . . . then he was injured. Your heart will ache for him when he learns he can never play football again. But your heart will swell with admiration when you see him "play the man."

Another good story of character is *Three Men on a Raft*, by Harold F. Dixon. It is in:

Life, 12:70-7, April 6, 1942.

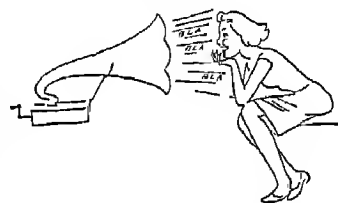
This is a true story of courage, unselfishness, patience, and resourcefulness which unfolded in the Pacific Ocean in January 1942.

Girls who feel that the world considers them not so important will change their minds if they read *You*, by Edward W. Bok. This can be found in:

America Speaking, by Perschbocher and Wilde, published by Scott, Foresman & Co., 623 S. Wabash Ave., Chicago 5.

Do you know that statistics show that about 60% of the people who do not succeed at their jobs fail not because they cannot do their work but because they can't get along with people? In other words, they fail because of poor personality adjustments. Promotions, employers say, are more dependent upon desirable personalities than upon intellectual and technical skills.

If your school has a machine which will make a recording of your voice, you will know the instant you hear yourself what you need to do to improve your personality through your voice. You'll be surprised, for until you have listened to a recording of your voice, you haven't really heard yourself. Such recording attachments can be bought for different prices, from about \$40 up. This may be something your Ways and Means Committee will want to investigate.



Your Library Committee will have an easy time collecting dozens of good references on personality. Among them are:

Personality Pointers, by Jill Edwards, published by Bobbs-Merrill Co., 724 N. Meridian St., Indianapolis 7, Indiana.

Making the Most of Your Personality, by Winifred V. Richmond, published by Fetter & Rinehart, Inc., 232 Madison Ave., New York City 16.

Living Your Life, by Crawford, Cooley, and Trillingham, published by D. C. Heath & Co. (1940), 285 Columbus Ave., Boston.

Letters to Susan, by Margaret C. Banning, published by Harper & Bros., 49 E. 33rd St., New York City 16.

Designs for Personality, by Bennett and Hand, published by McGraw-Hill Book Co., Inc., 330 W. 42nd St., New York City 18.

What About Yourself? by Paul P. Brainard,
published by Educational Research Association,
2214 E. Colorado Blvd., Pasadena, Cal.

Boy Grows Up, by McKown and LeBron, published by McGraw-Hill Book Co., Inc., 330
W. 42nd St., New York City 18.

Knowing Yourself and Others, by Donald McLean, published by Henry C. Holt & Co., Inc., 257 Fourth Ave., New York City 10.

Questions Girls Ask, by Helen Welshimer, published by E. P. Dutton & Co., 300 Fourth Ave., New York City 10.

FOR STUDY AND DISCUSSION:

1. Had you ever thought of communities as having personalities before you studied this chapter? Do you agree with the authors that communities have personality? Give reasons for your answer.
2. What personality characteristics does your community have? Be ready to carry out the activity suggested on page 327.
3. Name six things that give a community its personality.
4. Explain these statements:
The whole matter of personality is difficult to explain.
Community reputations come about because of events in the history of the communities.
There are right times and places for criticism.
The spirit of the community is something that is found in the hearts of its citizens.
5. What kind of personality would you say your community has? First make certain that this calls for an answer different from question 2 above. Give reasons for your answer.
6. Are you satisfied with the personality of your community? In what ways would you like to have it changed? What can you do to make these changes? What can others do?
7. Does size necessarily make a community a good one? Discuss the pros and cons of this quality, especially with reference to your own community.
8. Name some communities that are well known because of the work done in them.
9. Tell about some communities you remember because of a certain "look" they have.
10. What things did you learn from the story of El Cerrito?
11. Is there any rivalry between your community and another near by? Is it friendly rivalry? If not, suggest ways to improve the relationship.
12. How is community personality expressed through you?
13. Is there a good spirit in your class? In your school? In your community? What might be done to improve your school and community spirit?
14. Does your personality satisfy you? Would you like to improve it? What steps to improve your personality can you take now?
15. Which would you prefer for a friend, a person with a superiority complex or one with an inferiority complex? Give reasons for your answer.
16. How does fear hinder your personality development?
17. What part do the outside personality qualities discussed in the third paragraph of the first column on page 333 play in a person's success?
18. Summarize the chapter by discussing the six statements on page 313. Were you right about most of these statements in your first discussion of them?

MORE THINGS TO DO:

1. What do faces tell you? Use your imagination and tell what you think about several of the people whose pictures are given on pages 312, 316, and 317. Tell where these people

- might live, the kind of work they do, the kind of disposition and other character traits they might possess, and the kind of families they belong to. Try the same stunt with people you see on the streetcar, bus, in stores, and on the streets. Although you can't, wouldn't it be fun if you could really check up on the people you see to find out how close your guesses are?
2. Use the list of ten points given on pages 326 and 327 to judge your community. You might want to appoint a committee to get the information needed. Hold a class discussion about these findings. If your Library Committee has been able to find a copy of the Thorndike Report mentioned, you will be able to compare your community with others.
 3. Of course you are interested in you. Take a tip from the authors and work on the job of improving yourself by following the suggestions given at the bottom of page 331 and the top of page 332.
 4. See if you can list the seven character traits employers find desirable in employees by giving one word for the trait suggested by each question. Example: No. 1—Honesty. Compare your list with those of your classmates.
 5. Dramatize some imaginary interviews between employers and prospective employees. Before staging these dramatizations, work out some do's and don'ts for such interviews.
 6. By means of a chart, use the items suggested in statements 2 to 6 on page 313 to rate your community. Compare your ratings with others made in your class.
 7. Debate this statement: There isn't much a person can do about changing the personality of his community.
 8. Arrange a panel discussion on this topic: Ways and means of making constructive criticism effective in our community.

COMMITTEE WORK:

Have the readings furnished by the Library Committee given you some valuable pointers for improving your personality? Which ones do you want to recommend to the class as the most helpful?

What did the Ways and Means Committee decide to do about that recording machine? Did the films shown by the Moving Picture Committee offer suggestions for the improvement of your community or give help for the improvement of your own personality?

Were the reports of the special committees interesting and informative? What did you learn? Evaluate the work of the Bulletin Board Committee. Make a list of items on which to judge their work. Keep in mind the fact that the manner in which you offer criticisms and suggestions is very important. In fact, the continuance of good class spirit and the achievement of worthwhile results depend in a large measure on the way constructive criticisms are made.

Have you remembered lately to express your appreciation to committees for work that was well done?

CIVICS IN OTHER SUBJECTS:

1. For English class you might like to test your writing ability by doing some character sketches of people and communities. The descriptions of the Cosmopolite on pages 312 and 313 and of El Cerrito on page 325 are good examples.
2. You will need to use your math ability in item 2 under "Additional Things To Do." You will also need it in interpreting the Thorndike Report.
3. The activity on page 327 called for some art talent from members of the class. Perhaps you'd like to sketch some faces for art class which you think portray different kinds of personalities.

Looking Ahead to the Next Chapter: What is the title of the next chapter? What do you think the word *government* means? What kinds of national government have you heard of or read about? What kind of government does the United States have? What do you think the title of the chapter means?

Do you know any people who work for the government? What do they do? Name some government officials in our national government. Name some in the state government; in the local government.

Why does every group of people have some form of government? What do you think would be some of the results if a community attempted to get along without government? Give reasons for your answers.

You know that many things are constantly changing—our government is no exception. What have you read or studied concerning early forms of government in our country?

Read the five statements on page 339 and tell what you think they mean. What are some of the needs that government takes care of? Do your parents have any responsibilities toward your community government, toward the state government, toward the national government? If so, explain what the responsibilities are in each case.

Look at the pictures and charts in Chapter 11 and read their legends.

From the study of this chapter you will learn some of the steps in the history of our government, and you will find out why government is necessary and how it meets the needs of the people.

Committee Work: The Corresponding Committee should check pages 362 and 363 for helpful suggestions.

After reading about the activities suggested on pages 341, 346, and 361, you might like to appoint committees to carry them out. You might even want to divide the work for the ones on pages 341 and 361 among several subcommittees. (Are you keeping in mind that members of committees should be appointed from those who volunteer? Do you volunteer frequently for committee work?)

In addition to finding the references listed at the end of the chapter, the Library Committee might help the class become familiar with such terms as: bibliography, annotated saga, and cross-indexed.

There is a variety of historical films from which the Moving Picture Committee may choose to supplement the study of this chapter. Here are a few suggestions: the Constitutional Convention, early town meetings, meetings of colonial legislatures or assemblies. To bring government up to date the Committee might also like to use films which show at least a part of the work of present-day government—local, state, or national.

The Bulletin Board Committee should work in close coöperation with the special committee appointed to carry out the activity suggested on page 346. The Bulletin Board Committee should have a good time selecting illustrative material to show "government in action" in various times and places.

Reading: Keep in mind the purposes of the chapter in your first reading of it. By stressing the subheadings when you reread this material, you will help yourself to remember the important points in the chapter. Purposeful work will help you contribute your share to the class discussion and committee work.



11.

ONE AFTERNOON about one hundred and seventy years ago, a group of men gathered in Daniel Foote's barn in Middlebury, Vermont. The object of the gathering was to conduct the annual business of the town. The Footes didn't have enough chairs for the number that came, and so the men sat on planks placed across boxes. Included in the group were farmers, storekeepers, a minister, a miller, an innkeeper, a physician, a teacher, and several skilled workmen, such as stonemasons and blacksmiths. Any citizen of Middlebury was entitled to attend the meeting.

The gathering was called to order. The men were serious and got right down to the business of their town meeting, which was to set up the government of their community for the following year. First came the election of officials. The first one elected was the "moderator," and it was his job to act as chairman at

You will discover that—

1. Communities even of the simplest kind need some kind of government.
2. There is a need for government when people have common problems to solve.
3. The idea of government is to make these problems easier to solve.
4. Good government provides cheaper, better, and more efficient solutions of problems than people can find working by themselves.
5. As life becomes more complicated and our needs greater, government also becomes more involved.

Our democratic form of government is designed to satisfy the basic needs that all of us have.

Government Grows Out of Needs

future town meetings. Then the group went on to elect other officials, some that many of us never have heard of in our communities. For instance, they elected three "fence-viewers," whose job it was to inspect the fences and order the owners to make necessary repairs. The citizens also elected surveyors, a tax collector, a treasurer, and others. All in all, they balloted for over forty officials to run the affairs of their little town. Practically all the offices paid nothing, which meant that those elected would give up part of their time and energy to serve their community without charge. This is one of the obligations of good citizens everywhere.

There were discussions, some long, some short, over the election of nearly every official, and it took the town voters a long time to finish their election. By this time the plank seats were getting uncomfortably hard, but

no one wanted to miss the discussion of "new business" that would follow.

One of the first questions which came up under the head of new business was the matter of letting sheep stray on the roads. This was an important matter, for sometimes a big ram did much damage to property, or even injured people. When the question came to a vote, the people decided to forbid owners the privilege of letting sheep out of their enclosures. Then the citizens voted a tax for the purpose of putting up guideposts in the town.

Finally, after several hours, the meeting came to an end. The men were tired, but they felt the time had been well spent because they had been solving their own problems. It was a slow procedure, but that was because everyone was given a chance to say what he thought and to make suggestions. This town meeting was really a government of, by, and for the people.

In an emergency these people did not waste any time arguing about what was to be done. During a fire, for example, the fire warden could give commands to anyone. To identify him as an official, he carried a pole adorned with brilliant colors. But this right to command people went only with the office of fire warden during a fire. For their own safety, the people of Middlebury agreed to obey the warden during an emergency. When the fire was over, he could give no more orders. If he had tried to give orders, people would have laughed at him.

Middlebury people obeyed the fire warden, not because they were afraid of him or of penalties for not cooperating, but simply because they knew it was the wise thing to do for their common safety. A democracy can work only when its citizens put themselves under that kind of self-discipline.

Government Is A Way To Solve Problems

THIS THEN WAS GOVERNMENT in Middlebury, Vermont, and it did not differ from government in hundreds of communities of the time. It existed in Middlebury, and in all the other communities, because the people had problems to solve. And to solve these problems the citizens had to work together as members of a group. This is the simple reason for the existence of all government, and it has been the reason for government since the beginning of time.

The government at Middlebury (and other places like it) was a democracy, and all the people had something to say about their government. Such a government is an example of a "pure" democracy because the people voted directly on the making of the laws. In most modern communities we elect a small number of men and women to make decisions for us and to make laws for the whole group. These men and women *represent* us, and that is why this system is called "representative" democracy.

Town meetings are still held in some parts of our country, but today most community government is too complicated and difficult for that method. The town-meeting system worked well because people's needs were fairly simple and because there weren't so many people in the community. The simple, small community had to have government, for there is a positive need for government wherever people have common problems to solve and jobs to do which concern them all. And carrying on the government is one of the important activities of any community.

When this important activity of government is carried on well, the community becomes a good place to live for both young and old. Good government helps young people meet their needs for health, recreation, education, and pleasant surroundings. It does its job well because it is made up of good men who understand the needs of the people they represent, and know how best to go about the task of meeting them. With good government in their community young people can work together, and with older people, under encouraging conditions and with some hope of success in solving their problems. You can find many examples of this sort of cooperation in the histories of recreation centers young people have started. In places with good government, few difficulties were encountered.

How To Tell A Good Government

IT IS POSSIBLE TO TELL something about the government of a community by examining the way citizens' needs are met. Good government shows up in the ways in which the community's tax money is spent for recreation, health, community appearance, public safety, and education. It is reflected in the kind of stores built and the kind of transportation provided.

Let us imagine we are driving through a community and see what we can tell about the government, without stopping at the city or

village hall. As we drive along we notice pleasant, attractive parks, with tennis courts, a swimming pool, and community centers for games and parties. We pass a neat building and learn from the sign on it that it is the city water-purification plant. As the houses look white and clean, we know there must be some laws regulating the smoke nuisance—and the laws are enforced, too. The stores in the shopping district are clean, neat, and attractive. The streets are swept clean. Every few hundred feet are placed trash cans in which people can throw waste paper.

The streets of this community are well-paved. The stop signs and the speed-limit signs are large and clear. In the shopping district there are automatic stop-and-go lights. Near by are two large parking lots where shoppers may leave their cars. The pavements are marked off with paints showing where parking is permitted and prohibited.

These are the things we can notice in just driving through a town. We can guess that such a community has good government, and the chances are that our guess would be correct. For government is, after all, a way of meeting human needs. We have seen the human needs in this community being met, and we have a right to suppose that the government which meets needs for health, beauty, transportation, recreation, and safety is a good

government with enough income from taxes to accomplish these things.

But there is more to this matter of good government than what you can see on such a brief trip. Some people might claim that the parks and well-kept city buildings, the clean streets and neat stores simply prove that the community has money enough to support such things. They might also say that a community could have all of these things and still have a bad government. Can this be true?

Of course it can be true. We have to look much deeper to see if a government is good or not. We have to look at the men and women who *are* the government, at the persons the citizens select to run the government. Let us suppose for a moment that the pleasant community we just looked at has a really bad government. For every dollar of public money that is spent on the people, another dollar is wasted. You know that it is the citizens' money that is being wasted. The government that wastes it is not a good government. And yet the people's needs are being met very well. The point is that the people are being cheated. They are being cheated just as surely as you would be if you were charged \$10 for a pair of \$5 shoes.

You can see, then, that good government is something more than just carrying on certain activities that satisfy the people's needs. An

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■ If good-government awards were being handed out, would your community take any prizes? Don't shout a vigorous "Yes" or "No" until you investigate. Divide yourselves up into scouting parties and cover your community looking for evidences of either good planning or poor management. Bring back full reports on all such things as the appearance of residential areas, the housekeeping or maintenance jobs done on public buildings, the amount and kind of parking facilities, and so on—but don't overlook important eyesores and inconveniences such as patches of sidewalk omitted in front of vacant lots, paved city streets suddenly interrupted by unpaved blocks, garbage dumps lining highways leading into town, long rows of identical, poorly built houses without trees or grass, or ramshackle, neglected buildings. Pool all your findings for a class free-for-all just to see how your community stacks up. Now follow all this up with a visit to the city officials to find out if any action is being considered to remedy the weak spots. (And don't overlook the fact that improvements use up tax money.) After all this, perhaps you'll have information enough to rate your community fairly.

important part of good government is the *way* these activities are carried on. Laws have to be made wisely, and they must be carried out carefully. The persons who do these things for us form our government. They are the ones who do these things wisely or foolishly, carefully or carelessly. They are the ones who really make a government good or bad.

Wherever You Go You Find Government

NOW SUPPOSE WE VISIT a real community or two and see what they have in the way of government. The first places to investigate are buildings—courthouses, city halls, town halls, and statehouses—where the business of government is carried on.

The tallest and most impressive building in Rochester, Indiana, is the courthouse. It is located in the center of a whole block that has no other buildings. It can be seen easily from most parts of Main Street, and it seems to stand over the town just as the Gothic cathedrals stand over the old towns of Europe. By

day and night the courthouse stands guard over the community. It represents law, order, and power—the power of the people to govern themselves and make rules for living together.

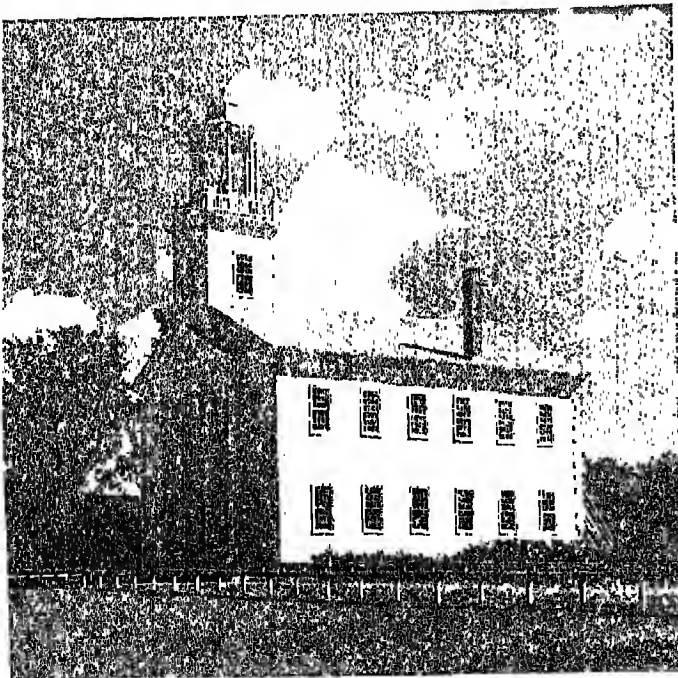
In the courthouse are courtrooms and offices for the men and women who carry out the will of the people of Fulton County, in which Rochester is located. Taxes are collected and spent by these government officials; courts of justice are conducted. Government is carried on, not just for Rochester alone, but for a wide farm and village area around the city.

Over a block from the courthouse, just off Main Street, stands the Rochester City Hall, a two-story brick building with rooms for the mayor and city officials such as the city clerk and city treasurer. There is also space for the fire and police departments. These officials do not work with the problems of the entire county, but just with those of the city of Rochester itself. They are concerned with such matters as paving the streets and keeping them clean, enforcing the speed and traffic laws, protecting the people from fire, and safeguarding their health.

If you were to ride in a low-flying plane over most parts of the United States, you would see many courthouses like the Fulton County Courthouse in Rochester. They would be anywhere from twenty to a hundred miles apart, depending on the section of country you were in. You would find in every state a state capitol, often called the statehouse, built especially to house the business of government for the state. If you landed and walked through the separate communities, you would find many city halls and village halls. Some might be magnificent skyscrapers, like the one in Los Angeles; others might be a single room over a store. But all these buildings would be used for government; they would have offices, or perhaps just desks, for government officials and workers, whose job is to help people in the communities meet certain of their needs.

Now what is the reason for having all this government in all these buildings? And what

In almost every community the city hall is a mark of government set on the landscape like an official seal. Here is the town hall of Georgia, Vt.



is the difference between the kind of government furnished by the officials in the city and village halls and the kind furnished by the officials in the county courthouses or the statehouses? The purpose of this part of the book is to explain the reasons for having governments, and to lay a foundation for understanding what the different kinds of government do.

What Jobs Should Government Handle?

YOU ALREADY KNOW that some of our needs are met by groups that have nothing to do with government. For example, people often provide their own recreation. Organizations like Scouts or a church circle will provide opportunities for recreation. A group of doctors in a private clinic may furnish community health service. You have read of other similar examples in this book. But when a problem gets so large and important that it directly touches the lives of almost all people in the community, it can seldom be handled by a private organization. Then comes the question: "Should this be handled through government?" Or another way of saying it is: "Should the people of the community regard this problem as important enough to spend tax money on it?"

It is often cheaper to solve problems through government. You can see that it is cheaper for private citizens to use the city-built tennis courts than to build private tennis courts of their own. It is cheaper to pay taxes of a few cents per person for a public library than for each person to buy all the books he would like to read. It is surely much cheaper to build one big water system for a whole town than for each person to have the expense of pumping and purifying water and keeping a private system repaired.

Often a job can be better done, too, if it is done through government. Take the matter of public health as an example. If every person were left to make his own decision about getting a pure water supply, some would take

care of the matter, others simply wouldn't do anything. The job would be half done. But worse than that, those with impure water supplies might get typhoid or cholera, or other water-carried diseases, and might easily give those diseases to the very people who were careful enough to have pure water supplies. The way to handle a community job, such as supplying pure water, is to have the government do it.

In a few words, then, the whole idea of government is to get jobs done for the people more cheaply and more efficiently than the jobs could be done by individuals for themselves. That is exactly what Lincoln said in the quotation on page 1 of this book.

How Much Government Should We Have?

THE NEXT QUESTION, and certainly a very natural one, is: "How much government should we have?" or, "How big shall our government be?" The answer is fairly simple. A government has to be strong enough and big enough to enforce the wishes of the people. If they decide they will no longer put up with the danger from impure water supplies, they will insist that their government take steps to see that all water supplies are pure. That may mean hiring inspectors and laboratory men—making the government bigger. Or it may mean filling in the wells of a few people, or arresting them for violating the law. Maybe the citizens will insist on having some new laws with stricter penalties, laws that will give the officials more power to act against people with impure water supplies. That means making the government stronger.

Here, once more, you mustn't lose sight of the fact that when people talk about "government," they are really talking about the persons who make up that government. They are the men, and women, too, who have been elected to office, or appointed, or perhaps just hired, to do certain jobs for the citizens. And so when we say we want a "stronger" govern-

ment, what we mean is that we want stronger and more forceful officials. We expect such officials to have better ideas, more ability to carry out their ideas, more ingenuity in getting around obstacles. If we have such officials in power, then we have a "stronger" government.

Officials are usually just as big and just as strong as people want them to be. Perhaps the most dramatic instances of communities insisting on having their wishes carried out can be found in the history of our own West. The following paragraphs from Ruel McDaniel's "Law West of the Pecos" tells how justice was meted out to a cattle rustler by citizens of a Texas town:

Practically every cattleman and law-abiding citizen of the Bean bailiwick had an indefinite appointment as deputy constable to the law, west of the Pecos. Thus any citizen who apprehended another person in the act of committing a crime, or who suspected any person of crime, had authority to bring him on forthwith for trial. Judge Roy Bean consistently encouraged such co-operation, for the more business they brought before the court, the greater the financial returns for the whole establishment. (Bean ran a saloon at the other end of the courtroom.) Naturally it was understood that such arresting constables did not in any manner participate in the fee accruing from such cases created by them. This doubtless was the only justice court in the State of Texas wherein only one official received all fees collected by the office.

Under authority as deputy constable, Reb Wise, Pecos rancher, brought in a cattle rustler on a hot August afternoon when business at the refreshment counter was exceptionolly brisk. It was all both Roy Bean and Oscar could do to handle the trade. Consequently, Bean looked up with sour expression when Deputy Constable Wise approached the bar and informed the judge that a prisoner was awaiting attention at the bar of justice.

"What's he charged with, Reb?" Roy asked, opening another foaming bottle of Triple-X beer.

"Cattle rustlin', yuhr honor," Reb replied.

"Whose cattle?"

"Mine."

"You positive he's guilty, Reb?"

"Positive? Say, Judge, I caught him with a runnin'

iron on one of my finest calves," the rancher replied with emphasis.

For the first time Roy glanced at the scowling prisoner. He noticed blood dripping from his left ear. "Who plugged his ear?" he inquired.

"I did, yuhr honor, when he wouldn't stop."

"You ought'n shot at his head, Reb. You could 'a killed him; and that would 'a been bad, because he wouldn't have been saved for the punishment he deserves. You real shore he's guilty?"

"Didn't I say, Judge, I caught him running a brand on my stuff?"

"All right then," the judge said. "What'll it be for you, feller?" to a newcomer at the bar, "... All right then. The court finds the accused guilty as charged, and as there ain't no worse punishment I know of right handy, I hereby sentence him to be hung. Reb, I'm busy as all get out. You and some of your compadres take him out and tie his neck to some handy limb—some place where his cronies'll be positive to see him, and that's my rulin'. Court's adjourned and what'll it be for you down there, Slim?"

There are many stories of vigilantes, groups of citizens who carried out laws that weak government officials could not or would not enforce. These "vigilance committees" had no right except that of their own strength to make laws and enforce them. Of course, you can argue that they represented the wishes of the people, while the weak officials who permitted criminals to flourish did not really represent the people. But today we do not look with favor on such methods. One way, if we have a government that will not deal with a problem, is to change the government for one that will. When we have a government that has been given power to act, and some people insist on taking the law into their own hands, we call this lawless action "mob rule." When the mob rules, the government is not being used. This defeats the purpose of government, for we think that government exists to meet people's needs and therefore should be used.

Mob rule is a kind of violence that is harmful in more ways than one. It breaks down our faith in government and in most cases leads to the persecution or death of innocent people.

Perhaps the most important reason mob rule is harmful is that democracy works only if people are orderly. Successful democratic living means that each person must discipline himself to a certain extent and give up something for the sake of all. You know that discipline never exists in a mob.

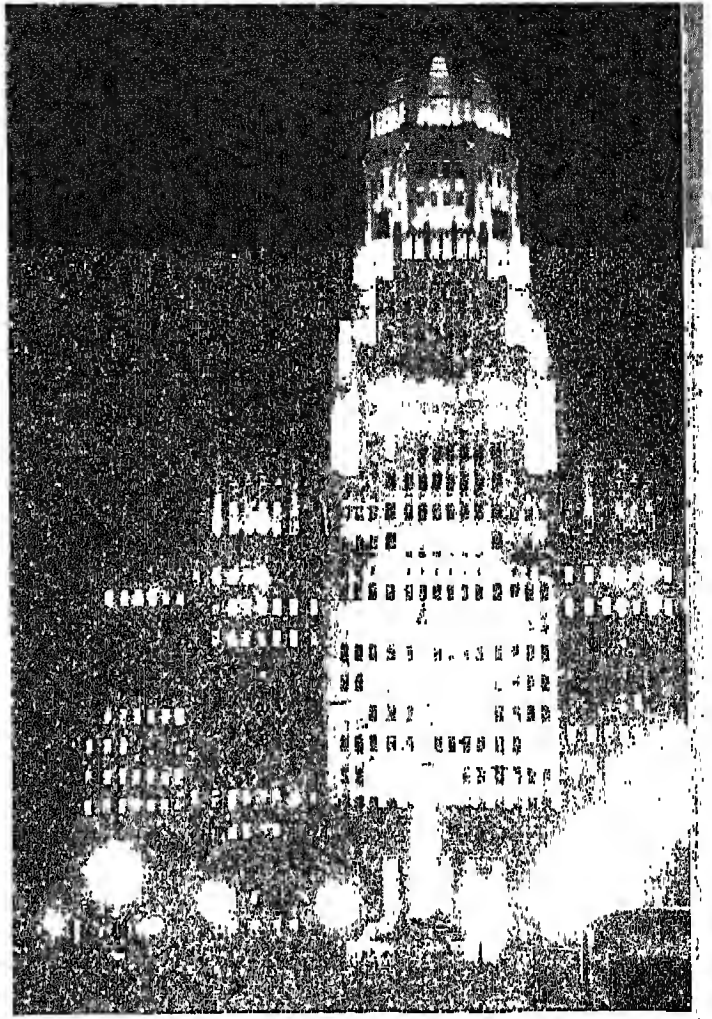
All this gets back to the same point—we have government and put the government in the hands of people we trust because it is our belief that this is the best arrangement. In such a way we stand an excellent chance of having some very important needs taken care of in an efficient and satisfactory way.

Government Works To Meet The Citizen's Needs

WHEN WE THINK ABOUT government, we usually think about officials, such as mayors, aldermen, judges, sheriffs, and constables. These officials are the people who do much of the actual work of a government. They are the ones we would see if we visited the city hall and the county courthouse.

Officials, and people hired to help them, carry on work to meet the needs of the citizens in the community. Since people of all communities have many needs that are the same, communities everywhere have officials with similar jobs to do. Their titles are not the same everywhere, and that is one of the confusing things about studying governments. A lawmaker may be called a councilman or an alderman, a trustee or a selectman, a senator or a congressman. But if we forget the titles of the officials and begin to think about the work they do, we begin to see that all governments have about the same sort of things to do for the people. And we begin to see that the work of the officials is important to life in the community.

You have read over and over again that people have needs, and now you are reading that the purpose of government is to help them satisfy those needs. Don't be impatient over the repetition, because the idea is important.



Buffalo's skyscraper city hall contrasts in grandeur with the small town hall on page 342, yet each serves the same purpose in its own community.

One big difference between a democratic government and the kind opposed to democracy is that citizens in a democracy believe that their government exists for them—to help them meet their needs. In the other kind of government, the officials take the position that people exist to serve their government. This difference is an extremely important thing.

And what are these needs that our democratic government helps us to satisfy? There are many of them, but we can classify most of them into ten groups. These are:

1. The need to make laws and rules which help us live together in peace and safety
2. The need to decide what the laws mean and when they have been broken

3. The need to have someone responsible for seeing that the laws are carried out
4. The need for protection against those who break the laws
5. The need for protection against fire
6. The need to keep written records of the government's business
7. The need to collect and spend the money used in running the government
8. The need to care for public health
9. The need to supervise public works, such as streets, water supplies, and sewage systems
10. The need for education

Now we shall take up these ten needs briefly, one at a time.

The Need For Laws And Rules

THE FIRST THING WE need in any government is some way to make laws. In Middlebury, Vermont, all the voters in the community gathered in a meeting to do this. At the meeting described earlier in this chapter they made a rule which forbade people letting their sheep run loose outside their own pastures. It doesn't matter whether that rule was called an ordinance, a resolution, or what—it was the *law* for the people of that community. And when a part of our government has the power to make law, we call it the *legislative* branch

of government. The legislative branch of any government is the part that makes the laws.

Deciding What The Laws Mean

THE PEOPLE OF MIDDLEBURY forbade owners to allow their sheep to wander around the town. Suppose Howard Brown's ram has broken out of the Brown pasture and has run out on the main road. Several questions will come up. Is Mr. Brown guilty of letting the sheep out, or is he just unlucky in having the ram break through a weak spot in his fence? Did some unknown person open the gate and let the ram out? If Brown is at fault, what shall be done with him? Shall he pay for the damage done, or shall he be sent to jail?

Questions like these come up with all laws. When something like the case of the wandering sheep appears, someone has to decide whether or not the law has been broken, and if so, what shall be done about it. Someone must "bring charges" against the offender. For this reason, practically all governments have courts and judges. The judges are known by many names—judges, justices, magistrates. Some are to be found in solemn courtrooms; others may have to do their work in a room back of some store. Sometimes the judge acts alone. Sometimes he is assisted by a jury or group of citizens who will decide the case.

-
- Scan the local news sheets for a week and clip all the items dealing with breaches of the law—from a mere broken window in a fruit store to a bloody ax murder. Then divide your bulletin board into two sections—one entitled "Felonies" and the other "Misdemeanors"—and see that your clippings are thumb-tacked in the proper section. Follow up some of the cases to see how the local authorities deal with crimes, both large and small. If publicity on these cases (especially the Misdemeanors) is scarce, a crew of reporters should be sent to the courthouse to find out what happened. Maybe a few class members could get permission to sit in on a court session in order to bring back full reports on court procedures. The findings on all cases should give the class plenty of ammunition for heavy pro-and-con discussions. Ask yourselves if you are satisfied with procedures in your community. Are efficient men elected and appointed to protect your community from lawbreakers? Are the existing laws fair? Are the verdicts sound? What could be done to improve any of these matters in your community?

Regardless of their titles, these officials who decide what the laws mean and what shall be done with those who break them are known as the *judicial* branch of government. Sometimes these officials are elected by the people they serve; sometimes they are appointed by other officials in the government.

We Need Our Laws Carried Out

LAWS ARE USELESS if they are not enforced. If the people of Middlebury had just passed a rule about sheep out of pastures and then forgotten about it, anyone who wanted to could have broken the rule without penalty. But the citizens elected men, called "selectmen" in Vermont, to see that the rule was enforced. Probably the selectmen told the town poundmaster to seize and pen up all sheep found running loose, and instructed the town constable to arrest the owners of stray sheep. In other words, the selectmen saw to it that the laws of Middlebury were "executed." For that reason we call the people who carry out our laws the *executive* branch of government.

The officials who see that laws are enforced—the executives—are usually thought of as being the most important in the government. When city people think of their community government, they usually think of their mayor rather than of the other city officials they elect. Brand Whitlock, who was once mayor of Toledo, Ohio, says in his book *Forty Years Of It*:

... there is a strange belief in the almost supernatural power of a mayor. I have been roused from bed at two o'clock in the morning with a demand that a team of horses in a barn four miles on the other side of town be fed; innumerable ladies have appealed to me to compel their husbands to show them more affectionate attention; others have asked me to prohibit their neighbors from talking about them.

The chief executive of any government, whether he is the head of a big city or of a small village, usually can't do all the executive

work by himself. He has to have help, and there are usually other officials for that purpose. Sometimes he can select his helpers; sometimes they are elected by the people. You will read more about that as you study the different forms of government.

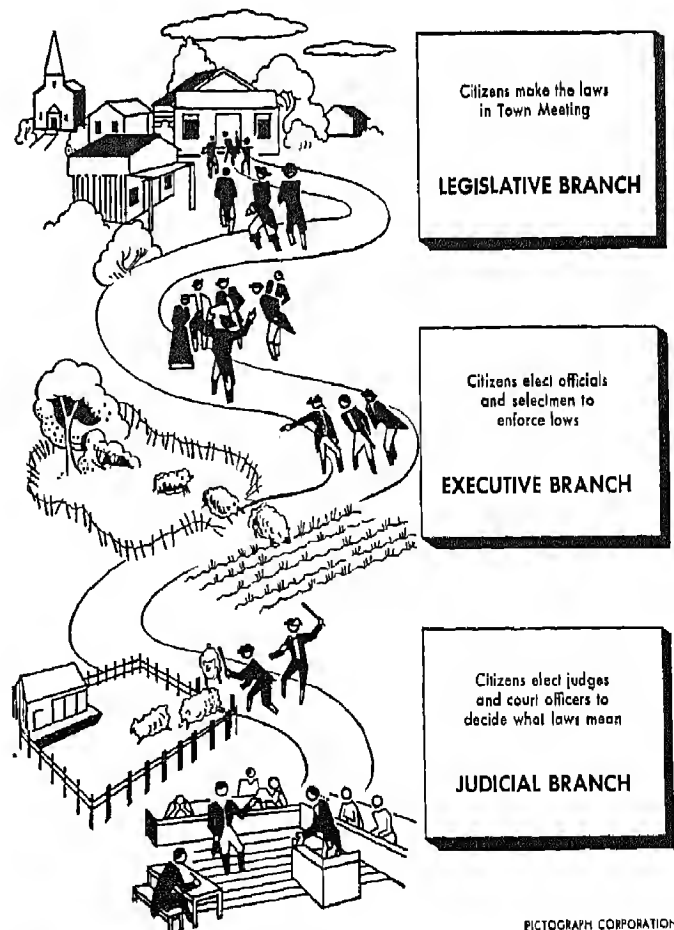
Here is the place for a brief review of the three most important branches of our governments, large and small. They are:

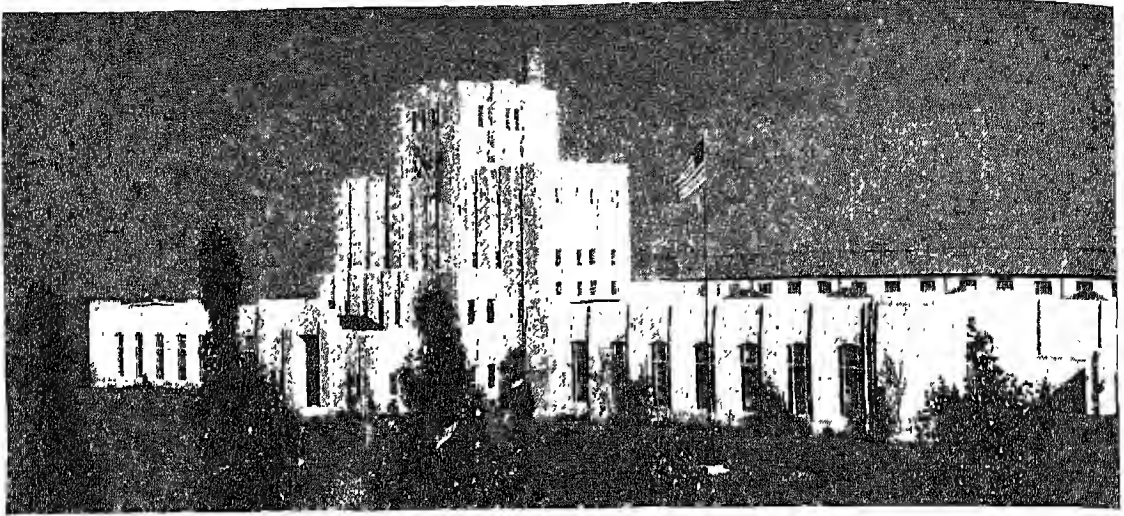
1. Legislative
2. Judicial
3. Executive

Protection Is Needed Against Lawbreakers

UNFORTUNATELY THERE are people who will break the laws. Some do not threaten our lives or our security except in a very indirect way, but others are an absolute danger to us. Both kinds are lawbreakers, but the law makes a distinction between them. Serious offenses

HOW COLONIAL TOWN GOVERNMENT WORKED





So dressed up you'd scarcely recognize it, this beautiful building is a water filtration plant in Milwaukee. Guarding your water supply is another governmental job.

against our laws are called *crimes or felonies*; minor offenses are called *misdemeanors*. It is certainly obvious that we need protection of some sort against criminals, but we also need to stop misdemeanors and nuisances. We use police for that purpose. Almost every one of our governments has need of some kind of police to give us the protection we need.

We Also Need Fire Protection

DANGER OF FIRE is particularly serious in cities, for buildings are close together and flames can easily spread. But smaller places also require fire protection, and the best and cheapest way to get it is to have government provide it. Almost every community makes some provision for fire protection or fire-fighting and usually places the matter in the hands of the community government.

We Must Have Written Records

ANOTHER NEED is for record-keeping. Government is the public's own business, and the people are entitled to know how it is carried on. One way is to keep records of what is done so that anyone can go to the records

and see what the officials are doing and what it is costing the taxpayers. Record-keeping is decidedly important work.

The officials who take care of the records are usually elected. Generally they are called clerks, and we have them for most of our different kinds of government—city clerks, county clerks, court clerks, and so on.

The laws require the clerks to keep certain records of what goes on. The clerk of a city or village will write down what goes on in board meetings and make copies of all laws or ordinances passed. He also makes a record of all transactions, such as the sale of vehicle licenses. The clerk of a court makes a record of trials and the decisions of the judges.

There are other kinds of records that we keep officially because we think it necessary to preserve certain kinds of information. Births, deaths, and marriages are recorded, usually with the county clerk. He also makes records of certain kinds of transactions for the convenience of the people. Sales of real estate are recorded; so are mortgages on property, and certain kinds of agreements that people make. If you needed a birth certificate in order to get a job or to prove that you are an American citizen, you would get in touch with the clerk of the county in which you were

born. If you wanted to know something about a piece of property, the county records would show the owner's name and whether or not the property was mortgaged. You could also find out from the county clerk's or auditor's records what the taxes on the property were and whether or not they had been paid.

Government Spends The People's Money

ALL GOVERNMENTS HAVE expenses, for they must pay people to work at government jobs, and they must buy materials and equipment for carrying out government projects. Even such a simple act of government as painting a safety stripe down the center of a street means paying a painter and buying brushes and paint. Governments must have offices where the work of government can be carried on, and so we find that governments must buy land and put up buildings, or else rent buildings or rooms for government purposes. In fact, taken as a whole, our governments buy just about every kind of thing.

Since the government is ours, created to work for us, we must pay its expenses. This is done through the collection of taxes. Often one official, usually called a collector, collects the taxes. Another official, usually called a treasurer, takes charge of the money and sees that it is paid out properly. The law requires that all these people who handle public money keep careful records and take precautions to keep the money safe.

The Need To Care For Public Health

MANY OF OUR DIFFERENT governments pass laws about public health. Your community has to follow many laws about such matters as quarantines, water supply, waste disposal, and the like. Some governments have boards of health, made up of officials whose job it is to see that the laws relating to public health are enforced and that needed laws are proposed. In some governments there is a single

official who tends to this work. You will find that practically all our different governments are concerned with public health.

Public Works Must Be Managed

PUBLIC BUSINESS DOESN'T run itself any more than private business will run without someone managing. Governments run businesses, sometimes very large ones. The business of supplying pure water in a city the size of Chicago, for example, is a big business. You read in an earlier chapter that the business of keeping New York City's streets clean requires about 14,000 employees. You'd say that the man in charge of a factory that had 14,000 workmen would have to be a very competent businessman.

Governments need competent men to take charge of different branches of the government's business. Even in small places, like villages, there is plenty of business to be transacted in running the government, keeping government buildings and equipment in good condition, purchasing supplies, and managing employees. In larger places the work may be so great that it must be divided among several officials. For example, a big city like New Orleans will have separate officials to take charge of the water system, street repair and cleaning, public buildings, and so on. The jobs are like that of a business manager.

Education Is An Important Need

PEOPLE CONSIDER education such an important need that almost everywhere we find it taken care of by a special government, the school board. For a long time Americans have thought that education ought not to have any connection with politics. And for that reason, they have tried to keep education separate from community governments.

But it is hard to separate education from other kinds of public activities, because so many of these activities require and carry on

education. You read about the school for food-handlers which the city of Flint, Michigan, runs as a part of its public health department. Certainly that school is an educational activity. Orangeburg, South Carolina, asked for the help of the federal Public Health Service, a branch of the United States government, to battle its menace of rats. One of the first acts of the Public Health Service was to educate the merchants and building owners of that small city. Many other departments of government engage in educational activities.

You will find, as you study your local governments, that various branches of government carry on education in different ways, and that education of young people, in schools, is carried on by a separate kind of government.

Other Needs Are Met By Our Governments

THE TEN KINDS OF NEEDS just mentioned are not the only ones people try to meet by using different governments, but they are the ones you are likely to find almost everywhere. As you study the different kinds of government we have in our country, you'll see that each kind, large or small, probably does something to satisfy those ten needs that have been mentioned.

In addition to these needs, you could probably name many others. Recreation is a need that isn't in the list of ten, as many governments do not make any provision for it. For example, only a very small number of county governments operate parks or forest preserves where people can have a good time. We all have a need for communication, but we have decided, as a people, to let our national government handle this for us. The national government provides postal service, and it regulates the communication services we get from radio, telegraph, and telephone companies.

Each community has to decide just what matters it wants to handle by means of its government. The question for each community to ask of itself is: "How can we provide good

government to carry on the work we want done in the best and most economical way?" Of course there isn't a single, plain answer to this question. Each community has to find its own answer.

Government Has Come Down From The Past

SO FAR YOU HAVE BEEN reading about governments in general, and little about the particular kinds of government you have in your community. Probably you realize, from this discussion, that you and your family are a part of more than one kind of government. Perhaps you actually know of at least four or five governments of which you are a part. There may be the school government, the city or village government, the county government, the state government, and the national government—a lot of governments. What are they all, and why have we divided the job of government among so many?

Perhaps the best way to answer this question is to give a little of the history of government, enough to show that these different kinds of government have grown up gradually and in response to certain needs of the people. Government as it is carried on by officials and helpers in the Fulton County Courthouse and in the Rochester City Hall has come down to us from the past. The government in your own community has, too, for most of it is built on ideas and practices that date far back in history.

Even the titles of our government officials show this historical background. The title of "coroner," for example, comes from the word *crown*. In the Middle Ages the King's duty was to protect his people from violence, and he appointed special officers to investigate all suspicious deaths. As the officers represented the King, or crown, they were called coroners. Today we have coroners whose duty it is to investigate the deaths of all persons who have not recently been under a doctor's care. Other officials, such as sheriffs and constables, also

have titles that can be traced for hundreds of years into the past.

As most of our ideas about government were brought to this country by settlers from England, suppose we take a look at England in the Middle Ages, when many of these ideas about government were just beginning to develop, when customs were growing up and becoming so strong they were looked on as laws.

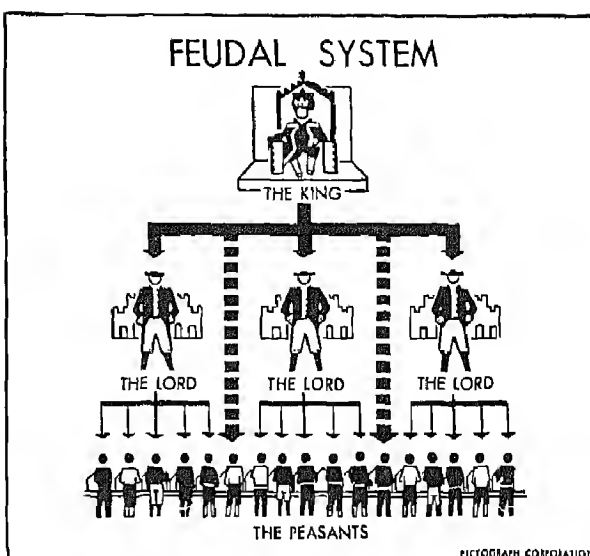
The Medieval Lord And His People

IN THE MIDDLE AGES the great majority of people were peasants. They were farmers, far different from the farmers we know. Very few, almost none, owned any land; almost all of them lived on large estates belonging to some nobleman or lord. They cultivated small strips of ground, only a few acres in size, and they lived in miserable huts, clustered in a village a little distance from the lord's home.

The lord ruled his estate or *manor*, as the noblemen's land and the village were called, with no interference from anyone. Usually the land and its people had been put into his keeping by a higher lord, or a king, and for all practical purposes were his, with everything on the land, including human beings. He was judge, council, mayor. In fact, he was *the* government, for his word was law. He actually governed the very lives of his people. He settled quarrels between them and he punished lawbreakers. The very existence of the peasants depended, to a large extent, on the will of the lord.

Poor and miserable as the peasants were, they were not entirely without rights. Certain customs had grown up which even the lords did not dare to set aside. The peasant and his children, and his children's children, had the use of certain fields on the estate. The lord could not put them off the estate. In return for the right to work those fields, the peasant had to work part of his time in the lord's fields.

The peasant and his family were also entitled to protection. In fact, this whole arrange-



Here is clearly shown the position of the peasants—at the bottom! The point is that everyone in this system got something from those below him—if there were any. What did the peasant get?

ment was based on the fact that the lord and his soldiers would keep off marauding bands so that the peasant could do his farming in peace. If invaders and marauders did come, the peasants hurried to the lord's castle for the protection to which they were entitled.

Right here we can see the beginning of one idea of government—the people gave up something in return for protection of life and property. Today we think that the peasant of the Middle Ages had to pay too high a price for what he received. He gave up a lot of freedom for not very much protection. We get a better bargain most of the time, for our protection usually costs us little. Only in time of war do we have to pay a high price and make a big sacrifice.

People Begin To Think About Their Rights

THERE WERE SOME CUSTOMS in these medieval communities that irritated the peasants and became a source of discontent. Everyone, for example, was required to have his grain ground into meal at the lord's mill and to pay

the lord a portion of the meal as a *toll* for the use of the mill. Grapes were crushed in the lord's winepress—on the same terms. Bread was baked in the lord's ovens, and, of course, the lord took his share.

All these tolls were a kind of tax. But there were many other taxes, too numerous to list here. Some were taxes on the peasant's time, such as making him work a day or so every week in the lord's fields, and compelling him to work a certain number of days a year on the roads. Other taxes were levied on the peasant's produce, such as the tax of a few pounds of butter as a "head" tax, or the payment of a calf for permission to marry. Peasants particularly hated the head tax, for its purpose was to remind them that they had to obey the lord.

As time went on the peasants resented their treatment more and more and looked with envy on the people who lived in towns and cities. As you probably have read, most peasants were *serfs*, which means they were not free men at all. They had to stay on the land where they were born and follow the occupations of their parents. They did not have the right to seek work anywhere or to leave the land of one lord and settle on the land of another. They were bound to the lord's land, to their own manor—not by chains, it is true, but by the force of law and custom which they dared not break.

Once in a while an energetic serf broke away from the customs of the manor and hid in a nearby city or town. The custom about that was plain—if he could live in the town for a year without being caught by the lord's men, he became a free man. The motto of the time was "town air is free air," and to go to the city meant freedom for the individual who was lucky enough not to be caught.

Peasants on the estates couldn't help but compare their lot with that of free men in the towns. They began to think more about their rights and to discuss with each other the injustices they suffered. It was quite natural that men started talking about their right to have

some control over the conditions under which they lived and worked.

Cities Were Places For Free Men

How did cities come to be free places? Their inhabitants needed protection, just as peasants did, and they secured it from the local lord who held the land and had soldiers at his command. City people paid for their protection with money and goods, just as the peasant paid for his with services and produce.

There were many of these growing towns during the Middle Ages. Some were built around cathedrals and were under the protection of the Church. Others began as little settlements where traders' routes crossed or where famous fairs were held. Still others grew up around a lord's castle, which was a safe place in those warring days. In these towns the people worked at trades of various kinds—spinning, dyeing, weaving, iron-working, and other sorts of skilled work. As the communities grew larger and the people prospered, the citizens resented paying the lord for protection. They felt capable of furnishing their own.

The city-dwellers settled their own problems about water supply and danger from fire with little or no help from the lord, and they felt that they could also handle the matter of safety against enemies. They came to look on their payment of money to the lord as an exorbitant tax. Today we would say they thought their government cost too much for what they got out of it. Many of the cities proceeded to free themselves. Usually they did this by making a large payment of money to the lord. During the time of the Crusades, the lords needed money to outfit troops and go to the Holy Land, and the citizens of many cities were able to take advantage of the situation. They raised large sums of money and purchased their freedom. Usually the citizens of a town would receive from the lord a paper, called a charter, stating that in-

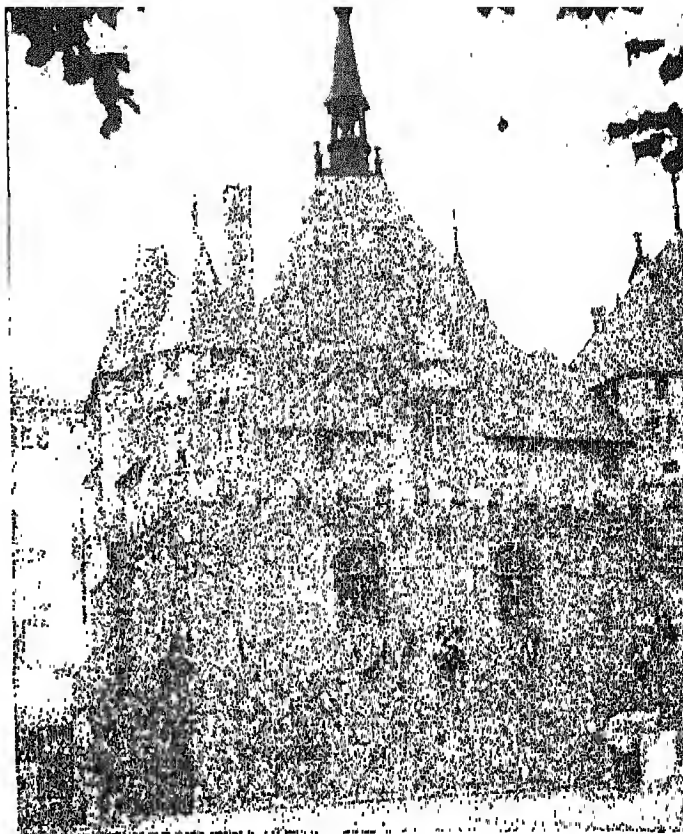
habitants of the city were free and could handle their own affairs. In a few cases the lord and the town citizens couldn't come to terms and the matter was fought out on the field of battle.

In one way or another many communities in England and on the continent of Europe became free cities during the Middle Ages. The citizens owed a certain amount of obedience to some far-distant king, from whom the lords had received power, but they were rid of the rule of the local lord and could govern themselves. Community government in the village on the manor had been a one-man government, with the lord of the manor as dictator. Community government in the free city was something different. It was a government by the citizens themselves.

The Beginnings Of City Government

IN THESE GROWING cities were the beginnings of our kind of democratic government, and you will see that the government was like the kind we have. A first great step had been taken in the direction of democracy when the cities got out from under the rule of the lord. And with this step came a measure of freedom and a forward stride in civilization. Serfs on the manors had little leisure time. The lord kept them busy on his fields or on the roads every minute not required by their own fields. But in the cities men were the masters of their leisure time, and they learned to compose music and paint pictures. They became more skilled in their trades and learned to get together in organizations that made living better. Such advances wouldn't have been possible had people remained obedient serfs on the manors of the lords.

The people in these cities didn't run their governments as we do, by voting for officials to carry on the work of government. Most citizens belonged to guilds, or organizations for workers. The merchants probably had

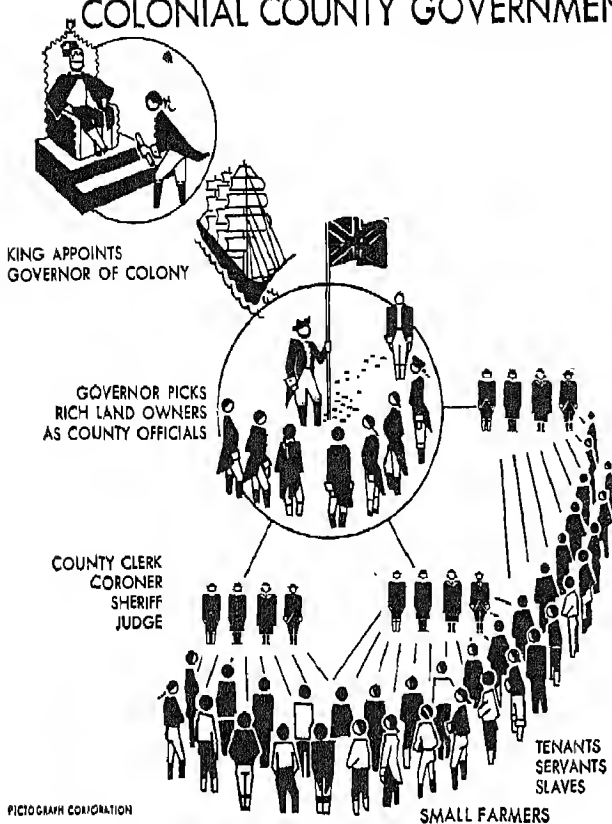


Don't let the architecture fool you! A town hall is a town hall where'er you find it. This one is a quaint old government house in Saumur, France.

the first guilds, but tailors, weavers, arrow-makers, saddlers, and all the workers had their own guilds, also. They were something like the labor unions of today. The city officials were usually elected in some way through these guild organizations. Each guild, for example, might send a member to the city council, and the council would select the officials.

The officials of community government in those days were much the same as those we have today, for our actual needs haven't really changed a great deal. In England the chief official was called a mayor; on the Continent, in places where German was spoken, he was called a *burgomeister*, which means town-master. There were councils to make the laws which the mayor carried out. To meet other needs of the people there were officials who arrested lawbreakers and judges who tried them, clerks who kept records, and

COLONIAL COUNTY GOVERNMENT



treasurers who took charge of the finances.

That is a simple story of the beginnings of city government. The people themselves had a way of selecting some of their own number to make their laws and to carry them out, to do the various things they wanted their city government to do. It was a good start toward the kind of government we have today in our communities, but it did not work out that way all at once. In many cities the way of governing became less and less democratic. Instead of letting more and more people have something to say about how they were to be governed, fewer and fewer people had a voice. In some places the guilds became very powerful and did not allow newcomers in the city to join. A man from another city was looked on as a foreigner and was given none of the rights of a citizen. In some cities only a small number of the people were citizens with any voice in the government. The rest had nothing to say about how their community was run. New and fresh starts had

to be made in local community government. One fresh start was made on American soil.

Government Begins In Our Southern Colonies

THE COLONISTS WHO settled in Virginia, and later, in other parts of the South, set up governments that suited the conditions under which they lived. In the South settlers lived widely scattered on large plantations, not close together on small farms and in towns the way the New England settlers did. There were few towns in the southern colonies, and most people lived outside them. And so, for purposes of government, the southern people divided their colonies into counties. Counties weren't of any particular size, but ordinarily they were laid out so that the principal town, where court was held, could be reached in no more than a day's journey from any part of the county.

The English settlers were accustomed to counties, for they had them (sometimes called *shires*) in England. In each county were certain officials such as a county clerk, a coroner, a sheriff, and a judge. The people didn't elect these officials. They were appointed by the governor of the colony, who had been appointed to his job by the King of England. As the governor usually appointed his friends and wealthy planters to office, you can see that there was little self-government for the people.

There was a reason for this. It was not long before the big plantations began producing wealth for their owners, and the planters were able to bring servants from England and slaves from Africa and the West Indies. They did not feel that servants or slaves should have a part in the government. In fact, they believed that a man ought to be a property-owner before he had a right to take any part in government. As the wealthy planters considered that they were better qualified to deal with government matters than the other people, they didn't care about having public

meetings where everyone could express an opinion.

Now all this was simply a natural outcome of the way people lived. But times were going to change, and so were people's ideas about government.

Town Government In The New England Colonies

AS YOU KNOW, IN 1620 a group of 102 men, women, and children left England for the New World. They came thousands of miles from their homes in order to make a new start in the colony of Virginia. But adverse winds blew their ship from its course, and they were close to the shores of Massachusetts when they sighted the New World. They decided to land there rather than risk the long journey southward to Virginia.

The settlers were prepared to find the new world a dangerous one, for they had heard stories of other settlers. There were Indians who might attack and destroy their little community. There were fierce winters in which people might easily die of cold and exposure. There was always the pressing need to grow food to keep themselves alive.

As the day for landing came nearer, the people became more and more aware of the fact that they also stood in great need of organization and government. They were thousands of miles away from their king and the government that had gradually been worked out for England. They knew they would have to work out some kind of government for their own protection and to meet the special needs of a new locality. The kind they worked out is important to us because it has influenced our kind of community government ever since.

Before they landed, these Pilgrims on the Mayflower held a meeting. Because they knew they would be living outside the government of the Virginia colony, they thought it best to draw up some sort of agreement about a government of their own. Holding

a meeting to decide matters was not a new idea, for people did that in English towns when some local affairs were to be settled. The Pilgrims met and drew up a written agreement for all to sign. It is called the "Mayflower Compact," and it is an important document in the story of government.

The Mayflower Compact gave every citizen something to say about government. Laws which they said were to be "just and equal" could only be made if a majority—more than half—of the citizens agreed. But once the laws were made, *everyone* agreed to give them "all due submission and obedience." Now the idea that all would submit to what the majority agreed upon was not a new thing either. The Pilgrims had been running their church affairs on what is called the "majority rule."

Other settlers who later came to Massachusetts followed much the same plan as the first settlers at Plymouth. In fact, almost all the New England settlements adopted the ideas. They wanted their government to be one of "just and equal laws" which they decided upon themselves. As a convenient way to decide on the laws, they used the town meeting.

COLONIAL TOWN GOVERNMENT



At regular intervals or when emergencies occurred, the citizens gathered at their meeting place.



Everyone had his say about local problems and could discuss the laws for the community.



Laws could be passed only by a majority vote of the citizens of the town.



At the meeting officials were elected to carry out the laws.

These New England town meetings were much like the one described at the start of this chapter. The one in Middlebury, Vermont, was a yearly affair, while the first Massachusetts town meetings were held every week. All the men citizens could attend, and they were expected to do so. Local questions were discussed at these meetings, and the citizens looked for ways to solve town problems. Laws were passed and officials were elected to carry out the laws. It was a real government of the people—a democratic government.

This kind of community government still survives. It has gone on for three hundred years, more or less, first under the rule of the kings of England, then through the period of the American Revolution, and finally under the United States. It works well for small places, where people know each other and all understand the problems of the community and the needs of themselves and their neighbors. But in larger places it becomes very difficult to carry on government by means of the town meeting. Even in places like Middlebury, people soon found that much of the actual work of government was best carried on by committees of citizens that were elected at the yearly town meeting. In spite of changes, though, the town meeting is still a way of carrying on government. And, as you read before, it is important because of the influence it had on community governments of today.

The Middle Colonies Use Another Plan

IN THE MIDDLE COLONIES, which were New York, Pennsylvania, New Jersey, and Delaware, a mixture of New England and Virginia methods of government grew up. In these middle colonies farms were not so small as in New England, nor so large as plantations in Virginia. There were many more people to the county than in the south. The southern county plan worked fairly well in some ways, but it did not solve all the

problems of so many people. For example, the people living in one corner often felt that the officials did not build enough roads in their part of the county. In other ways, too, the people felt that the county was too big for one set of officials to give good government to all the people in the county.

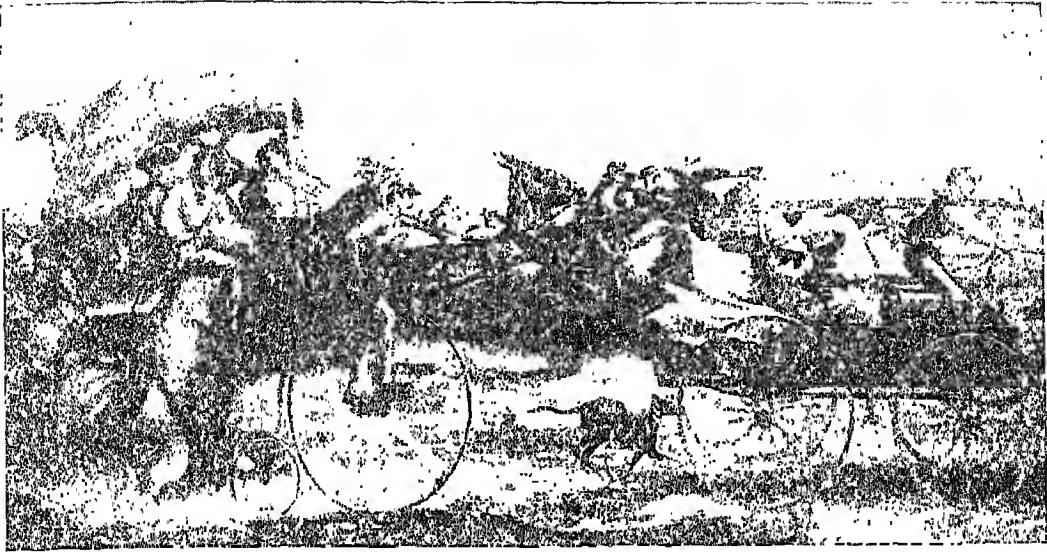
The answer to this problem was to take part of the governing job from the county officials and divide it up among many officials who would have a much smaller area to handle than a whole county. The counties in most of the middle colonies were divided into many smaller sections called *townships*. The people decided to have officials for the townships who would handle such matters as roads. The people of each township elected township officials and collected taxes to pay the expenses of the government jobs that the township officials carried out. Some of the colonies called these townships "towns," which is just a short form of the word township. Some of the "towns" didn't have a single village in them, so don't confuse this use of the word town with a settled place where people live in a community. Township (and sometimes town) means, in some states, a division of a county which has certain government jobs of its own to do.

In reading about counties and townships, remember that the township doesn't do *all* the government jobs, only a part of them. The county government still has plenty of work to do.

Government Spreads Across The Continent

AFTER THE DECLARATION of Independence one of the first things each former colony did was to draw up its own constitution, which can be called its plan for government. In each constitution the people of the state outlined the ways in which cities, villages, townships, or counties were to be run.

Next, the states got together and in 1787 drafted the Constitution of the United States



By caravan, by horseback, by foot, by plow, by gun, and by courage, the people moved westward, pushing the frontiers before them, bringing government with them. Government came along like the rifles and corn meal—a supply to meet a need, for where the people went they needed government to regulate their lives. Think a minute as you look at John Steuart Curry's "Oklahoma Land Rush" above, and you'll find many ways in which government took a hand in the opening of new territory. As new land was settled, the need for government grew. Study "The Windmill Crew" by Peter Hurd (right) and see if you can tell why the people who made their homes here on these plains needed to set up governments for themselves.





This picture will probably remind you of Judge Roy Bean's courtroom-saloon. The scene illustrates crudity of justice on the frontier in one of our western mining towns.

as a plan for governing the nation. In this plan a way was provided for new states to be formed and to join the original thirteen. Before each new state was admitted to the Union, its people drew up a constitution in which they decided how they were to govern themselves. One of the important things to remember is that according to our way of thinking, the power to govern always rests with the people. They are the ones who decide how they shall govern themselves.

As settlers pushed westward on the frontiers of our country, settlements sprang up far from states that had regular forms of government. These new areas were called territories, and the United States Constitution provided for their government according to a plan you will read about later. Territories became states when they could show that they could provide the right kind of government. But here we are not interested

in that process, but in the kind of government that the settlers had.

What kind of government grew up in these new states and territories? Well, it was the kind you'd expect—the kind the settlers were used to in their old homes. Of course, in many cases they made changes demanded by their new kind of life.

The history of most pioneer communities follows a kind of pattern. Usually the first settlers worked together for protection and to get done the absolutely necessary work of making a living. Then, as more people arrived, they began to think about government. Often some of the new arrivals were unruly, for the frontier attracted high-spirited, adventurous people, often hard to control. The others in the community had to do something to restrain this type of settler, for the common good of all the people, and find some way to punish wrongdoers. In many cases the

people of a community had to act on their own authority to arrest and punish people for crimes. Finally the members of the community would insist on having a more orderly kind of government. And they chose a kind they knew would work.

The new states in the south, such as Tennessee, Alabama, and Mississippi, followed the country plan of Virginia, simply because most of the settlers were Virginia people. Pioneers from New England used the town plan in the states they settled. Pioneers from the middle states, such as New York and Pennsylvania, used the county and township plan they had at home. Throughout the Middle West this is the commonest plan of government. Suppose we look at one of these states and use it for an example.

We'll take the state of Illinois, which was once a part of the old Northwest Territory. That territory was cut up into the states of Wisconsin, Michigan, Illinois, Indiana, and Ohio. When the land was surveyed by the government surveyors, it was divided into townships. These townships were simply squares of land, six miles on each side.

The County-Township Form Of Government

ILLINOIS IS A GOOD EXAMPLE to use because it has a mixture of the Virginia county government and the New York-Pennsylvania county and township government. Pioneers from

Kentucky and Virginia settled in the southern part of Illinois and installed the county form of government they were used to. It worked all right for counties of southern Illinois, which were then as thinly populated as the counties in the South where the county form of government had originated.

But in the northern part of Illinois most of the settlers came from New York and Pennsylvania, where they were accustomed to the county-township plan. They tried this same system in northern Illinois, and it was a pretty good form of government for an area where people lived on medium-sized farms. An Illinois township contained 36 square miles, or 23,040 acres. If the farms averaged 160 acres each, that meant about 144 families to a township. With four or five people to a family, there were from five to seven hundred persons in a township. This meant the people wanted some kind of government closer to them and their local problems than a county government alone could be.

The Illinois people who selected the county and township plan of government used the county government for such things as courts and the keeping of important records. They used the township government for building and repairing roads, taking care of the poor, and collecting taxes. This system later spread throughout the entire state. But as time went on, the township governments began to duplicate some of the work of the county, and

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■ Your village or city didn't just happen. It probably got its official start when the state legislature granted it a charter. That was the state's stamp of approval. Ask your village attorney or city clerk about state laws and the charters which give your community its powers as a government. In your state constitution you will find regulations about the different kinds of local government permitted in your state. You'll discover there are many. Suppose, then, that some of the map-conscious members of the class try to picture these community governments on a big map. First outline the school district. If you are in a township, add that. Then draw in the local community, village or city, and the special districts such as park, water, forest-preserve, and drainage, or sewage disposal districts. Each of these will have to be colored in some way, and you'll discover it takes a lot of ingenuity to make a clear and readable map.

the county governments kept on doing some work the township governments might have done. Today a good many people think it would be wise to do some changing and divide the work according to a new plan.

Small Communities Grow Into Cities

AS TIME WENT ON, cities began to appear in the new states, just as cities had grown up in the colonies. As these new cities became larger and larger they discovered problems, just as New York, Philadelphia, Boston, Richmond, and Charleston had discovered problems when they became cities. Cities needed special governments of their own. They were too large and their problems too complicated to be handled by town meetings or by governments that were meant for farming areas.

The town-meeting plan wouldn't work very well for a city, since fifty thousand or more people simply couldn't crowd into a single meeting to carry on the government directly. The county plan didn't work well either. If the officials were from the country part of the county, city people complained. If the city people elected city-dwellers as county officials, the farmers complained. Cities needed officials of their own, their own police departments, judges, and tax collectors. The large city had its own government problems to solve, quite different problems from those of the New England town. And they were quite different from the problems of the southern rural county.

In order to form governments of their own, these city communities needed permission. In the days of the colonies, permission was usually secured from the King of England. The city people went to the governor of the colony, who secured the king's permission, and it was passed down to the city people in the form of a charter. Like the charter of medieval times, this paper set forth the terms on which the king permitted the city to set up its own government.

Most of the cities followed the plan of having a city council to carry on the work of government. The people elected the members of the council, and the councilmen made the laws and saw that they were carried out. The council was both the legislative and the executive branch of the city government. The first of these city councils elected one of their number as a mayor, to keep order at their meetings, and that was about all the first mayors did.

After the colonies became states, if a community decided to have a city government, it applied to its state for a charter that would give the terms on which the community could have its own government. Today this process is called "getting a charter" in some states; in other states it is spoken of as "incorporation." Perhaps when riding in the country you have seen road signs with the names of villages, followed by an explanation such as "Not Incorporated," or "Not Inc." This means that the village does not have a separate government of its own.

Cities, Villages, Boroughs, And Towns

IN ALL OUR STATES there are local community governments, set up by permission of the state. These communities are usually called villages or cities, although they may also be called towns or boroughs.

Right here is the place to define some of these words, for they have a special meaning in the study of government. First of all, we have to forget our habit of thinking that "village" means a little place with only a few inhabitants, that a town is a settled place somewhere between the size of a village and a city, and that a city is a big place. In the study of government, size has nothing to do with the use of these words. They refer to the *kind* of government a place has. A community may have the village kind of government, or it may have the city kind. The chief difference is that most villages have a board of

trustees with a village president at its head, while most cities have a council of aldermen with a mayor at its head. In your state, perhaps different names will be used in place of president, trustee, alderman, or mayor. Or perhaps you may know of cities that do not have a mayor and council. You will read about some of these later. The chief thing to remember here is that the terms *village* and *city* mean *kind* of government, not *size* of place.

The next confusing thing to clear up is the fact that communities are called *boroughs* and *towns* in some states. These words also refer to the kind of government these communities have, not to the size of the place. Right now, to get this straightened out, find out what terms are used in your state to refer to your community and to others.

There is a final confusion, and that is the many ways in which the word *town* is used. In the study of government a town isn't a place midway in size between a city and a village. The word *town* refers to a kind of government, the kind that the New England settlers used. Later on, other parts of our country borrowed the town idea from New

England and changed it to suit new conditions. Sometimes they called their changed kind of town government "town" and sometimes "township" government. You will read more about that later. For the present remember that *town* and *township* are tricky words.

Ways Of Government Change Slowly

ALL THESE VARIOUS plans of government seem more than a trifle mixed up, and more than a bit old-fashioned. People who have studied them say changes in our way of life and improvements in tools and techniques have brought about a need for improvements in our governments and other social institutions. Sometimes a long time passes before people make the changes that are needed to keep up with progress in other matters. Much of our local government was designed to meet the needs of people who had no faster means of transportation than horses. Today, with fast machine transportation and even faster communication, some of our methods of governing ourselves are somewhat out of date. By realizing this fact, and by thinking

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- Your class should know much of your community's history. If you followed the suggestions when you read the first chapter, you should have made a good beginning. Remember that very few communities get to be giant metropolises or mere whistle-stops because people decided their status in advance. Make a study of how your community got to be what it is today—perhaps you'd like to write the story. (To get a real inspiration about what can be done by school-agers in writing local history, read: *When Our Town Was Young: Stories of North Salem's Yesterday*, collected and written by Boys and Girls of Today, edited by F. Eichner and H. F. Tibbets, and published by the Board of Education, North Salem, New York.) Get one group to dig up historical facts, such as date of founding, founders, reason for choosing site, and so on. (For color, toss in any available data on Indian massacres, major catastrophes, birth of famous men, and the like.) Persuade another group to trace local government step by step as it has kept pace with community growth and development. Still another group could dig up evidence that would show how efficient and sincere local officials have improved the community's position and how self-interested, careless officials have retarded progress. Make all these facts come to life with charts (representing population growth, industrial development, and so on), maps (showing original area and present area), and some then-and-now pictures. With this panorama of facts and figures before you, ask yourselves some important questions. Has your community developed as rapidly as it should? Has its government kept pace with its needs? Are changes in order right now?

of ways in which governing plans can be improved, we can have a basis for making decisions when changes are suggested.

One reason that our ways of government change slowly is that *people* have to make the change. Probably you have noticed that it isn't always easy to change people's ways and people's opinions. And it is people's ways and opinions that make up such a large part of our government. You will notice, the further you get into this matter of government, that the persons in it are very important. Government is mostly a matter of the kind of people we select as officials, so it is our responsibility to choose them wisely.

Perhaps you see by now that you keep getting back to this matter of the persons who do our government work for us. If they do not do a good job, then it is up to us to select different people who will do a better one. It is very easy for us to lose sight of a very important truth about government while we are talking about what government does for us. We mustn't forget that we get the kind of government we deserve. We have certain duties as citizens to carry out, and one of the most important is to select good officials. And so, remember that our government will be a poor one if we are poor citizens, and it will be a good one if we are good citizens.

ON THE corner of North Capitol and G streets in Washington, D. C., is the United States Government Printing Office, the largest and best-equipped printing plant in the world. It keeps up to date with its publications, which are printed for different government departments and agencies. Many of these are valuable to young people who are seeking vocational information. Price lists are free, and your Corresponding Committee may secure them by writing to:

Superintendent of Documents, Government
Printing Office, Washington, D. C.

The titles of the price lists mentioned below will give you an idea of the variety of lists that are available. Also, some of them may sound so interesting to you that you'll want copies obtained for your own use.

- No. 18—Engineering and Surveying
- No. 19—Army and Militia
- No. 28—Finance
- No. 31—Education
- No. 33—Labor
- No. 38—Animal Industry
- No. 42—Irrigation, Drainage, Water Power
- No. 43—Forestry
- No. 45—Roads
- No. 46—Agricultural Chemistry, Soils, Fertilizers

- No. 48—Weather, Astronomy, Meteorology
- No. 51—Health
- No. 58—Mines
- No. 68—Farm Management

Each price list gives the title, price, and a brief description of the contents of each available book or pamphlet on that particular subject. If you don't find the topic in which you are especially interested, ask your Corresponding Committee to write for a complete list of all price lists of government publications.

Here are three more publications which you will probably find in your public library, and once you locate them and learn how to use them, you'll find that they are valuable "book tools" for your school work.

United States Catalog and Cumulative Book
Index, published by the H. W. Wilson Co.,
960 University Ave., New York City 52.

The *Index* lists the books published in English each month, and at the end of the year the annual volume appears. This includes all the books published during that year. Books are indexed and cross-indexed, and you can look them up by author's name, by title, or by topic easily and quickly. It isn't the kind of book you would want to own, but you should

know where it is and how to use it—not only for your help now but later as well.

American Youth, by Menefee and Chombers, published by American Council on Education, 744 Jackson Pl., Washington 6, D. C.

This book lists about 2500 titles of books, reports, pamphlets, and magazine and newspaper articles on youth problems.

Publications of the American Council on Education, published by American Council on Education, 744 Jackson Pl., Washington 6, D. C.

This is another bibliography which is annotated. It is frequently reprinted so that it is kept up to date.

If you want information which you think the United States Government furnishes but don't know where to address your letter write to:

The United States Information Service, 1405 G Street, N.W., Washington, D. C.

This office acts as a central clearing house for inquiries concerning all branches of federal departments and agencies.

Do you know that today there are scores of youth organizations in the United States? Perhaps you belong to one or more of them. They include Boy Scouts of America, Girl Scouts, American Junior Red Cross, Camp Fire Girls, Future Craftsmen of America, Sons of the American Legion, the 4-H Clubs, and others. All these organizations provide wholesome, interesting activities which aim to lead the way toward good adult American citizenship.

If you want to know more about these various youth organizations, see:

Handbook for Youth, by Merle E. Colby, published by Duell, Sloan & Peorce, 270 Madison Ave., New York City.

In the section "Directory of Youth Organizations," you will find the address of the national headquarters of each organization, qualifications for membership, purposes, activities, and publications.

Two other publications which deal with the questions and interests of young people are:

A Program of Action for American Youth, published by The American Youth Commission, 744 Jackson Pl., Washington 6, D. C.

American Youth Today, by Leslie A. Gould, published by Random House, Inc., 20 E. 57 St., New York City 22.

The latter book gives a good picture of modern youth and their opportunities and problems.

Here are three references about job opportunities with the federal government:

Employment Information, published by the U. S. Department of Agriculture, Washington, D. C.

This booklet gives general information about securing employment in the Department of Agriculture.

Government Jobs and How to Get Them, edited by Sterling D. Spero, published by J. B. Lippincott Co., 227 S. 6th St., Philadelphia 5.

This book outlines the steps to take if you want a government position. It lists and explains qualifications, duties, and pay for 500 different federal government jobs.

Women in the Federal Service, by Lucille F. McCillan, published by the U. S. Civil Service Commission, Washington, D. C.

The opportunities, present status, and the history of women in government work are included in this booklet.

You will probably find the answers to many of your questions about jobs in the books listed below:

Books About Jobs, by Willard E. Parker, published by American Library Association, 520 N. Michigan Ave., Chicago.

This bibliography contains about eight thousand titles of publications which describe opportunities in more than six hundred different occupations. The references suit all ages from beginning high-school students upwards.

Arsenal of Facts, prepared by the Labor Research Association, published by International Publishers, 381 Fourth Ave., New York City 10.

The title of this book speaks for itself. Contained in it are hundreds of facts which will help set you straight about jobs and opportunities.

Books which are both informative and inspirational are:

Patriotic Thing, by William O. Stevens, published by Dodd, Mead & Co., 432 Fourth Ave., New York City 16.

How America Lives, by J. C. Furnas and the staff of the Ladies' Home Journal, published by Henry Holt & Co., Inc., 257 Fourth Ave., New York City 10.

How would you like to take more than a peek into the family life of sixteen different families? The last book mentioned gives you that chance. You will find out how the family members spend their time and money, how much they earn, and what their problems are. By the time you have finished the book you will appreciate more than ever the freedom and opportunities of American citizens.

We Who Build America, by Carl F. Wittke, published by Prentice-Hall, Inc., 70 Fifth Ave., New York City 11.

This book is a saga of the immigrant. The next two books picture the groups of people who make up the United States:

Within Our Gates, by McLellan and De Bonis, published by Harper & Bros., 49 E. 33rd St., New York City 16.

In the Shadows of Liberty, by Edward Corsi, published by Macmillan Company, 60 Fifth Ave., New York City 11.

Famous Americans who deeply appreciate the privilege of being American citizens speak in the following book:

I Am an American, edited by Robert S. Benjamin, published by Alliance Book Corp., 540 N. Michigan Ave., Chicago.

Among the authors, you'll find Thomas Mann, Albert Einstein, Tony Sarg, Claudette Colbert, Emil Ludwig, and Stephen S. Wise.

Mother America, by Carlos P. Romulo, published by Doubleday, Doran & Co., Garden City, New York.

General Romulo describes the American program for the Philippines. He is of the opinion that this is the pattern which must be used to establish lasting world peace.

Who Are These Americans? by Paul B. Sears, published by Macmillan Company, 60 Fifth Ave., New York City 10.

This book will show you the importance of each individual in a democracy. Individual freedom is maintained by citizens remaining individuals. American citizens should not get lost in the crowd.

Three books which reveal the vast amount of governmental activity are:

Uncle Sam, Detective; Uncle Sam, Wonder Worker; and Uncle Sam's Modern Miracles; by William A. DuPuy, published by F. A. Stokes Co., 521 Fifth Ave., New York City.

Uncle Sam, you know, is a composite of all Americans; therefore, these books tell of the jobs being done by hundreds of citizens all over the country.

FOR STUDY AND DISCUSSION:

1. Suggest a title for the picture on page 338.
2. Describe the town government of Middlebury, Vermont. Are any meetings of today similar in purpose to the Middlebury town meeting? If so, what are they?
3. Explain these statements:
Government is a way to solve problems.

The government in your community has come down to you from the past.

The ways of government change slowly.

We get the kind of government we deserve.

Successful democratic living means that each person must discipline himself to a certain extent and give up something for the sake of all.

4. Explain as many differences between local and state governments as you can. Do the same with the differences between state and federal governments.
5. Name some ways by which you can tell that a community has a good government.
6. How does government help in such matters as: pure foods, clean air, quiet streets, safety, health, protection from fire?
7. Why do we need laws? Discuss the need for rules in school; in athletics.
8. If you have visited Washington, the capital of the United States, be ready to tell the class about your visit.
9. What is the capital of your state? If you have been in this city, perhaps you would like to tell something of interest about it. What is your chief state government officer called? Who holds this office now?
10. What do you call the building in which your local government conducts its business? If this building is a large one, and if you have visited it, you might tell briefly about some of its offices. What is the title of the chief executive in your local government? Who holds that office now?
11. How do people become the chief executive officials of local, state, and national governments? What is the responsibility of citizens in securing these officials?
12. Name the three most important branches of our government and tell what the function of each is.
13. Describe the type of government found on the manors in the Middle Ages. Why was it gradually changed?
14. What were some of the reasons for starting towns? Describe the government of these communities during the Middle Ages.
15. Give a brief history of the government organization found in your state.
16. Give the meaning of each of the following terms: serf, town, pure democracy, representative government, courthouse, vigilance committee, taxes, manor, mayor, burgomaster, county, township, Mayflower Compact.
17. What did Lincoln mean in his Gettysburg Address when he spoke of "government of the people, by the people, and for the people"?
18. How would you answer the question "How much government should we have?"
19. Do you think the trial described in the quotation on page 344 was a fair one? Explain your answer.
20. Summarize the chapter by discussing the five statements on page 339.
21. What occupations have you learned about from your study of this chapter and from other reading material? Which ones have you investigated rather thoroughly? Perhaps the class will want to hear you tell about one of them, so be prepared.

MORE THINGS TO DO:

1. How would you like to dramatize a town meeting of early colonial days or the signing of the Mayflower Compact? Read widely about your subject before you start plans for the dramatization.

2. Debate this topic: People exist to serve their government.
3. Can you give the branch of government or name the official who provides for each of the ten needs stated on pages 345 and 346? Example: No. 1, legislative branch.
4. Why not conduct a mock trial? Study court procedure and then decide on the case and the characters needed. Don't forget the jury!
5. Get acquainted with your local government by finding out what the chief offices are and who holds each one. You might present this information in the form of a chart.
6. Work out a similar chart for your state government; for the national government. Make your charts as complete as you can, but keep in mind that you are not being asked to name the members of commissions, boards, and so on.
7. Appoint a committee to visit a regular meeting of your local governing body. Together the members of the class should make out a list of questions that they want answered when the committee makes its report on this visit.
8. Have you tried a panel discussion lately? Form a panel to discuss this topic: Ways and means of improving our government. (Do you want to discuss local, state, or national government?)
9. Make a detailed investigation of two or three government jobs and report to the class on the one that interests you most.

COMMITTEE WORK:

Were the reports of the committees interesting and informative? Which one did you enjoy the most? Why?

Did the bulletin-board displays correlate well with the material about government in this chapter?

What did you learn from the films shown?

Did the Corresponding Committee come through with some of those documents from the Government Printing Office at Washington, D. C.? Here was a chance for the Ways and Means Committee to spend some of their hard-earned funds.

CIVICS IN OTHER SUBJECTS:

1. What topics for themes and talks for your English class are suggested by this chapter on government? What subjects for debate or dramatization can you find?
2. For math you might want to gather information on how tax money is spent in your community. Then, to finish the problem, figure out what percentage of each tax dollar goes to each of the various kinds of government.
3. For one of your projects in art you might make a mural showing the needs met by government. If a poster is one of the requirements in art, you can find all kinds of ideas for subjects in this chapter.

Looking Ahead to the Next Chapter: In this chapter you found that government grew out of meeting people's needs. If you're wide-awake, you should know many things about your own community government by this time. In the next chapter you are to learn how your government operates, or functions, in the community. Here are a few questions to start you thinking about this idea:

How do the various officials in your community obtain their offices? At the last village or city election held in your community, what offices were being filled? Name some of the men who were elected to office. Did more than one political party have candidates up for election? What did these political parties do in trying to get their men elected? Did the people of the community show interest in the election or was it a quiet one? What are the usual indications of interest in an election? You might find out how many people voted in the last local election and what percentage that number was of the total number of voters registered. What will this fact tell you? And do you know where to go for this information?

We have state and national laws. Our community laws are often called city or village ordinances. How are your local ordinances passed? How are they enforced? Do you know what one or more of your local ordinances deal with? Can you discuss any of them?

What is the meaning of each of the statements under the heading "You will discover that—" on page 369? You will have another opportunity to discuss these statements more fully after studying the chapter.

Look at the pictures and charts and read their legends.

Committee Work: Appoint special committees to start the work suggested in the activities given on pages 378, 384, and 392.

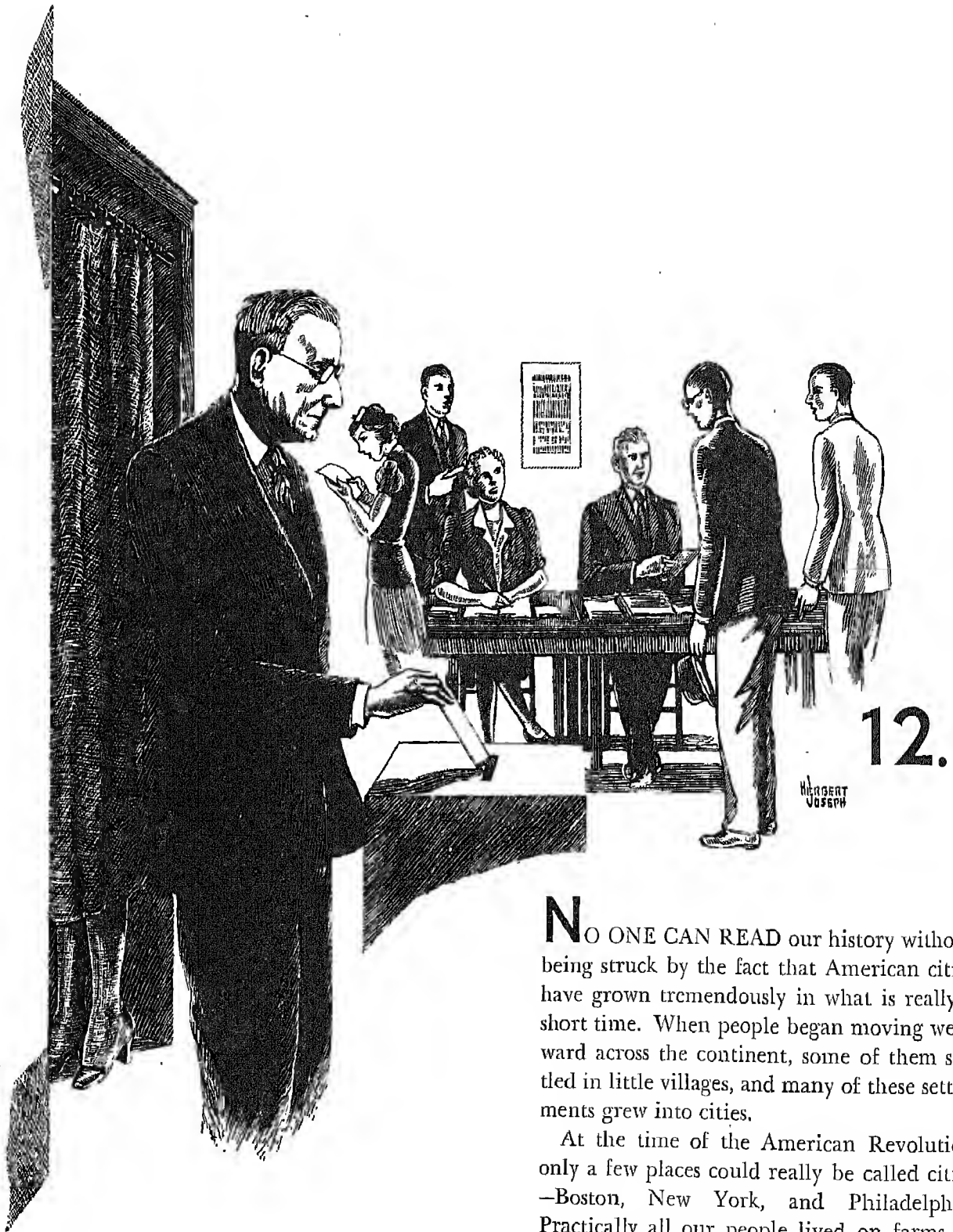
The Corresponding Committee will find some suggestions on pages 403 and 404.

The Library Committee should be sufficiently acquainted with library procedures to be able not only to collect the references listed at the end of the chapter but also to locate other references that are related to topics in this chapter.

The Moving Picture Committee should make a survey of the film catalogs to bring to light films on community government. This committee should keep in mind that there are many phases of this kind of government.

The Bulletin Board Committee may want to make use of charts to explain different types of local government. A chart which shows the offices and gives the names of the officeholders in your local community government would make an interesting and informative display.

Reading: Read the chapter rapidly to learn the different types of community government and how they function. Then reread the chapter for the details which will help you to take an active part in the discussion and in committee work.



NO ONE CAN READ our history without being struck by the fact that American cities have grown tremendously in what is really a short time. When people began moving westward across the continent, some of them settled in little villages, and many of these settlements grew into cities.

At the time of the American Revolution only a few places could really be called cities—Boston, New York, and Philadelphia. Practically all our people lived on farms or in small villages with fewer than 2500 people. (Our Bureau of Census in Washington calls all communities with fewer than 2500 inhabitants rural communities.) A hundred years after the Revolution six or seven out of every ten people still lived on farms or in rural

You will discover that—

1. As our country developed, the needs of communities changed.
2. As the needs of our communities changed, we altered our community governments to do a better job.
3. The chief work of our government is to make and enforce laws, set up courts, hold elections, and collect taxes.
4. All this work of government is for the people's welfare and is done by and for the citizens themselves.

In our democratic form of government we believe in the right of the people to decide the kind of government they shall have.

Government at Work in the Community

communities. Today only about four people out of every ten live in small rural communities or on farms. That means that more than half our people live in cities and require a kind of government adapted to city life.

Different Types Of City Government

VILLAGE GOVERNMENT is a simple form of government, adequate to handle the problems of small communities and not so complicated as city government, which has grown up to take care of the more complex problems of larger communities. To repeat a warning given before, don't think of village government as the government of a small place

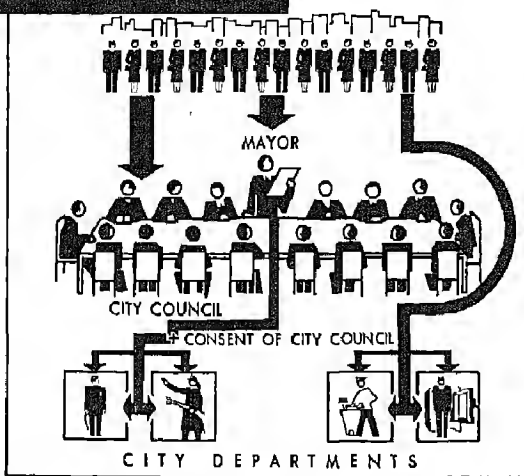
and city government as that of a large place. Often a community that expects to grow will adopt city government, and then for various reasons will remain quite small. And almost as often, a place with village government will grow very large without ever changing over to the city kind of government. When we say "city government," just remember we mean a government with certain general characteristics distinct from those of village government.

Really three kinds of city government have developed in response to the needs of the people. These three kinds are:

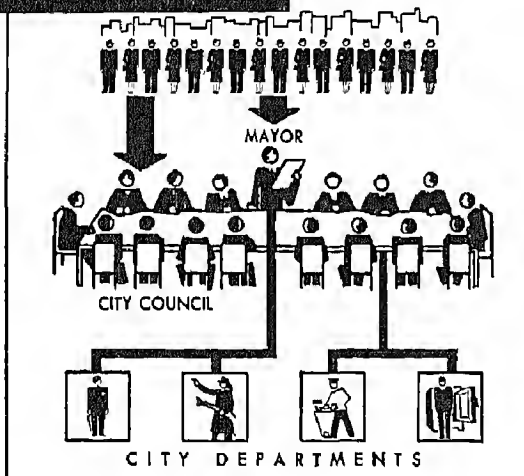
1. The Mayor-Council form
2. The Commission form
3. The City-Manager form

MAYOR-COUNCIL CITY GOVERNMENT

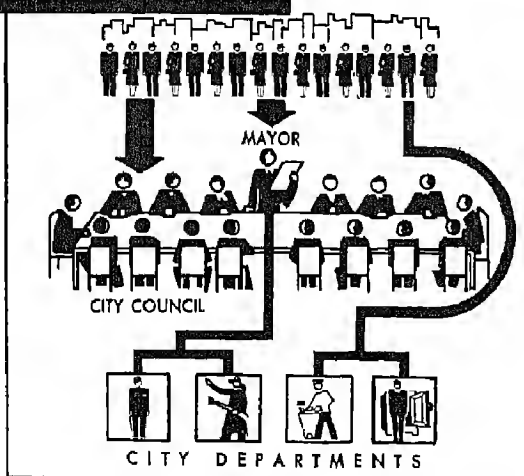
"WEAK" MAYOR PLAN



"STRONG" MAYOR PLAN



"COMBINATION" MAYOR PLAN



PICTOGRAPH CORPORATION

It isn't possible to write a general description of city government that will hold good in every city, but the following descriptions apply to most cities.

The Mayor-Council Form Of City Government

THE MOST COMMON form of city government is the Mayor-Council form. In the early days of our country mayors were not important. Cities were governed by councils (sometimes called by other names), and the mayor was just one of the councilmen selected by the other members to keep order at meetings. He was not elected to his job by the people. Gradually, however, the mayor became important in city government. After 1822 the people of Boston elected their mayor, and soon more cities followed Boston's example.

The elected mayors had the task of carrying out (executing) the laws made by the council. As this job in a big city became too large for one man, mayors began appointing officials to help them—such officials as chief of police, fire chief, superintendent of streets, and city treasurer. Usually the mayor's appointments had to be approved by the city council before the officials could take office.

In 1870 New York City got a charter from the state under which the mayor had the right to appoint certain officials without the approval of the city council. This put the running of the city very much under the direct control of the mayor, since he could appoint or dismiss these officials at will. New York tried this "strong" mayor plan, then dropped it for a time, but finally returned to it again. Other cities have the strong mayor plan, too.

Under the "weak" mayor plan the city officials are elected by the people, or are appointed by the mayor with the consent of the city council. This system gives much less power to the mayor than he has under the strong mayor plan, for the people may elect officials who oppose the mayor's plans, or the council may not approve the appointments

he wants to make. If it is a case of the council's disapproving, then the mayor and the council have to compromise their difficulties. Ordinarily that is done by a process we could call "trading." The council as much as says to the mayor, "We don't want your man Jones as head of the Department of Streets; we want Robinson. And we don't like your man Smith as Chief of Police, either; but if you'll appoint our man Robinson, we'll let you appoint your man Smith." In some such way as this the mayor and the council trade men for the different jobs.

Most American cities have adopted a mixture of the strong mayor and the weak mayor types of city government. Under this combination some city officials, besides the mayor and the members of the council, are elected by the people. The other officials are appointed by the mayor. The idea back of this plan was that the most important executives would be elected, and only minor officials appointed. But people could never agree on the offices that were most important. And for a very good reason, too: no one can predict all the problems of a community. An epidemic may suddenly make the Chairman of the Board of Health the most important officer in a city. A disaster like a tornado may make the Superintendent of Streets the most important of all public officials until the wreckage is cleared away.

For this and various other reasons, many people felt that a new kind of city government would be a good thing. They gave up hope of completely reforming the mayor-council kind of city government and were ready for a new form. It took a public disaster to produce a real change.

In 1900 a tidal wave from the Gulf of Mexico washed over the city of Galveston, Texas, and when the waters receded, the people saw their city a wreck. Immediate action was necessary to provide relief, to rebuild public utilities, and to again establish normal city government services. But action

was slow in coming. The politicians were too busy making money out of the disaster to work for the public good. They gave contracts to their friends for rebuilding the city, but these contractors purposely stalled the work, and months after the disaster little progress had been made toward reconstruction. Finally a large group of Galveston citizens appealed to the Texas state legislature for a new charter calling for a different kind of city government. Then the people of Galveston voted to accept this new charter, which provided for a *commission* form of government.

The Commission Plan Of Government

UNDER THE COMMISSION PLAN the mayor and city council were abolished. Instead, government was handled by a small group of commissioners elected by the people. Each commissioner had complete charge of an important department of the city's government. For example, the plan included a commissioner of finance, a commissioner of public works, one of public safety, and so on. These commissioners combined the work of the legislative and the executive branches of the city government. When they met together to pass laws, they acted as the legislative branch. When each ran his own department he was an executive, responsible for carrying out all the laws that affected his own branch.

The commission plan worked in Galveston. It was a scheme that not only speeded up the processes of government, but also made it easy for citizens to pin the responsibility for a certain job on one certain official. If streets were dirty, people asked "why?" of the commissioner who had charge of streets, and he couldn't say it was because of this and that beyond his control, because he had charge of everything that had to do with the streets.

Other places became interested in the commission plan, and about 400 of our 3200 cities adopted this type of government. Some of

these cities found weak spots in the system, but liked it so well on the whole that they devised safeguards against its weaknesses. For example, the plan puts government in the hands of a very few men. Americans are likely to become distrustful of any scheme that gives a few men great power; so in 1907 Des Moines, Iowa, introduced a plan of commission government that remedied this fault.

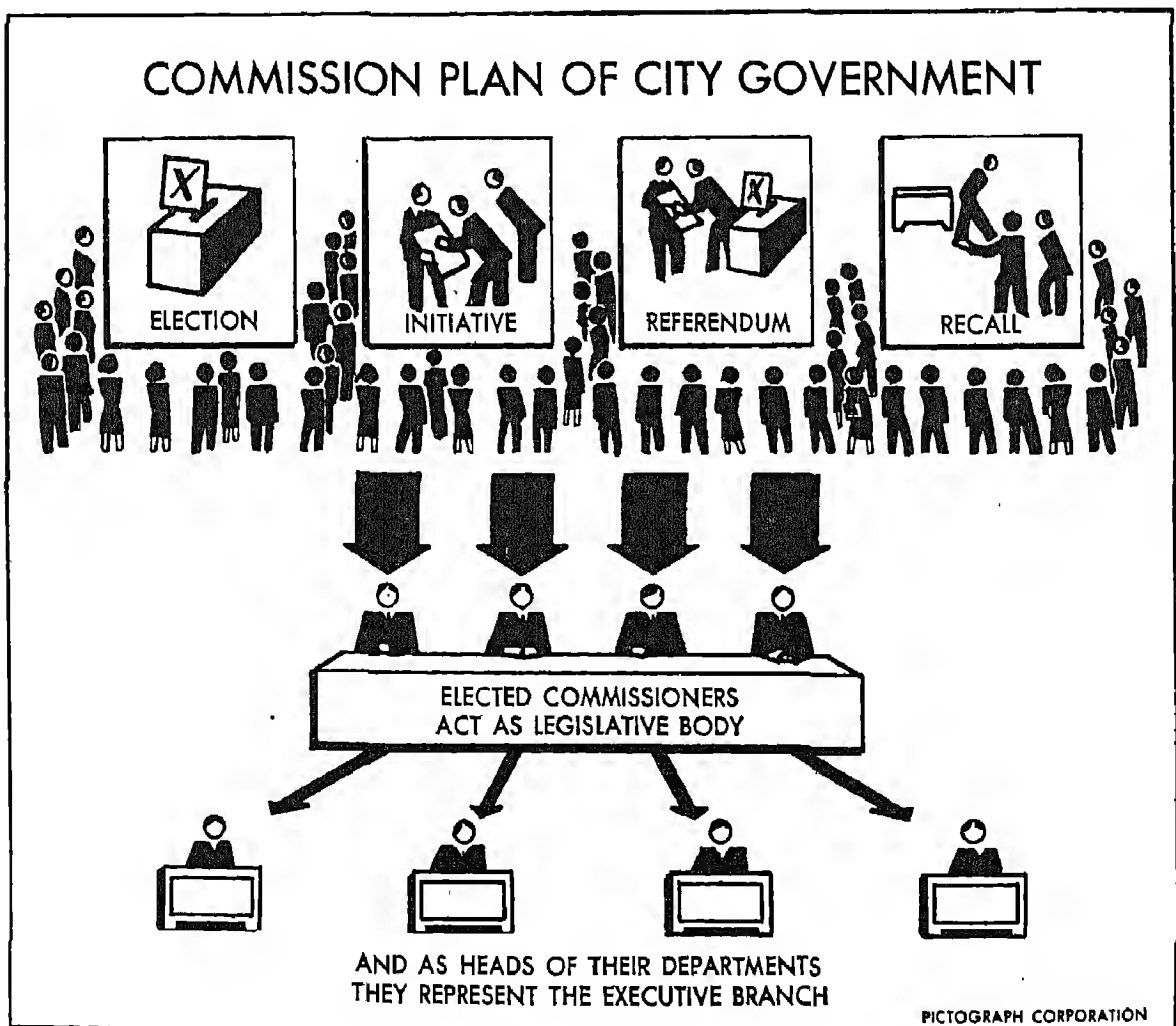
Initiative, Referendum, And Recall

THE SAFEGUARDS INTRODUCED were called "initiative," "referendum," and "recall." By using them the people have more control over their laws and over the people who make them. Initiative, referendum, and recall are used in cities and in whole states, too, but suppose we see how they work in a city that has the commission form of government.

Under the first commission plan only the city commissioners could propose a city law.

They could refuse even to consider a law the people wanted. But under the initiative plan the people can sign a petition which proposes a new law. If enough people sign the petition, the proposed law is put on the ballot which the voter receives at a public election. If a majority of the people vote for it, the law is passed. Much the same sort of plan is used in states that use this plan for state laws. Then the people of the entire state have an opportunity to vote on the proposed law and determine whether it shall be a law of the state.

Referendum means that the laws can be referred to the people. In the city we are talking about, suppose the commissioners refuse to repeal a law the people do not like. The citizens can sign a petition to have the law referred to them at the next election. That means the question will be put on the ballot so they can vote on it and express their opinion. Then, if a majority of the people vote for the law, it remains a law; but if a



majority vote against it, the law is repealed. The referendum is a fine way to get the opinion of the people about laws. In states that use the referendum plan old laws can be submitted to the people at elections, and proposed laws as well, and the wishes of the people can be made known.

The recall means that the voters of a city can hold an election at any time during a commissioner's term of office and vote to put him out or to keep him until his term expires. Of course, such elections are expensive, so there are restrictions which prevent disgruntled citizens from circulating petitions and calling special elections too easily. In order to hold any of these elections under the system of initiative, referendum, and recall, a certain percentage of citizens must sign a petition requesting the election and stating its purpose in plain terms.

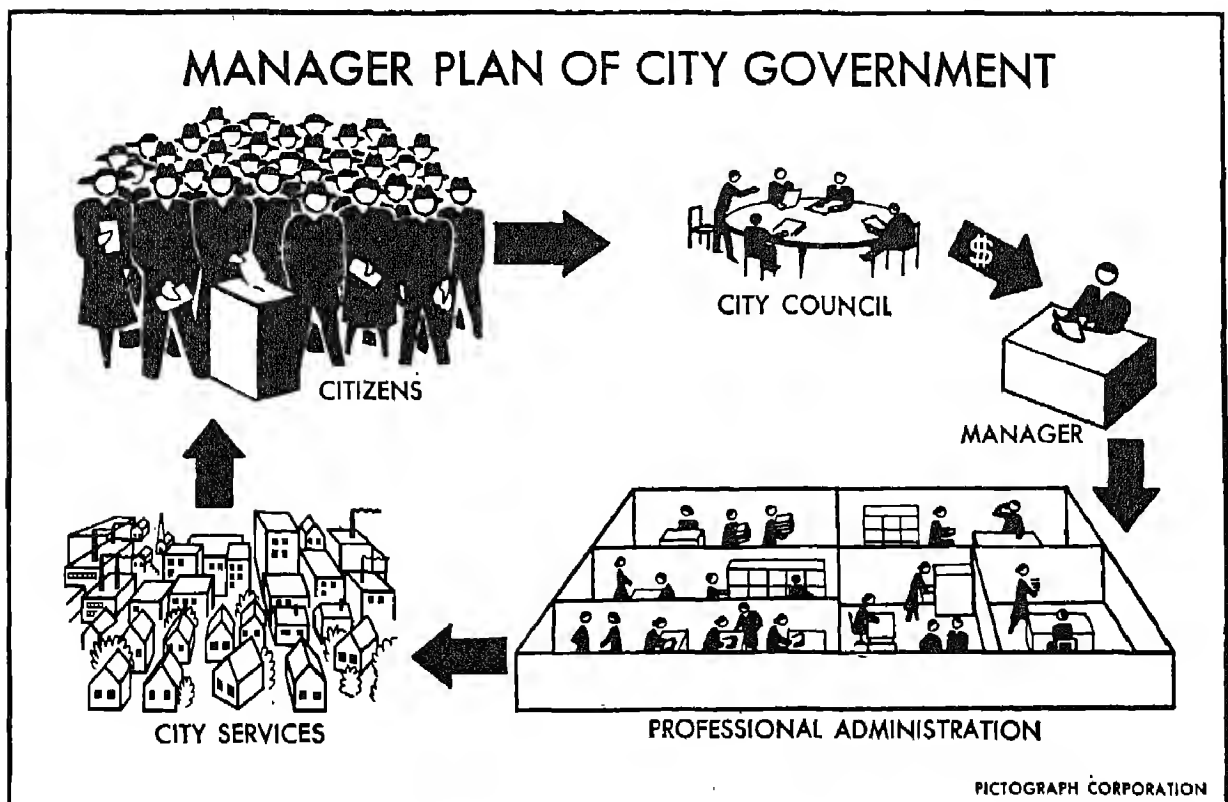
The City-Manager Plan Of Government

ABOUT THE TIME THE commission form of government was being started another new idea in community government originated. In 1908 the little city of Staunton, Virginia, adopted what was called the "city-manager

plan." Under this plan the citizens elected a city council, but instead of electing a mayor, as the voters do in the mayor-council plan of government, the people authorized the city council to hire a manager who was an expert in the work of city government. (Some of the commission governments have since added managers.) This manager did not have to be a citizen of the community, as did the mayor, but could be brought from any place.

The chief advantage of the city-manager plan is that the executive work is done by a trained professional, not an amateur, who is held responsible, instead of having the work divided among five or more officials. The city manager appoints assistants and other officials needed to carry on the city work. He is responsible for the way they do their jobs. If he makes poor appointments, if either he or his appointees should become careless or corrupt, the city council can dismiss him and hire a new manager.

Another advantage of the city-manager plan is that the council which hires the manager is a representative body. Its members hear the citizens' opinions and report to the manager. When they instruct him to remedy a situation, he is far more likely to do something





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about it than if he were elected for a definite term and couldn't be discharged.

In 1914 Dayton, Ohio, had a disastrous flood and ran into the same political difficulties that Galveston had faced in 1900. The people of Dayton had the commission form of government, and then hired a city manager in addition and used this combination successfully to solve their problems of government. Since that time the plan has become so popular that about 400 of our cities use it.

Fortunately, in most cities where the city-manager plan of government has been adopted, the citizens feel that it has brought efficiency and economy—the city manager more than pays for his services. There is one serious danger in this plan. The commissioners, or the city council members, might decide to “let the hired man do it,” to the extent that they would neglect their own part in the government of the community. The officials that the people elect must remain watchful in the city government. When a city manager is appointed and made responsible, that does not mean that the commissioners or council members can disregard their duties. We have to pay a certain price for good government, and part of that price is constant watchfulness. The city-manager plan is not an exception to this rule.

Government Is Important Wherever You Live

AS AMERICAN CITIZENS WE USE OUR government to meet certain of our needs and to help solve problems of community living. We carry on

our government in certain very definite ways so that it will be useful to us. One definite way is to have government make laws and rules. A second way is to enforce the laws. A third way is to have government set up courts to provide justice. A fourth way is to hold elections to decide important questions and to select public officials. A fifth way is to tax ourselves in order to get the money to pay for the services provided by government.

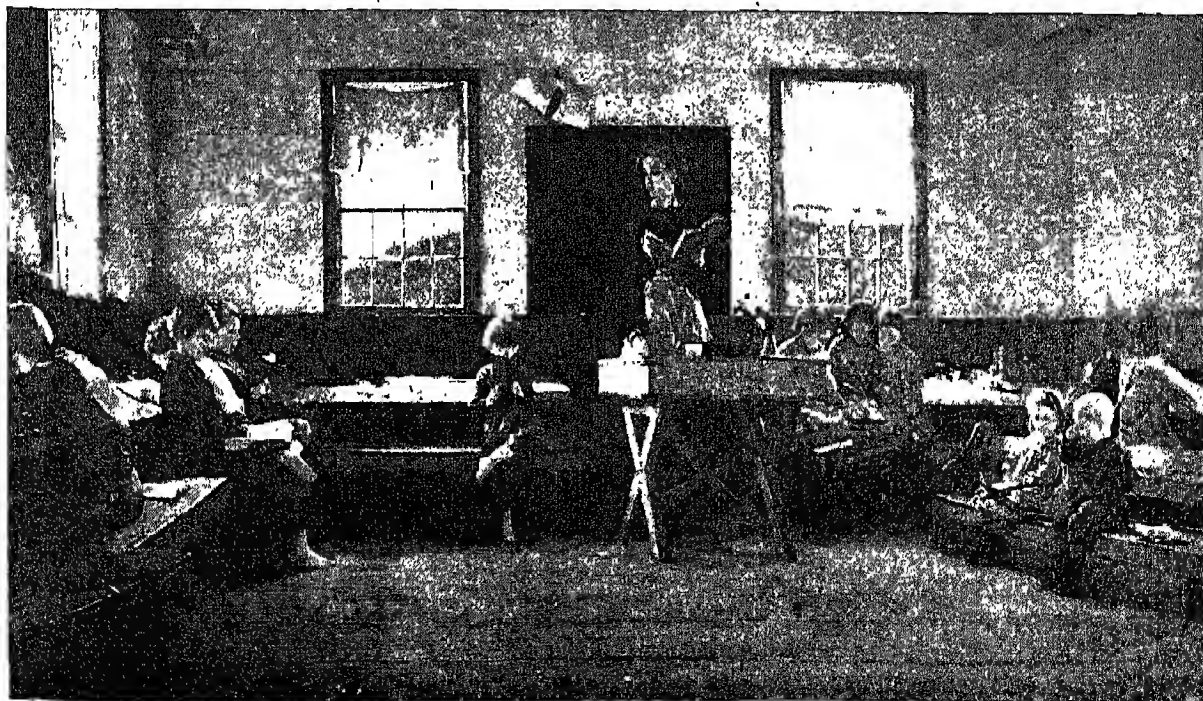
If citizens are successful in making good laws, enforcing them, having good courts, holding honest elections, and collecting fair taxes, they have gone a long way toward using government to meet their needs. This is true whether we are thinking of local community government, state government, or the national government. But the place we can most easily study government is in our own community.

Do you live in a village or a city, or do you live “outside of town,” as people say? If you do not live in a village or a city, at least you live in a township or a county, and its government is as important to you as the city government is to the city-dweller. Its government, whether good or bad, affects the way you and your family live, so you should know something of the way it works and what it costs.

Right now you may be thinking there are so many different kinds of local community governments that it is hardly worth while to learn about them all. There are many kinds; but they all do about the same things, and these things are not very complicated. They have just been mentioned, but they are listed again on page 376 for your convenience.



If you're city-bred, "Country Auction" (above) by Adrian Dornbush should give you just a touch of "auction fever," common to rural folks who can't resist a public sale. If you're country-born, you'll know the true-to-life quality of the picture, feel again the mingled humor and sadness that go with selling things by the auctioneer's hammer. It is a cross section of people all over America who make the laws, break the laws, keep them, and need them not only to regulate auction sales but also their daily lives. Winslow Homer's "New England Country School" (below) shows a familiar example of government at work in the community. Each of you shares in this benefit.



Our governments (which is just another way of speaking about ourselves):

1. make laws and rules
2. enforce laws
3. set up courts
4. hold elections
5. collect taxes

No matter where you live, your local government does these five things. If you learn how these government activities are carried on in one kind of community, you'll know fairly well how they are carried on in all communities. Of course there are some differences, which you can investigate if you like; but the general principles and methods by which we carry on our governments are very much the same everywhere.

Making Laws Is The People's Job

ONE OF THE GREATEST needs in a community of any kind is a set of rules, or body of laws, which help people in getting along with one another. We are likely to think about laws as forbidding us to do certain things. Perhaps they do, but the purpose of these restrictions is to keep order in our daily lives. If laws are observed, people benefit; if they are broken, people suffer. Laws can be looked on as a set of directions for us to follow if we want to live successfully in any community.

Since laws are so necessary, their creation is one of the most important activities of government in any community. The process of making laws is governed by definite rules so that the work may be carefully and honestly done. You read in the last chapter how the people in the Vermont town meeting made laws. That was a good example, because one of the early American beliefs was that the people themselves were the lawmakers. We haven't given up that idea, but we have made some changes in our methods of lawmaking. In most of our governments our laws are made by persons we elect for that purpose to represent us.

If the city has a council the lawmaking is done by it whether the city has a mayor or a city manager. If a city has a commission form of government, such as you read about in the first part of this chapter, the commissioners meet together to make laws for the city. In a village the local laws are made by the village trustees. In a township the township trustees make the laws, and in a county the county commissioners do it. The name of the body is not important; the important fact is that those who make the laws are elected by the people for that purpose.

How are laws made by these groups of officials who are elected by the people? How do local groups do their lawmaking job—the kind of government work described in the last chapter as “legislative”? Suppose, as an example, we take a mythical place called Grand City. The method described for Grand City will be about the same as the methods followed in most local governments.

How A Law Is Proposed

MANY CITIZENS of Grand City have thought for a long time that it would be a good idea to have a city recreation department. They have mentioned this to members of the city council so many times that the councilmen (some people might call them aldermen) realize that something should be done about the matter. A good recreation department in the city government requires a director and a small staff of workers to assist him. To set this up the city council must pass a new law permitting the organization of another department in the government.

First of all, Councilman Jones, who is really greatly interested in the problem of recreation, writes out the kind of law he would like to see passed. This written statement of the law he is proposing is called a *bill*. In preparing his bill, Councilman Jones read a lot of similar laws which other cities had found to be successful in dealing with problems of



How does this council of a small Midwest city compare in size with the one in your community?

recreation. Jones is a lawyer and needed no help in the language of his bill, but if he had needed help the city attorney would have advised him.

Councilman Jones hands his bill to the clerk of the city council, who gives it a number, in this case number 5134. From now on the proposed law will be called Bill 5134. At the next council meeting the clerk will read the bill to the assembled members of the city council. This is called the "first reading." If there are a lot of bills to be read, the clerk may save time by simply saying, "Bill Number 5134, an ordinance to establish a city recreation department." In this way he notifies the councilmen that a bill for that purpose has been presented, and anyone interested can obtain a copy of the bill.

The next step in making Bill 5134 into a law, is to send it to a committee of councilmen who will study and discuss it. Most lawmaking bodies are divided into committees in order to lighten the work of studying all proposed laws. In large cities perhaps several thousand bills may be proposed every year, and each member of the city council couldn't possibly read and discuss them all. To divide the work all bills about money and taxation are referred to a finance committee; bills about streets, water supply, and sewage disposal are sent to a committee on public works; bills about police and fire matters go to a com-

mittee on public safety; and so on. Different communities have different names for the various committees that handle such matters. In Grand City, after the first reading of Bill 5134, the bill is referred to the Committee on Parks and Playgrounds for study.

The Committee Considers The Proposed Law

FIVE COUNCILMEN ARE MEMBERS of the Committee on Parks and Playgrounds and they have several copies made of Bill 5134 so that the committee and interested citizens can study it. Next the committee chairman announces the date of a "hearing" on the bill. On that day anyone can attend the committee meeting and talk for or against the bill, as this is one way the committee finds out what citizens want their government to do.

On the day of the hearing several ministers appear to say that the city needs a recreation program. A lieutenant of police says that the right recreational facilities in the city would cut down crime and delinquency. On the other side of the question are two representatives of a taxpayers' organization. They argue that such a department is not needed, since the city parks already existing are not used much. They believe the program would mean an unjustified increase in taxes.

After listening to opinions for and against the Jones Bill, the committee discusses the

proposed law. In order to meet some of the objections brought up by the taxpayers' representatives, they agree to limit the salary of the recreation director to \$4000 a year. They also agree that the department shall have a staff of five, instead of the seven members Jones had suggested. Then the committee votes on the changed bill. All but one member are in favor of it as the bill now stands, so a favorable report is written out, together with a recommendation that the city council make Bill 5134 into law. This is called "reporting out" a bill.

Making The Bill Into A Law

THE CHAIRMAN of the Committee on Parks and Playgrounds hands a copy of the changed Jones Bill to the clerk of the city council. The clerk "puts it on the calendar," which simply means that he puts it on the list of matters to be taken up at a future council meeting. At that meeting he reads the bill to the entire council. This is called the second reading. Then council members speak for and against the bill. Jones talks for it, as does the chairman of the parks committee. Each gives his own arguments and reports what various citizens have said in favor of the bill. The lone member of the committee who is opposed to the bill speaks against it.

Then a member of the city council proposes a change. He wants the recreation department staff chosen by examinations to be prepared by Grand City University. This change is called an *amendment*. The council votes on the amendment, and a majority of

the members are in favor of it. Now this amendment is a part of Bill 5134.

Since no other amendments are offered, the mayor, who is presiding at the council meeting, calls on the clerk to read the bill again—its third reading. The clerk reads the bill with the amendment. Now the council is ready to vote on it. The clerk calls the roll, and as each councilman's name is called, the member says "Yes" or "No," or "Aye" or "Nay," and the clerk makes a record of each vote, then announces the final result. The bill to establish a recreation department has been passed. When signed by the mayor it becomes an ordinance, or law, of Grand City.

Most of the bills that are proposed never become laws. Some bills are never reported out by the committees that discuss them, but "die in committee" because the committee members do not approve. Some bills are reported favorably by a committee and then are defeated by the whole city council when the time comes to vote on them. Once in a while the council may become especially interested in a bill which is still in committee and ask to have it reported out. Usually if two thirds of the councilmen ask for a report on the bill, the committee has to give it, whether a majority of the committee are in favor of the bill or not. Then the entire council can vote on the proposition.

Making A Law In A Village

PERHAPS THIS SEEMS like a complicated way to make a law. Certainly it is far more complicated than it was for the town meeting in

-
- Conduct a poll in your class. Select the burning issue of the day—a new school building, an enlarged sewage disposal plant, better hospital facilities, or the like—phrase it as a question, such as: "Are you in favor of —," have it mimeographed on small sheets, follow the question with blanks to be checked "Yes," "No," or "No opinion." Persuade a planned number of citizens from each section of town to mark the blank. (Narrow the territory if you live in a city.) Collect the blanks and bring results to class to be tabulated on the board and cast into percentages. Discuss your findings. Is the "No opinion" percentage too high?

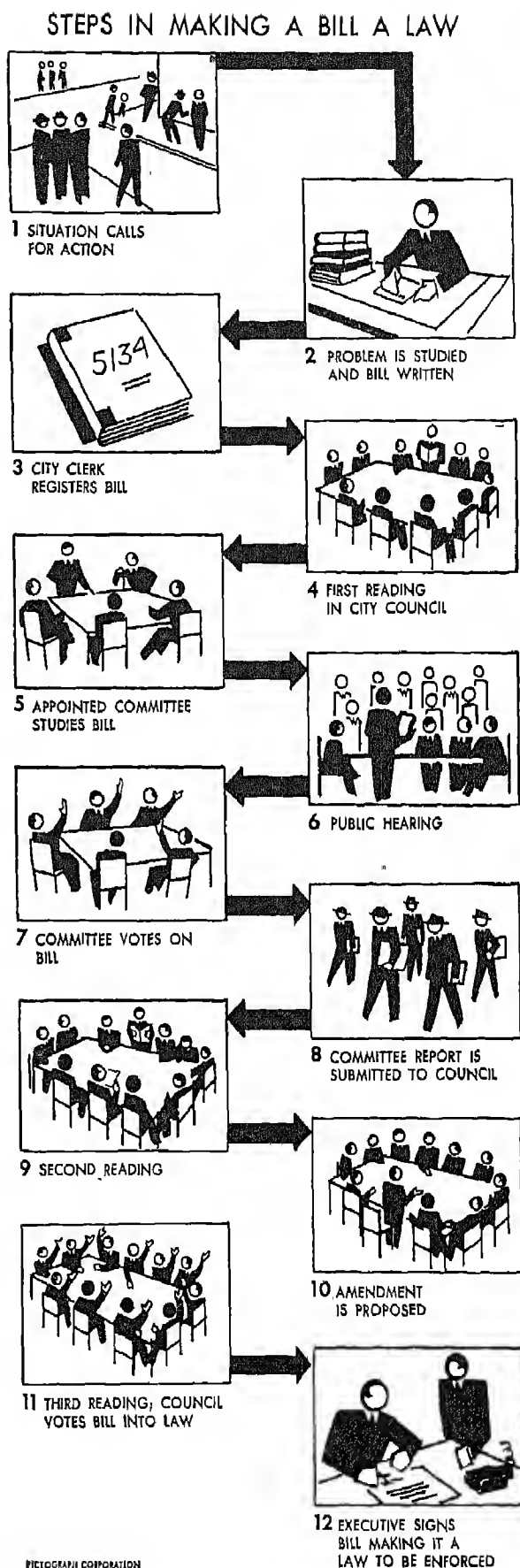
Middlebury to pass the law about straying sheep. However, Middlebury was a small place, and a simple method could be used. In a big city, with hundreds of thousands of people, more complicated methods are necessary. But as you think back about what happened in Grand City, you'll see it was not very different from what happened in Middlebury. Someone proposed a law because he thought it necessary. People were given an opportunity to discuss the law and to change it. Finally, the law was voted on. The big difference between Middlebury and Grand City was that in Middlebury the people themselves voted on the law, while in Grand City the people's representatives did the voting.

In a small village the process would be almost as simple as in the Middlebury town meeting. Probably the village trustees discuss the bills, and citizens come to the meetings to speak for and against the proposed laws before the trustees vote on the bills.

If the village is large, or if the proposed law is a complicated one, the bill may be referred to a committee, or perhaps a special committee may be appointed by the president of the village board and asked to make a report on the matter.

Why The Process Is Complicated

THE POINT OF THE whole process is that the legislative body, whether it is a village board, a city council, or a county board, has to follow a definite way of making laws. Usually these methods are given in the state constitution, or are provided in the charter which the community received from the state government. The reason for having definite methods which must be followed is that such a process helps to protect us from hasty, poorly considered laws. For example, reading a proposed law three times might seem unnecessary to you, but all these readings give the councilmen a chance to think about the proposed law and the way it is stated.





The attorneys argue—the offender awaits the decision in this simple “J. P. Court.”

They also give citizens a chance to express their opinions.

In the first part of this chapter you read that in some communities the initiative gives the people power to propose laws at an election, and the referendum gives them the power to repeal the laws. This power of the people in such places is not used very often. Usually the council members, or commissioners the people elect do a pretty good job of making laws the people want and repealing laws they do not want. Once in a great while the people in some community may feel a real need which they think is not being met by the officials they have elected. Then they come to a decision in an election in which they have the chance to vote for or against a law. But only a few communities have charters that give them this right of initiative and referendum. In most places the voters show their opinions by voting against the men who fail to give them the government and laws they want.

Putting Laws Into Force

AFTER A LAW is passed, enforcing it becomes the job of some official, or board of officials. Because they put the laws into execution, we call them executives. A mayor of a city, for example, must see that city laws are enforced, for he is the chief executive of the city. Naturally he has help—the chief of police sees that certain laws are enforced, the head of the health department enforces others, and so on.

In this way the work is divided among many officials of the same government that passed the law. But citizens can also enforce laws. When you try the activity about a grand jury, on page 436 in the next chapter, you'll discover that as a citizen you possess the power to enforce your laws.

Backing up the enforcing of laws are the courts. A part of the duty of courts is to help officials execute the laws.

Meeting The Need For Justice

THERE ARE MANY DIFFERENT courts throughout this land of ours. Some are a part of our national government; others are a part of the state governments; but most of them are parts of the governments we use for local communities. In this chapter the courts we are interested in are the ones that have been set up to deal with local matters.

First of all, suppose we see why we have courts. Courts exist for two main reasons. The first purpose is to decide when the law has been broken, fix the blame, and decide the punishment. The second is to settle disputes between people.

When courts deal with some kinds of law violations, we call them *criminal courts*, and we call the case a criminal case. Right here you should look up the word *crime* in the dictionary. You'll find that it has several meanings. One is that every violation of the law is a crime. But a lot of law violations are small and not very serious; these we usu-

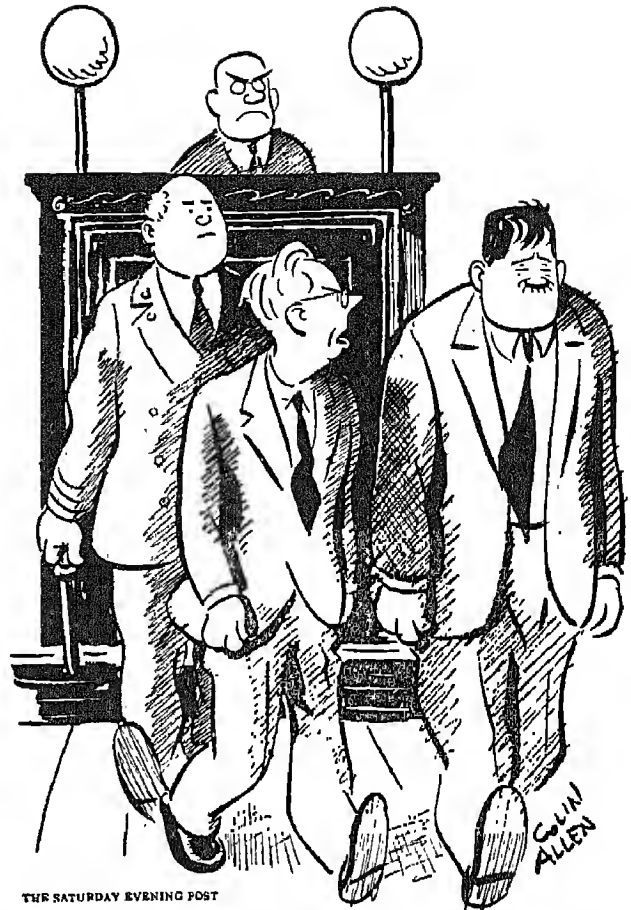
ally call *misdemeanors* rather than crimes. When courts deal with disputes between people, we say they handle *civil* cases. You might also look up that word and the phrase *civil law* in the dictionary.

Courts Are Held By Justices Of The Peace

THE SIMPLEST KIND OF COURT is that held by a *justice of the peace*. This is the kind found in rural districts, villages, and small cities. The justice of the peace may be a village official, a township official, or a county officer, depending on the state in which he lives. Usually he is elected by the people, but in some states he is appointed by the governor. In private life the justice may be anything from a lawyer to a grocer, a farmer, or an office worker. The court may be in his home, his office, or his store. Again, he may have a small courtroom in a public building. All he really needs is a desk to write on, a Bible on which witnesses can take an oath to tell the truth, a law book or two, and a file in which to keep the records he must make.

The justice of the peace court, or "J. P. Court," as it is often called, handles only the simplest cases. In civil cases the justice of the peace can deal with the matter if the amount of money* involved is small. Usually the limit is twenty-five dollars. For example, suppose one farmer sues another for backing his tractor into a fence and causing him \$22.50 worth of damage. The justice of the peace can handle such a case. He will listen to both men as they tell their stories. They may bring in witnesses to support their testimony. After hearing the evidence the justice decides the case, and perhaps orders the careless tractor owner to pay the other man for fence repairs.

The justice of the peace handles only simple cases of law violations, such matters as violations of speed laws. If a speeder is arrested, the police officer who made the arrest appears before the justice and states the charge against the arrested man. The defendant is



THE SATURDAY EVENING POST

"Well, we have ten days to gloat over your devastating retort, Ericson!"

Ericson, the witty fellow, may have had the last word with the judge, but the law had the last word with Ericson—or should we say, sentence?

given an opportunity to state his side, or "defend" himself by saying anything that he thinks will help his case. Then the justice decides, perhaps fining the speeder \$5.00.

Usually the justice adds "costs" to his verdict, whether the case calls for a fine, as in the case of the speeder, or damages, as in the case of the farmer's fence. The costs may be as much as or more than the fine. Fines go into some public treasury, but at least the money collected in costs is used to pay the expenses of the court.

Big Cities Also Have Simple Courts

CITIES HAVE SIMPLE COURTS of this same kind, too. They are usually called *police courts*, *police magistrate courts*, or *municipal courts*. In large cities they are scattered throughout the various neighborhoods, and they are a

little more impressive than the usual justice of the peace court. They are laid out more like a regular courtroom, with benches or chairs for visitors, a special chair for witnesses, and a high table or raised desk for the judge.

Like the justice of the peace courts, these police or municipal courts try people for misdemeanors, minor offenses that are not very serious. They also decide civil cases where the amount of money involved is not large. Municipal judges sometimes speak of their civil cases as "wash-line" cases, since so many of these arise from petty quarrels between neighbors over domestic matters. But sometimes the cases are exciting and dramatic; sometimes they are tragic; often they are drab and mean. In these courts are tried children picked up for stealing from fruit stands and the ten-cent stores, homeless men arrested for *vagrancy*—that is, not having any means of support, and a whole class of arrested people that the police call "drunk and disorderly." It is important that these courts be well run and absolutely fair. For that reason it is necessary to choose judges of high character and ability for this work.

When people are accused of serious offenses, such as robbery or murder, they are not tried in the simple kind of courts just described. If they are brought before a justice of the peace or a police magistrate, it is that official's duty to have them "bound over" to another court, which means that they are to be taken to a different—a higher—court for trial. And the same is true in civil cases where large sums of money are involved.

Large cities have these higher courts, but most of them are county courts, which you will read about in the next chapter.

There Are Special Courts For Young Offenders

MOST CITIES HAVE SPECIAL COURTS, called Juvenile Courts, which handle only the cases involving young people. The reason for having these special courts is that experts in dealing with young people are needed to handle their cases properly and to treat them justly. The officials of such courts are persons who understand the problems of young people and know how important it is to obtain all the facts about each case.

Law has come down through the ages to us, and even so-called "new" laws have their roots deep in history—in the judgments and needs of all men who have tried to safeguard their rights by rules. But the administration of the law has been refined to give us special courts for special cases, such as the juvenile court pictured below.



One of the first things the juvenile court judge wants to know, when a young offender comes before the court, is what kind of home the boy or girl has. Before acting on the case the judge studies reports made by social workers giving the facts about the home life of the accused, his school record, and the way he spends his leisure time. The judge wants to take all these matters into consideration before deciding the case.

The judge often finds it necessary to impose some sort of punishment on young offenders, but the main purpose of the juvenile court is to prevent misdemeanors and crime rather than to punish offenders.

We Decide Government By Means Of Ballots

IN ALL OUR COMMUNITIES THE important officials of government are elected by the people. This free choice of officials is a privilege that we ought to value highly. In the medieval manor, for example, the lord was not elected. He inherited that position from his father. The people on the manor simply had to accept him. Even in our own country some people have been denied the right to vote for officials of the government. During the colonial period various groups were not allowed to vote in various places at different times. Usually people denied the suffrage were women, members of certain faiths, those who did not own property of required value or did not pay a certain amount of taxes. In 1787 all the states required property or tax-paying qualifications.

Election day is an important day for Americans. Then citizens go to the polling places to cast their votes for public officials. In most communities each voter is given a ballot, a piece of paper on which are printed the names of the candidates, the persons who are running for office. The voter marks his ballot secretly—in a booth with a curtain. In some places voting machines are used, and they also provide for secret voting. At the end of the

day the votes are counted, and the men selected by the most voters are declared elected.

Of course elections are sometimes held in countries that are not democratic like ours. In Germany, during Hitler's time, elections occasionally took place. But the voting wasn't secret, and government officials could tell exactly how each German voted. This made many people afraid to vote as they believed right. All too often the ballot did not allow the voter any choice—if he voted at all, he voted for the man the government officials had already selected. This type of voting was merely a mock election. In a democratic country the voter is free to vote without fear for the candidate he wants elected.

The secret ballot is really a very important part of our method of government. It permits each citizen to vote exactly as he or she wishes. By making it impossible for others to know how anyone's vote is cast, the secret ballot prevents other people from forcing a citizen to vote their way.

In all this talk about the ballot and the *right* to vote, you should not lose sight of another thing. Citizens in our country have the right to vote; but voting is something more than a right or a privilege. It is a duty. If citizens shirk that duty, then the comparatively small number of people who do vote are deciding our elections for us and so are really running our government. As a democratic people we do not believe in that. We believe that good government is for all of us and should be by all of us. The way to secure that kind of government is for every voter to know what and whom he is voting for, and then go to the polls and vote.

We Believe In Political Parties

HOW DO WE SELECT the candidates who run for office? Can anyone be a candidate for a government office? These are natural questions, and important ones. To answer them we must understand something about political parties.

These are organizations of voters who think about the same way on public questions and work together to elect a group of candidates. Americans think that having political parties is a good thing. You have already discovered that you can learn more and form better opinions in a class discussion if some of the speakers disagree than if everyone agrees. Different political parties have different ideas about the way public problems should be solved. When these ideas are discussed in public by the candidates, the voters become better informed.

How A Local Party Selects Candidates

IN ORDER TO SEE HOW A political party works and how candidates are selected, suppose we take the village of Riverside as an example. For a good many years Riverside hasn't had any serious problems, and its citizens haven't taken a great deal of interest in the village government. But suddenly a problem arises. The water supply for Riverside has come from deep wells, and now the wells seem to be giving out. Experts advise the village council to bore some new wells.

Immediately there are two opinions about the matter. Some members of the village board are in favor of new wells and new mains. But other members of the board say that it will be cheaper and better if Riverside buys its water from a nearby city. This big city pumps water from a lake, and there is an ample supply. The big city can supply Riverside with water for less money than Riverside would spend if it ran its own pumping station and paid for new wells.

The local paper in Riverside carries articles and letters from subscribers about the water supply, and soon nearly all the people in town are talking about it. They do not agree on the question any more than the members of the village board do.

In January the people of Riverside are discussing the water problem, and the village board is holding meetings about it. The members of the board know that they can't come to a decision in a hurry, and that several months will pass before the necessary laws can be written up and passed and the needed money raised by the village. Meanwhile there will be a regular village election. In April the people of Riverside will vote for a new village president and for three members of the village board of trustees. The citizens now see how important it is for them to know what the trustees think about the water supply problem.

A group of citizens get together one evening in the home of Richard Grant, and decide to do something about the coming election. They form the Citizens' Party and ask other citizens to join them. Then they write out a statement of what they think should be done about the Riverside water supply. This group is in favor of getting water from the nearby city. After a good deal of discussion, the group selects Grant to run for village president. Three other citizens, Mrs. Grace Perry, John Harper, and Samuel Williams, are chosen by these members of the Citizens' Party to run for village trustees.

When the Riverside paper prints an account of this meeting, another group of citizens is formed. These people favor boring new wells,

■ Your school probably has a student council. Learn right now to make use of it, for it's there to give students a fair voice in the running of school affairs. Bring up in class needs that seem important or changes that should be made. If there's something that the majority of the class agrees on as needing attention, phrase the problem on paper as a petition, line up your best arguments for it, and get all the class signatures. (Get signatures of other classes, too.) Give this petition to your class representative on the student council and let him present your problem.

and they select as candidates for president and trustees four persons who are in favor of that plan. They decide to call themselves the Independent Party.

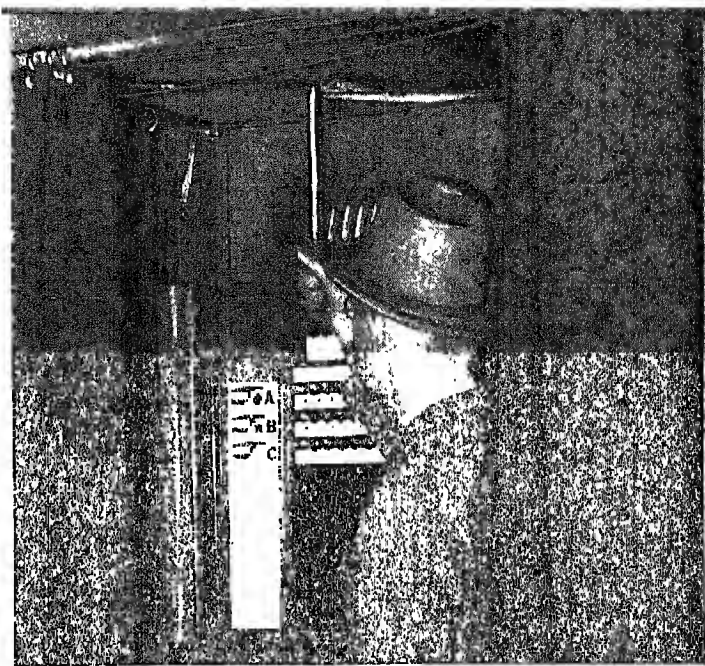
The constitution of the state in which Riverside is located says that citizens can be candidates for office if a certain number of voters sign a *petition*. This kind of petition is a paper on which is printed or written an order to the village clerk to put a certain name on the ballot for the coming election. When enough people have signed the petition, it is given to the village clerk, who must see that the candidate's name is printed on the election ballot.

In Riverside it will take fifty signers for each petition, so for a few evenings the members of the Independent Party are busy getting voters to sign petitions for their candidates. Meanwhile the members of the Citizens' Party are also calling on townspeople asking them to sign the petitions for their candidates. The petitions are filed with the village clerk, and now the candidates are said to be *nominated*. But they are not yet elected. The election will decide which four are to take office.

All during February and March the water problem is discussed. The Citizens' Party rents the auditorium of the Village Hall for a meeting and its candidates talk to the people who come to it. The Independents hold a meeting in the rooms of the Men's Club. Citizens write letters to the newspaper expressing their views. At village board meetings speeches are made. Citizens argue on both sides of the water supply question at club meetings and at private parties. Both sides do all they can in this *campaign* to elect their candidates.

What Citizens Can Vote?

A PART OF THE CAMPAIGN consists of making sure that the citizens who are entitled to vote have their names on the list of voters. Both the parties will urge people on their side to *register* on the day set aside for that purpose.



In some places citizens vote by machines which record each vote and add up the election results.

On registration day voters are entitled to appear before the proper officials and make sure that their names are on the list of voters. If a voter has moved to a new address, or comes from another part of the country, he can ask to have his name put on the list. If he can satisfy the officials that he is entitled to vote, then his name is added to the list. Part of each citizen's duty is to make sure that he is registered as a voter.

How A Village Election Is Held

ELECTION DAY IN RIVERSIDE is the second Tuesday in April. The state law says that the place to vote, called the *polling place*, or *polls*, must be open for the voters from seven in the morning until five in the afternoon in order to give every citizen an opportunity to cast his ballot. The Riverside village clerk posts signs saying that an election is to be held—although every voter in the village probably knows about it. He posts the signs because the law requires that due notice of an election be given. This insures that all voters will have a chance to learn about an election.

Riverside needs only one polling place, because it is not a large village. For the election

the village clerk rents the barber shop, and for that day there is no hair-cutting or shaving done. In the barber shop on election morning three election judges and two election clerks appear. They were selected by the village clerk and asked to serve as election officials on that day. The night before election the village clerk had delivered to one of the election judges a bundle of printed ballots bearing the names of all the candidates. With the printed ballots the village clerk also delivered a list of the people in Riverside who are entitled to vote.

Inside the polling place five voting booths have been set up. The Riverside booths have frameworks of metal, with cloth sides and a curtain in front. When not in use they are folded up and stored in the basement of the Village Hall. They are a little shaky, but serve the purpose of giving each voter privacy while he is marking his ballot.

The first voter comes to the polls a little after seven o'clock. He gives his name and address to one of the clerks, who looks it up in the list of voters. His name is there, so one of the judges hands him a ballot. The voter takes the ballot into one of the booths, and in a minute or so comes out with his ballot marked and folded so no one can see how he has voted. One of the election judges takes the ballot and puts it into a ballot box which the village clerk provided. He does this in front of the voter so the voter will know that his vote actually got into the locked ballot box. The voter's name has been checked on the list of voters so that he cannot vote a second time in that election.

All day long citizens come and vote in the same way. Members of the Citizens' Party call people on the phone and urge them to go to the polls and vote. The Independent Party has a committee of workers who go up and down the streets of Riverside, ringing doorbells and asking people to vote their way. Both parties have autos ready to take busy people to the polling place and drive them home again after voting.

At five o'clock the polling place is closed, and the judges and clerks of election begin counting the votes. When they finish, the candidates of the Citizens' Party are found to have more votes than the Independents. The proper printed forms are made out and taken to the office of the village clerk, who makes them a part of his official records.

Other Kinds Of Elections

NOT ALL ELECTIONS are held to decide which candidates are to hold office. Sometimes elections are held to decide problems of government. You read in the last chapter how citizens of cities with the right of initiative and referendum in their city charters can vote directly for a law or to repeal a law.

Riverside sometimes has elections on local problems. For example, if the Independents had won the election, the village board would have called a special election about the problem of raising money to bore new wells and buy new water mains. The citizens would have been asked to agree that the village should go in debt about \$100,000 to pay for improvements for the water supply system. Three years ago the citizens voted on a proposal to build a new village hall. They voted against it, and a new hall was not built. Last year they voted on a proposal to buy some land for a park. A majority of people were in favor of it, so the land was bought and turned into a park and playground for Riverside children.

Riverside people take a great deal of interest in another community government—the Board of Education. About six years ago a new school was needed, and the people in the school district had an opportunity to vote on the matter. Almost everyone agreed that a new school building was necessary, but some people wanted it built as an addition to the old school, while others wanted it built in another part of the village. Those on one side got together and formed the "Progressive" party and nominated candidates for the school

board. Those on the other side called themselves the "Economy" party and nominated their candidates. The Progressives won the school election, and the new school was built in a location north of the railroad.

Do you see how these Riverside people got together and formed political parties when they had differences of opinion? The Economy and Progressive parties didn't last very long, because the citizens of Riverside felt that the school building was settled when the election was over. They were willing to abide by what the majority decided. The Citizens' party and the Independent party won't last, either, because the people will consider the water supply question settled. But the next time they have a difference of opinion on some matter of government, the Riverside citizens are very likely to split up again into two, or even three, political parties.

American citizens handle their other government questions by using political parties. In our national government we have two large political parties, as you will read in a later chapter. The same two parties, the Republican and the Democratic parties, are also used in nominating and electing candidates for offices in our state governments and in many large cities and counties. We think the "party system," as it is called, is a good way to settle our differences and elect our government officials. But simply because we believe in political parties, we do not say that the party system is perfect. We know that it has its faults, some of which will be pointed out later. What we do think is that its good points are more important than its weak points.

Party Politics And Political Machines

THE EXAMPLE OF RIVERSIDE shows the activities of the political party system. Let's see what these are:

1. Citizens get together in a party because they have similar opinions about matters of government, often stated in a *platform*.

2. The citizens in the party agree on some candidates who think the same way on the matter.

3. They nominate these candidates for office in the government.

4. They carry on a political campaign by talking and with printed matter in order to elect their candidates.

5. On election day they get people to go to the polls and vote.

These are all good activities because the citizens are working together to accomplish something they want done—something they are convinced is vitally needed. They work in the open; there is nothing secret about any of their activities. But political parties and politicians in them are not always so honest and open in their dealings as in the example of Riverside.

As cities grew larger during the nineteenth century, there were more and more chances for officials to be dishonest and to enrich themselves at public expense. It was during this time that the word "politician" came to mean someone who was out to get something for himself. The Tweed Ring, a gang of politicians in New York City, following the War Between the States, became notorious for its corruption. Finally the citizens became aroused at the grafting Ring, its crimes were uncovered, and the ring leader, Boss Tweed, was sent to prison. But New York City wasn't the only place where grafting politicians ran local governments for their own private profit. It was happening in many American cities.

Usually this type of crooked politics meant stealing public funds, or taking public money that should have been used for public services and using it for other purposes. The stealing was usually at the expense of such things as street-cleaning, health services, and so on. There were plenty of signs of crooked politics in the cities of those days. Streets were poorly lighted, garbage wasn't collected, schools were badly run, public buildings were dirty and in poor repair. There were few parks and play-

grounds, and a general absence of things which good government should provide.

Finally, of course, citizens would become aroused at the bad government offered them, and they would defeat the politicians who were running the city for their own profit. This movement, which was called a *reform wave*, usually didn't last very long. Like any wave, it soon receded. The honest citizens would sit back and forget about politics; but the corrupt politicians wouldn't, and soon they would be back in power again.

As good citizens became smarter and threw out politicians who were responsible for poor city government, the scheming politicians became more crafty. They began furnishing extra good services to the public. Instead of skimping on health services, for example, they hired inspectors and nurses. They bought land for parks, widened streets, hired more street cleaners. In fact, the politicians began giving so much government that the voters lost sight of the expense of it all. All this would have been good government, except

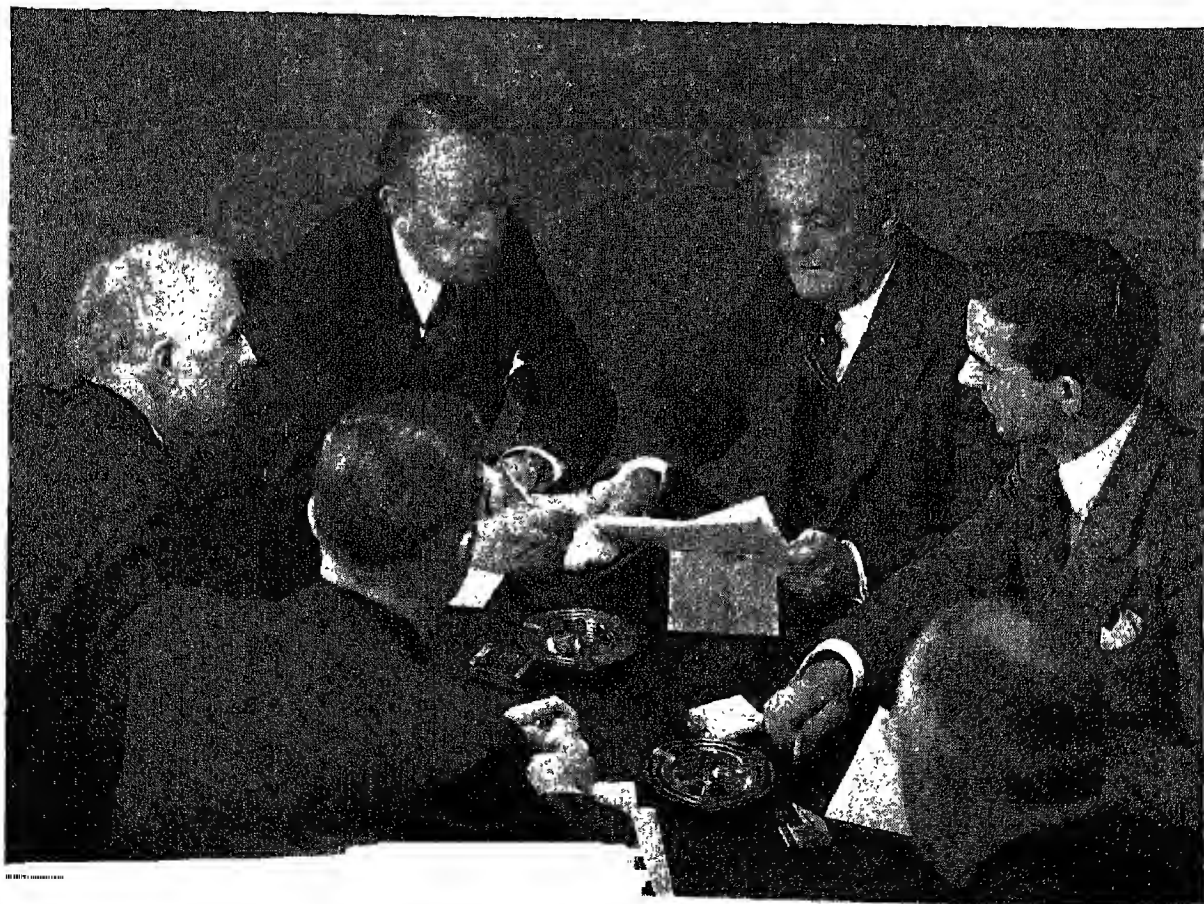
for the fact that too much of the people's money was being spent.

Government isn't quite like other kinds of business, because it doesn't have to make a profit in money. Businesses lose money if they have too many employees. As city governments grew more complicated, most citizens had no way of telling whether their city had too many employees or not. Most governments did have, and the employees, of course, were mostly friends and relatives of the politicians. Their business was supposed to be the public's business, but actually they worked chiefly to keep themselves and their friends in office. Because this scheme often worked as smoothly as a well-oiled machine, the system came to be called *machine* politics. The taxpayers pay the bill for machine politics.

How The Machine Works In Grand City

SUPPOSE WE TAKE GRAND CITY (which doesn't exist) as a sample of the way machine politics works:

The story behind the election starts with a meeting of party "bosses," who fill many ash trays, wilt many collars, scheme and plot a campaign they hope will win the race.



One evening, a few months before an election, five men met at the home of the Grand City Mayor. At this meeting were the Mayor, the Head of the Department of Public Works, two aldermen (members of the City Council), and a Grand City businessman. This businessman ran a big contracting business and always did a lot of work for the city. He was usually referred to as the "Boss." These five men were the leaders of the People's Party. Actually they ran the party just about as they pleased, but the Boss gave the orders.

The contractor told the others that the "reform crowd," who called themselves the Voters' Party, were going to nominate candidates for all the city offices and would try hard to get their candidates elected.

"What are they going to campaign about?" asked the Mayor.

"They are going to accuse us of being extravagant," said the contractor, "and they are going to make quite a point about the smoke and dirt in the South-End factory district."

"They'll be easy to beat," said one of the aldermen. "The only people who really care about conditions in the South End are the people who live there. If we get some workman with a foreign name to run for alderman from that ward, everyone in the South End will vote for our men."

"How about the extravagance?" asked the Mayor. "We have been spending a lot of money lately."

"Let's announce that we intend to buy land for a playground for girls only," said the Superintendent of Public Works. "If anybody says we are extravagant, then we'll accuse him of not wanting our poor little girls to have a safe place to play."

"Good idea," said the contractor. "And let's pick some workingwoman to run for alderman, too. All the workingwomen in town will vote for her—and the rest of our ticket."

"Well, there's Nellie Jackson," said another alderman. "She's a buyer in Drew's department store."

"She's O.K.," said the Mayor. "I know her, and she'll do just what we tell her to. How about the rest of the candidates?"

"Nothing the matter with those who have the jobs now," said the contractor. "We can reelect them easy."

"All right," said the Mayor. Turning to the superintendent, he said, "Jack, you pass the word to all your employees that they'll have a lot of campaign work to do." To the aldermen he said, "Sam, you see the Chief of Police and tell him to get the force busy. And Jim, you see the right man in the fire department."

"I'll tend to the petitions and the nominating," said the contractor. "Mayor, you'd better see the newspapermen. And let me tell all of you that the reform crowd will put up a big fight, and this election isn't going to be easy. We're going to need a lot of workers, and expenses are going to be high. So you better think about collecting a campaign fund right now."

If you could have followed these five men for the next few days and listened to what they said, you would have a new idea about machine politics. The Mayor called in the newspaper reporters and told them he was planning a new kind of park, a playground for girls only. He made quite a story of it, and talked a great deal about the Superintendent of Public Works, who would have charge of the project. Next morning the people of Grand City read all about it in the newspapers. A few days later they read that Nellie Jackson and John Smetan would be candidates for aldermen on the People's Party ticket.

The alderman who called on the Chief of Police went straight to the point. "Joe," he said, "you'll have to get your men pretty active in this campaign if you want to hold your job. The Mayor won't reappoint you if we don't win in the South-End ward."

"O.K.," said the Chief. "We'll win. We know everyone that's against us in that district right now. The boys will be sure to take care of them."

The Chief's "boys," the policemen, were kept busy during the next few weeks. They warned storekeepers about displaying food outside their stores, blocking the sidewalks, parking their trucks in the busy streets, and other small violations of city ordinances. But the only businessmen that were bothered were those opposed to the People's Party. The idea was to show businessmen that those who were for the People's Party were never bothered, while those against the party might get into trouble with the law.

The alderman who saw the fire department men simply said, "We need money. Better sell some tickets or something." In a few days firemen began calling on citizens all over town, selling tickets to a "Firemen's Benefit Picnic and Barbecue." Thousands of tickets were sold at \$1.00 each. There really was a picnic, and a lot of people went to it, but four out of five who bought tickets stayed away. The picnic showed a very handsome profit, and the money was turned over to the campaign fund of the People's Party.

That wasn't the only way money was raised. The contractor stopped in to see a few of his friends. The first one he called on was in the building-material business. "You've sold a lot of stuff to the city," said the contractor, "and you got a stiff price for it, too. You want to

sell more, don't you? So we figure you can give a thousand dollars to the campaign fund." The building-material dealer did not argue; he paid it.

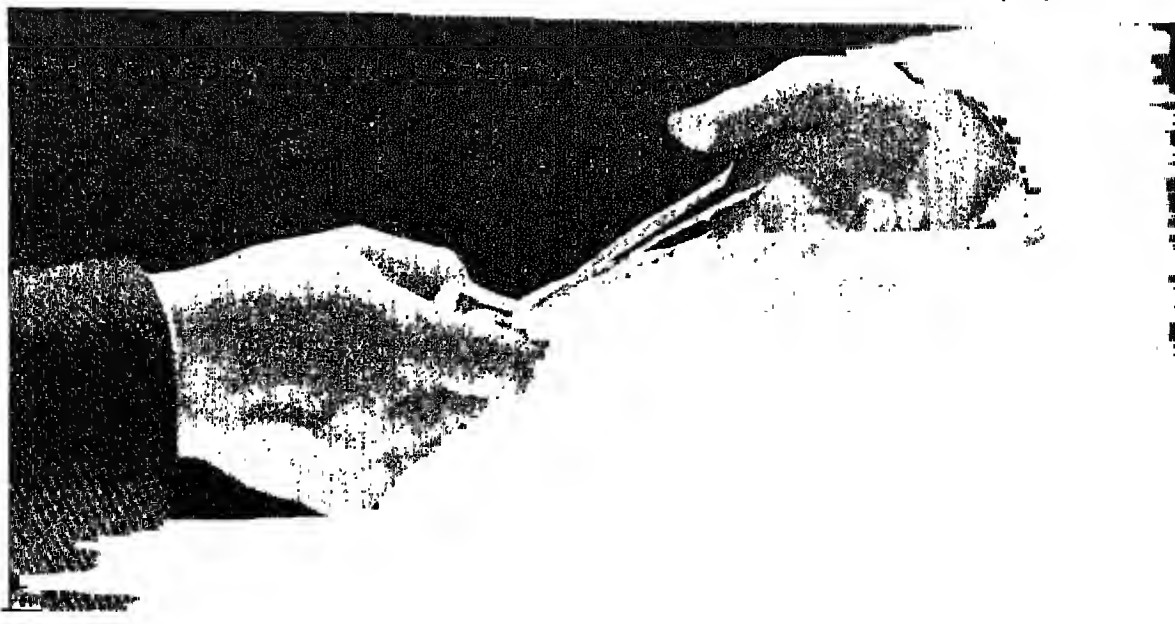
Next the boss called on a big manufacturer in the South End. "We expect about \$2000 from you," he said. The manufacturer objected. "It will be cheaper for you to pay it than to put in those new smoke-consuming boilers," said the contractor. "We have been letting you smoke up this end of town for years. If the boys down at the city hall get an idea you are against them, one of these days you'll have to show up in court and pay a pretty stiff fine for violating the anti-smoke ordinance."

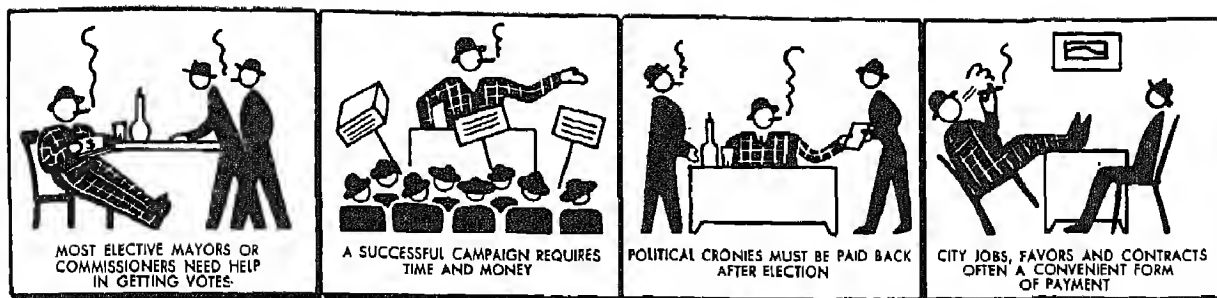
The manufacturer thought a moment. He knew that the ordinance provided a fine of \$100 for each day the ordinance was violated. Suppose the inspectors waited a month and then accused him of violating the ordinance for 30 days! That would cost him \$3000! And the city hall gang wouldn't stop there.

"All right," said the manufacturer. "It's pretty stiff, but I know which side it pays to be on."

The Superintendent of Public Works spent a good many days talking to his men. He really ran the political organization of the People's Party. Grand City was divided into

It takes money to run an election campaign. There are bills for publicity, bills for the political rallies, for badges and pictures and workers, and all the trappings of bidding for public office. Some money comes easily; some is "squeezed" from the people.





PICTORIAL STATISTICS, INC.

twenty wards, which were subdivided into *precincts*, or districts, each with about 400 to 600 voters. Every precinct had its own polling place, and in each one the People's Party, or "the City Hall gang," as some people called it, had a *precinct captain* on election day. The job of precinct captain is a party job, not a city one. The duty of the precinct captain was to see that the people in his precinct went to the polls on election day and voted for all the candidates on the People's Party ticket. The precinct captains in a ward worked under the direction of a man called the *ward committeeman*, who told the precinct captains just what to do.

All the ward committeemen and most of the precinct captains of the People's Party held jobs with the city. Some drove trucks for the Department of Streets and Alleys, and some were clerks in the city treasurer's department; others were factory inspectors, smoke inspectors, or bailiffs in the city courts. In fact, you could find them in all the departments of the city's government. They were some of the smaller cogs in the big political machine.

The Superintendent of Public Works just talked to the ward committeemen. He knew they would talk to the precinct captains. "We're going to have a real fight at election," he said to them. "And you men will have to see that every one of our workers gets busy right away. I think it would be a good idea if we fired a few out of their jobs, just to show the others that we mean business."

As the campaign went on, a few city employees did lose their jobs. In every case they were opposed to the People's Party or else

were half-hearted in working for the party, and the word soon spread around every city office that it didn't pay to be on the wrong side. A few employees were promoted, and they were the ones who took their work as precinct captains seriously and worked hard campaigning. So the word spread that it paid to do that. Every precinct captain knew that if his precinct didn't have a majority for the People's Party he would lose his job after election—not just his spare-time job as precinct captain, but his regular bread-and-butter job down at the city hall.

Here's how one precinct captain went about his work. He called on a neighbor, a man who didn't always vote for the People's ticket, and offered to get this man's son a job in the city water department just as soon as the boy finished high school. That meant six or seven votes, because the boy's relatives would be anxious to see that the precinct captain kept his job so he could get the boy into the water department.

Next the captain called on the plumber, whose shop usually became the polling place in the precinct. The city paid \$10 rent for the polling place, and to the plumber that was good extra money, especially since the voting on election day didn't interfere with his business at all. The precinct captain knew that four votes were involved—that of the plumber, his wife, and two grown daughters. All the precinct captain said when he called was, "Feel like making a little extra money on election day?" The answer was "Yes." "I'll fix it for you as usual," said the captain. He liked to have what he did look like a favor.

A new family by the name of Evans had recently moved into the precinct, and the captain didn't know how these people voted. But he thought of a way to influence them, and soon he had a talk with the policeman on the beat. A few days later Mr. Evans got a police summons for parking his car too close to a fire hydrant. He was supposed to appear in police court the next day. That evening the precinct captain called on the Evans family to get acquainted. In the course of conversation Mr. Evans told him about the police summons. "Forget it," said the precinct captain. "I'll fix that for you." On his way home he just went to the policeman and asked him to tear up the parking ticket. In this way he hoped to get the Evans' votes on his side.

One of the young men in the neighborhood was arrested for a minor offense. The precinct captain called on the boy's mother right away and told her he would see the judge and make sure that the penalty was a light one. Maybe he could even get the boy off. The woman was very grateful. Her vote, and all she could influence, too, would probably go the way the precinct captain advised.

Just before election day the captain began hiring workers and watchers for the polls. The ward committeeman had told him how much money he would have for that purpose. Each of the workers and watchers received five dollars for spending election day near the polls, stopping voters, and handing them sample ballots or campaign literature. They did some good in reminding people to vote, but they did the People's Party even more good because they themselves voted the People's ticket, be-

sides seeing that members of their families did the same.

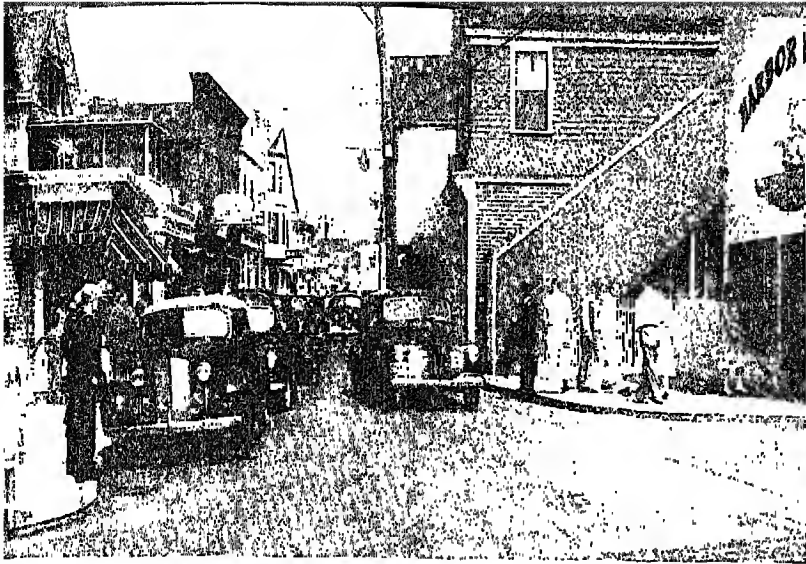
Perhaps you know of other ways in which precinct captains do their work. But these ways are a fair sample of the methods used in Grand City to "get out the vote." And usually this system wins. The party that is in power and controls the jobs of its workers has a decided advantage over the party that is not in power. But the precinct captains do not control all the votes. Sometimes people who cannot be bought or intimidated demand a change in government and become so incensed over a crooked administration that they flock to the polls to put through a change.

Now what is wrong with this system? Are these men, from the boss down to the precinct captain, doing anything that wasn't done in the village of Riverside? Look over the list of five things the Riverside citizens did and see if you can tell what was wrong with the way things were done in Grand City.

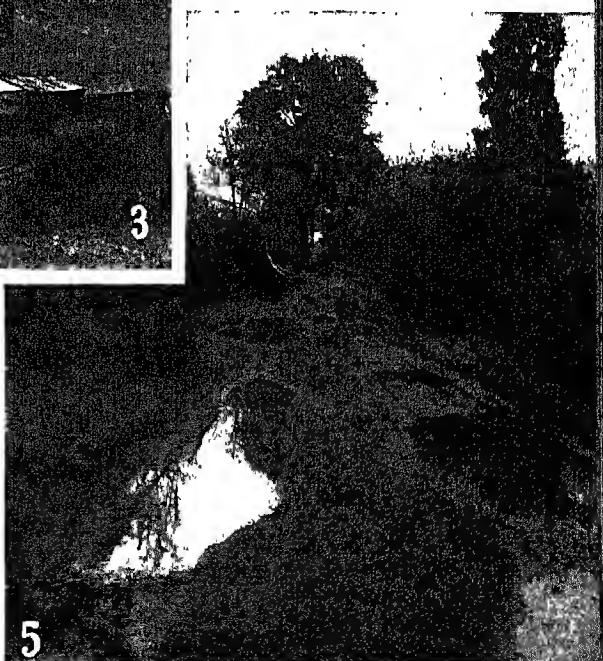
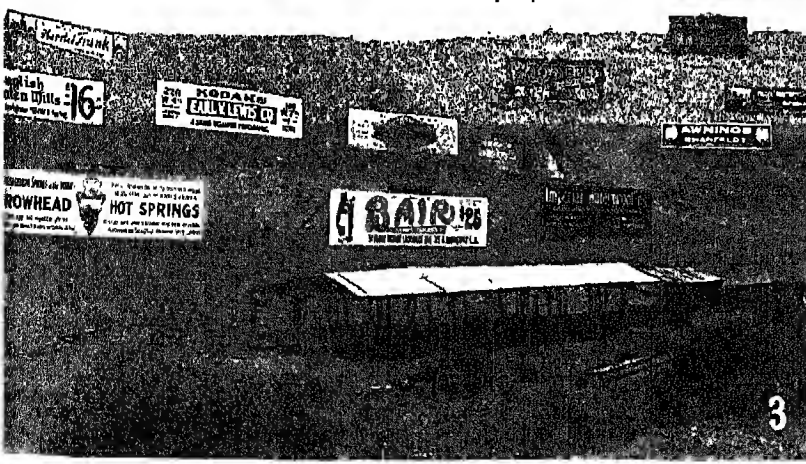
The Merit System Or Civil Service

THE WORKING OF THE Grand City political machine depended, to a very large extent, on the people who held jobs in city departments. These people all had to work for the party that gave them the jobs. They knew that if they ever failed to do their political work they would lose their city jobs. Men are rewarded for their political work by getting government positions. Promotions, in places like Grand City, depend more on the political work employees do "off the job" than on their efficiency at their regular work.

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- As prospective voters in your community, why not get some practice in helping to solve community problems? Suppose the conditions illustrated on page 393 existed in your community—would you know how to arouse people's interest in remedying conditions? Here are some ideas—write petitions stating the needed changes, draft appealing campaign slogans, give speeches in class to gain support for your "cause." To pep up the whole thing, you might have a class contest and vote to decide who did the best all-round job on the issue—take into consideration the petition, slogan, and speech.



Have you ever heard the phrase "Worthless as a campaign promise"? These pictures will give you an idea of how that saying got started. Too often the promises candidates make to improve the community are simply "vote-bait," forgotten as soon as the election returns are in. Twisted, narrow streets still breed traffic congestion. Many communities lack parks and playgrounds. Laws to keep advertisers from disfiguring the roadsides with billboards are needed in some places. And so long as ugly, unsanitary dumps (Picture 4) and rutted, impassable roads (Picture 5) remain, community government still has many promises to fulfill.



The *merit system*, or *civil service*, was devised to remedy such a condition. Under civil service, workers are chosen by examination for their fitness for the actual work to be done, not because a politician wants them to have the jobs. The position of a civil service worker is guaranteed as long as the worker's behavior is good and he does acceptable work. A civil service worker can't be discharged without just cause as some of the Grand City employees were.

A very good example of the merit system can be found in the Post Office Department of the United States Government. Most of the workers in that department, except the Postmasters themselves, are "under" civil service. They must pass examinations to get their jobs. If they do their work well, and stay with the Post Office Department, they know just what they can expect in the way of promotion. It makes no difference what political party is in power.

Politicians do not particularly like the merit system or civil service, because it deprives them of the power to appoint their friends and political workers to well-paying jobs. And it also deprives them of the power to discharge workers who happen to belong to an opposing political party. In some places where the civil service system has been installed in departments of city government, corrupt and scheming politicians have found a way to defeat the purpose of the merit system. This is done by means of so-called "temporary" appointment.

Usually city ordinances allow the department heads to appoint temporary employees for a period of not more than sixty days. This is perfectly fair, because it takes time to hold examinations and secure qualified employees under civil service. But the politicians sometimes appoint hundreds of temporary employees, keep them for sixty days, and then appoint them for sixty days more, and so on and on, year after year. At one time, in one Grand City department, more than half the

employees were temporary ones that had been working, not sixty days or less, but more than two years. These "temporary" workers do exactly as they are told by the politicians who get them their appointments.

There Are Bad Small Communities, Too

NOW THAT YOU'VE READ ABOUT Riverside and Grand City, don't think that all little communities are good and all big ones are bad so far as government is concerned. Some little communities are badly run and have their machine politics, too. Some big cities are well run because the city officials are honest, capable men. Nor should you think of all ward committeemen and precinct captains as a part of some evil political machine. Every political party uses that kind of organization, and there are plenty of useful tasks for these political workers to do—for example, getting people to understand the questions that are to be decided, and getting people to vote.

The chief objection to a political machine is that it is not a democratic way of running our affairs. Only a few people have anything to say about the way the bad machine is run. And these few run things for their own interests, not for the good of the citizens. Voters in every community with a corrupt machine ought to work hard to smash the machine and restore government to the people. Voters in communities without machines must keep wide awake to prevent their government from falling into the hands of people who will form a corrupt machine.

We Say That The Majority Rules

IN READING ABOUT ELECTIONS you often see the words *majority*, *plurality*, *minority*. What do these terms mean? If a candidate gets more than half of the votes cast, he is said to have a majority. A majority of the people have voted for him. Or, if more than half the people vote for building a new city hall, we say

the proposition received a majority of the votes. A majority means more than half.

Suppose there are three candidates, Smith, White, and Jones. Smith received 5000 votes, White 4000, and Jones 1500. No one has a majority. But Smith has 1000 more votes than White, so we say he has a plurality of 1000 votes. Plurality is the difference between the largest and the next largest number of votes.

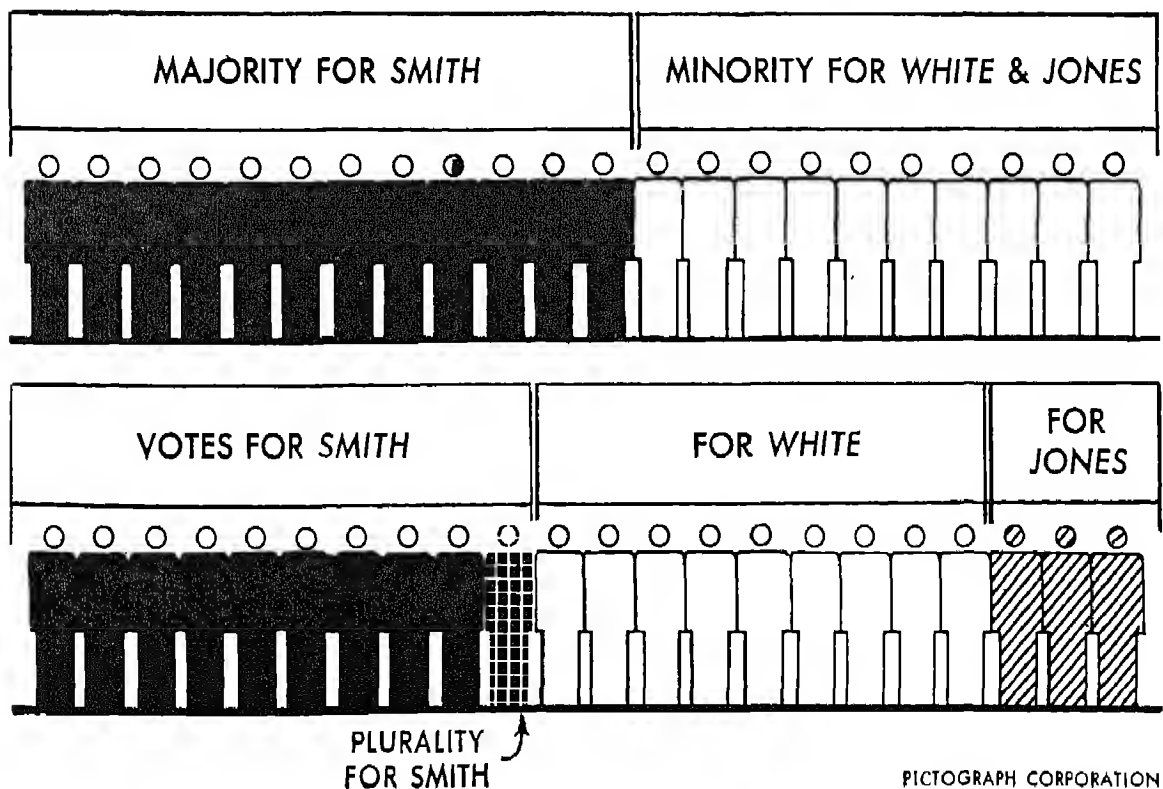
People who have voted for the successful candidate or the successful idea (like the new building) are said to belong to the majority. People who vote on the losing side are said to belong to the minority or to be "in" the minority.

An important part of our democratic kind of government is connected with this matter of majorities, pluralities, and minorities. The man for whom the greatest number of people vote takes office. The idea which gets the most votes goes into effect. The people who are in the minority may not particularly like the result, but they abide by the decision of the majority. People in the minority know they have a chance to win other people to their side at another time. In a democratic government the people in the minority have a right to express their opinions. In nondemocratic countries the majorities often punish minorities.

When the Nazis gained power in Germany in 1933, they used that power to crush minority groups. People who did not agree with the Nazis were soon afraid to express their opinions. Within a short time there was only one political party in Germany, the Nazi party. The same thing happened in Italy, where only the Fascist party was permitted.

Letting the minority have an opportunity to express opinions is a good thing. Let us see how it works in Grand City. Suppose a group of people in one section of the city want a new bridge built. They circulate a petition and get enough people to sign it so that at the next election all voters will have a chance to express their opinions. But a majority of the voters decide that the city shall not borrow money to build the bridge. The people who want the new bridge are in the minority, and we say they have lost. But they keep right on talking about the new bridge. Gradually they convince a lot of people that the bridge would be a good thing for Grand City. Next year they can get up another petition and have it voted on again. This time they may win.

We have two main reasons for thinking that it is a good thing for the minority to express its opinion. First, we believe in freedom of speech and of the press. Every person is en-





Growing Denver in the 1880's was looking forward to building the State Capitol on the site shown here.

titled to say what he thinks. When people who are in the minority express their opinions, they are helping to keep alive our belief in freedom of speech. The second reason is that the minority may be right. If we choke off the minority, we may never correct our mistakes. Only by correcting our mistakes in government do we make progress.

Governments Collect Taxes

THE FIFTH THING our governments do is to collect taxes to pay for the services that are performed for us. This is so important that a whole chapter, Chapter 16, is devoted to the matter.

An Example Of City Government

EVERY COMMUNITY in our country, large or small, has a government with a history. That community government started somewhere, sometime, and somehow grew to meet changing conditions. To understand that community government actually grows, let us see how government started in Denver, Colorado, and see what it has become today.

In 1858 settled communities in the eastern part of the United States heard that gold had been found in the western end of what was then called Kansas Territory. The news that gold had been found in Cherry Creek, a

branch of the South Platte River, spread rapidly, and thousands of adventurous men decided to seek their fortunes in the West.

In 1858 a party of adventurers from Kansas pitched tents and constructed shacks on the east bank of Cherry Creek. They named their community "Denver" in honor of the governor of Kansas Territory. They had no permission from the territorial legislature to form a community government but they proceeded to elect some officials. Then they set about the task of getting permission from the territorial legislature for a local government. In the meantime a party of Georgians founded Auraria across the creek from Denver. When no action was taken on Denver's request for local government, the citizens of Auraria united with those of Denver in 1860 and created the territorial government of Jefferson.

The legislature of Jefferson Territory issued a charter for the "City of Denver, Auraria, and Highland." Highland was a new town laid out north of the other two. According to the terms of the charter, an election was held and a new set of city officials was elected.

This group of settlements was a transportation center for stagecoach routes that led into the mining region. During 1860 the communities on Cherry Creek continued to grow, and by the end of 1860 they had nearly five thousand people. A city as large as this needed to have an organized, legal government.

The government of the territory of Jefferson didn't seem to have much power. People knew that it was only temporary and illegal. Its officials were not able to enforce law and order, and conditions became steadily worse. Citizens organized "Vigilance Committees" to handle the crime situation because the regular authorities seemed unable to do so. These difficulties made the people of both Denver and Auraria see the necessity for combining their efforts. They came together as one city called Denver. Next they organized a new city government and elected a new set of officials—the third set in two years.

Denver Gets A Legal Government

IN 1861 CONGRESS FINALLY approved the idea of a new territory, called Colorado, and a legal territorial legislature met and gave the city of Denver a new and legal charter. In November 1861, Denver held another city election, this time a completely legal one. The people of the community no longer had to depend on their own willingness to keep law and order.

Denver's new city government was the weak mayor and city-council type. Some important city officials were elected by the people; others were appointed by the council. According to

the city charter, the council was to be responsible for public health, fire and police protection, the maintenance of streets, and some other public needs. But the schools did not come under the city government. They were to be run by a Board of Education.

In 1874 the territorial legislature gave the city a new charter. This charter increased the mayor's term of office from one year to two years, and gave the mayor more power. Two years later, when Colorado became a state, still another charter was given to Denver. In this charter the mayor was given the right to veto (reject) laws passed by the city council, and to control the fire department.

Denver Seeks Home Rule

IN 1883 THE MAYOR was authorized, by a new charter, to supervise the work of all city officials and to examine their financial records. As the mayor was given more power and responsibility, the government of Denver improved. But the thoughtful citizens of Denver knew that their government was defective in one very important way. After the city recognized its problems, it had to go to the state legislature and get permission, usually in a new charter, to deal with the problems.

Here is the new Colorado Capitol in 1892. Notice that the church beside the Capitol can also be seen on page 396.



Denver people wanted to make their own city charter and change it, if necessary, when they saw that new conditions and problems had to be faced. This privilege of government is called "home rule." In Denver the home-rule movement became important about 1893. In 1891 the state legislature put both the fire and the police system of Denver under the control of a state board, appointed by the governor of Colorado. These two important government duties passed out of the control of Denver citizens.

The state board did nothing to control gambling in Denver, and Denver citizens realized that it was unwise to have state control of their local affairs. But the legislature did nothing about home rule for Denver until 1901. Then the legislature decided to change the state constitution and grant home rule to Denver and all cities of a certain size. Colorado people had an opportunity in 1902 to vote on this change, or amendment to the state constitution, and approved it.

According to this amendment the details about Denver's local government were to be settled in a charter drawn up by the people of Denver, not by the state legislature. This charter was to be written by elected delegates at a charter convention. Before the charter could go into effect, it had to be approved by the voters of Denver at a special election. Two charter conventions had to be held before a charter was drafted which met the voters' approval. In 1904, eleven years after the people of Denver first started to work for home rule, Denver citizens went to the polls and elected their first home-rule government.

The new government of Denver had a council of two chambers elected by the people and a mayor elected for four years who had the power to appoint all city officials except the clerk, the auditor, the treasurer, and the election commissioners. The mayor had the power to remove his appointees when he wished, and he could also veto any actions of the city council. Denver had gone over com-

pletely to the idea of a strong mayor form of government. But as a check on the power of the mayor, the charter gave the city council the right to pass a law over the mayor's veto if two thirds of both chambers agreed.

Denver Tries Other Plans

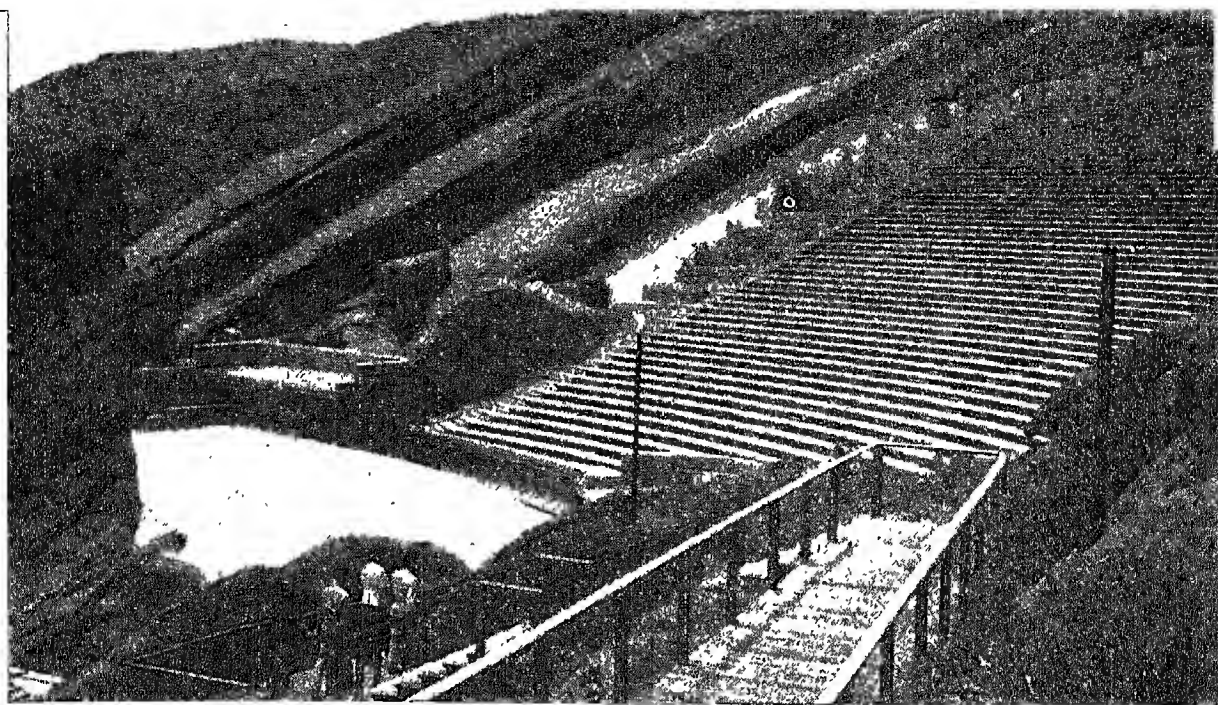
DENVER ADOPTED the commission plan of city government in 1913. It was modeled after the plan successfully used in Galveston, Texas, but it did not seem to solve Denver's problems in the way citizens hoped. Commission government was abandoned in 1916, and the citizens then worked out the kind of government that is still in use and that seems to be what the people of Denver want.

Today the Denver mayor is elected for a term of four years. He appoints a number of officials who act as heads of various city departments. He also appoints judges for the city courts. The laws are made by a city council of only nine members, each one representing a certain district of the city. The people also elect a city auditor, who goes over the accounts and records of the various city departments. The work of the auditor is an important check on the actions of the mayor and the city officials.

Now there are two points to all this history. The first thing to notice is that it took time for the people of Denver to work out a kind of community government they liked, a kind that worked well in helping them to solve their city problems. The second point is that the citizens had patience—they were willing to try different plans and to discard those that did not fill their particular needs.

How Denver's Community Needs Are Met

WHAT ARE THE JOBS THAT THE government of Denver attempts to do in meeting community needs? Here are some of the ways in which Denver people help themselves to better living by means of their local government.



Denver makes the most of nature, sponsors concerts in this mountainside amphitheater.

For one thing, the government of Denver exists to help people meet their need for recreation and enjoyment. A special Department of Parks and Improvements gives attention to this. One unusual feature of Denver's recreation program is that the city owns parks miles away from the city, high up in the Rocky Mountains.

Denver has in the Red Rocks in the mountains a unique amphitheater which seats 9000. This amphitheater is a natural one carved by nature, and it is noted for the remarkable way in which the tones of musical instruments are carried. It is used for concerts and operettas. Also up in the mountains are ski slides and other facilities for winter sports like skating and tobogganing. All these places are owned by the people of Denver, paid for by their tax money, and used by them to get the sort of recreation they like. Most Denver people say the places are worth all they cost.

A second job of the government is to meet the need for health. Although Denver is located in a dry region, there is a plentiful water supply, as the city has gone to a vast amount of trouble to secure it. The water comes from melting snows miles away in the mountains and is carried to the city in huge water tun-

nels through the mountains. This mountain water passes through a modern purification plant.

On the beauty side, Denver has built and landscaped some very fine buildings. Postcards of the Denver civic center, with its beautiful grounds and the snow-capped Rockies in the background, are mailed everywhere by visitors. Each Christmas season the city electrician arranges decorations for the grounds at the civic center. West High School, with its fine grounds and landscaping, is another example of the interest Denver people have in civic attractiveness. To help preserve that attractiveness, the city has been divided into zones so that residence districts will not be harmed by such things as factories and railroad yards.

You have read that good transportation is an important need of people who live in communities, particularly large ones. Denver is a city of more than 300,000, and transportation between the various parts of the city and its outlying suburbs is a necessity. Wide streets are well paved for autos, and a streetcar and bus system reaches all parts of the city. These transportation services are regulated by laws passed by the Denver city council.

The city government, of course, takes care of the need for safety. A fire department with about 400 men in it stands ready day and night. This department constantly studies fire-fighting, and in 1941 put in a complete new system of turning in and answering fire alarms. Fire losses in Denver are very low—in 1940 they amounted to about six cents per person. The police department does a similar good job in protecting people against crime and in regulating traffic safety.

The need for education is taken care of by the schools in a separate school district that has no direct connection with the city government. But the city has its own educational activities, too. The Colorado Museum of Natural History, for example, is world-famous for its collections of the plant and animal life of the Rockies. It is maintained by the city government. The city also supports a public library of several hundred thousand volumes.

To maintain all these services, and others that the city performs through its government, the citizens of Denver pay taxes. In 1941 the city budget called for the spending of over eight million dollars. This sum did not include the cost of public schools. If the total amount were divided up, it would mean a little more than twenty dollars for every person living in Denver, or about eighty dollars for an average family of four people. Of course, not every person in Denver paid twenty dollars in city taxes—some paid more, some paid less, and some paid nothing. But by means of taxation the people in Denver divide up the cost of government services so that people are taxed according to their ability to pay. It is a good method to share the cost when followed fairly.

What Can We Learn From Denver's Experiences?

DENVER CERTAINLY HAS A HISTORY that shows how citizens of a community can really learn by experience to avoid the mistakes of the past. But the fact that Denver experimented

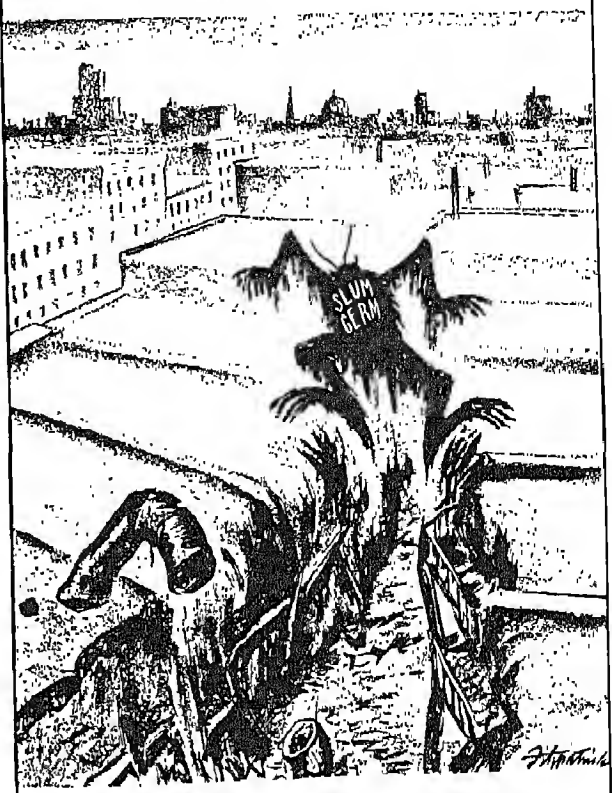
and tried many forms of government should show us that each community has to work out its own form of government to meet its own problems. There isn't any perfect kind of government that will fit all communities. Galveston, Texas, found the commission form of government satisfactory, after making some changes in the original plan. But Denver gave up the commission plan after three years' trial. Denver's city government today is very good, but the people may decide to change it again if problems arise which the government can't take care of. What can we learn from Denver's experience about the duties of citizens?

First of all comes the duty of citizens to keep informed on the problems of their community. A good citizen knows what provision his community has made for recreation, health, transportation, and education. He knows whether or not the needs of the citizens are being met, and he has ideas and opinions about these matters. Denver people didn't lean back and say, "We elected a mayor and council to take care of that, so let's forget it." Very obviously they kept close track of their public officials. Denver citizens knew what attitude the officials took on city problems, and they saw to it that the officials had power to carry out their ideas. This meant that people had an intelligent and lively interest in community government.

Second comes the matter of voting. Probably you noticed that Denver held election after election. The brief history just given mentioned a great many, but there were even more than those. Denver citizens were interested enough in local problems to vote. It's the duty of all citizens to vote at every election. But simply casting a vote is not enough. The citizen ought to know why he is voting and whom and what he is voting for. You've read that many political machines stay in power simply because some people vote the machine ticket regularly and other citizens forget to vote. Or perhaps they vote the machine ticket without knowing anything about the candidates or the issues that are to be

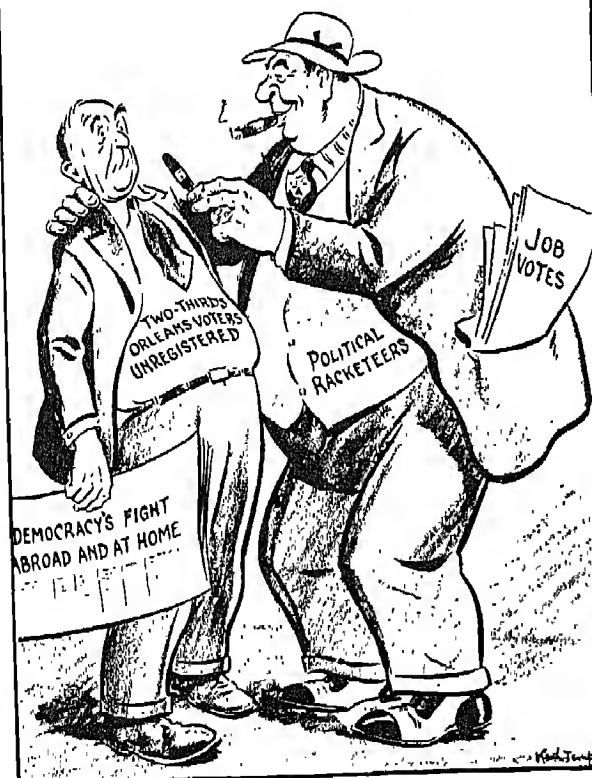
Where Have We Heard That Line Before?

SORRY, BUT WE THINK IN
SUCH MATTERS AS SPENDING
YOUR MONEY WE SHOULD
ACT IN SECRET



THE CITY'S GREATEST PROBLEM
WHOSE JOB IS IT?

"STAY THE WAY YA ARE, PAL!"



Cartoons play a significant part in bringing local political issues to the public's attention. These examples from a few of our city newspapers show how effectively this is done.

decided. It is not good citizenship to go to the polls ignorant of these matters.

A third duty of citizens is to obey the laws. We should obey laws, not because we fear punishment if we are caught violating them, but because we *believe* in laws. Stopping at a stop sign, when no policeman is in sight, is an example of this. We know that the stop sign helps to make traffic safe. We obey because we want to. Of course, this brings up the matter of laws that may be out of date, or laws that some people think ought not to be obeyed. It isn't good citizenship to ignore any laws, and it isn't wise for law-enforcing officials to let people break any laws. Laws should be enforced or else repealed. Citizens should decide whether a law is good or not, and if they think it isn't good, work hard to get the law-makers to repeal or change it. Meanwhile, though, the law should be obeyed. Perhaps the best way to show up a foolish law is to enforce it strictly. This is really a problem in our country, because our communities have thousands of out-of-date laws that ought to be

repealed. These are found, too, in the law books of the states and national government.

A fourth duty of citizens is to support their government's activities by paying taxes. Along with the duty of helping to pay for the services which a citizen uses, comes the duty to see that the money is wisely spent. When citizens realize that it is *their* money the government is spending, they are likely to insist on getting good value. Extravagance is bad, but foolish economy is bad, too. No community should go without needed services simply because money must be spent to obtain them. The smart community finds a way to get the services without being extravagant. Good citizens do not lose sight of the fact that the government is really in their hands and exists for their sake.

A fifth duty of a citizen is to take part in the activities of his political party. This means taking an interest in precinct affairs. It also means that the citizen must support honest and courageous political leaders, of whom there are many.

YOU HAVE already learned that there are three ways of securing government positions: by election, by political appointment, and by appointment on the basis of merit (civil service). The number of officeholders who are elected is small compared with the numbers in the appointive groups.

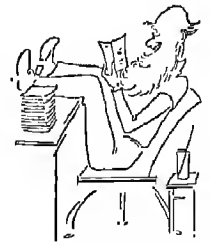
Jobs which are secured through the merit system, or civil service, as it is oftenest called, frequently offer satisfactory careers and opportunities for long-time efficient service. About two thirds of the positions in federal service are under the merit system. About one third of the state governments and most of the large cities have merit systems.

Among the advantages usually found in jobs under the merit system, whether in national, state, or local governments, are:

1. Steady work
2. Good working conditions

3. Reasonable hours and pay
4. Fifteen-day annual vacations
5. Sick leave on pay
6. Annuity at retirement age

There are also disadvantages in working under the merit system. Some people object to the fact that most promotions are decided by length of service rather than efficiency. Usually the man who has worked longest gets promoted ahead of others who may be smarter and more efficient. Another objection sometimes heard is that when the cost of living rises, civil service workers' salaries often lag far behind, particularly in the smaller localities. Still another objection is that the general public usually fails to appreciate the work of people in the merit system.



These objections do not need to be true. If more young people with high ideals and ability would go into government service, and would then work to eliminate these objections, government would become more efficient, and the highest type of capable workers would be attracted.

You may be interested in securing a position under civil service. If you are, you should remember that the steps in the procedure are simple. Where you seek information depends on whether you want a national, state, county, or local job under civil service. Information is available at the local post office, where national announcements are displayed, the state capitol, the county courthouse, or the city hall. Here are the steps:

1. Secure from the proper civil service commission all possible information about the jobs which are available.
2. Decide which job you are interested in and qualified to handle.
3. Secure an application blank from the same source that gave you information about the job you want.
4. Fill in the application blank and send it to the proper civil service commission. (If the commission finds you eligible, it will notify you when and where to appear to take the examination.)
5. Take the examination to determine your fitness for the position.



The names of the persons who rank highest in the examination are placed, in the order of their rating, on a

list for appointment to positions. The first person on the list gets the first appointment, the second person gets the next, and so on. Veterans of wars are the only ones who are given preference of any kind.

You will find more detailed information about civil service positions in the following references:

Civil Service; Our Government as an Employer, by Chester C. Carrothers, published by Ginn & Co., Statler Bldg., Boston.

This booklet was prepared especially for the North Central Association of Colleges and Secondary Schools.

Opportunities in Government Employment, by Lawrence J. O'Rourke, published by Garden City Publishing Co., Garden City, N. Y.

This book is easy to understand. It describes the various kinds of jobs in federal, state, and local governments, and it lists the requirements for jobs as well as opportunities.

Clerical Occupations, by Schloerb and Medsker, published by Science Research Associates, 1700 Prairie Ave., Chicago.

If you like clerical work, but do not want to make it your lifework, you will find that it can be used as a stepping stone to many other positions. How this can be done is told in:

The Road to Anywhere, by Frances Maule, published by Funk & Wagnalls, 354 Fourth Ave., New York City 10.

A realistic picture of secretarial and other kinds of office work may be found in:

Vocations for Girls, by Lingenfelter and Kitson, published by Harcourt, Brace & Co., 383 Madison Ave., New York City 17.

One of the largest fields in government work is the postal service. About 36% of all government workers in peacetime are found here. If this kind of work appeals to you, you might be able to get some experience in it by offering your services to the local post office during the Christmas rush some year. For a permanent job, a civil service examination is required. Other requirements for boys include: a high-school education, minimum age of 18 years, good health, minimum weight of 125 pounds.



Girls can get into the postal service, too. One out of every four postmaster appoint-

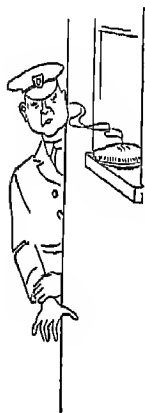
ments has gone to women since 1933. Women must weigh at least 120 pounds and be at least five feet, three inches tall.

Here Comes the Mail, by Robert Disraeli, published by Little, Brown & Co., 34 Beacon St., Boston 6.

This book gives a behind-the-scenes tour of a post office.

Make Way for the Mail, by John J. Floherty, published by J. B. Lippincott Co., 227 S. 6th St., Philadelphia 5.

This is a historical and occupational story of the postal service. Even if you haven't time to read it through, you'll learn a lot by just looking at the pictures.



Or would you rather be a policeman? When you hear "Calling all cars! Calling all cars! Investigate robbery at 10th and Elm streets!" do you wish the call were for you? In larger communities, especially in our big metropolitan areas, police work is highly specialized. The names of some of the divisions will give you an idea of the variety of the types of work included. Here are a few:

patrol, traffic, license, crime-prevention, detective, criminal-record, supply, jail, complaint, and fingerprint.

There are some opportunities for girls in police work, though only a few cities actually employ policewomen. Girls who are interested in this field may, in a measure, satisfy that interest by doing clerical work in one of the many departments. There are some jobs as store detectives open to girls, but girls who are pretty and want to be noticed shouldn't enter this occupation. Part of the store detective's job is to be inconspicuous.

Here are some references for those of you who want to know more about police work:

Job Analysis of Police Service, by George C. Mann, published by State Printing Office, Sacramento, California.

Training for the Police Service, by O. D. Adams, published by U. S. Office of Education, Washington, D. C.

The Policewoman's Handbook, by Eleanor L. Hutzel, published by Columbia University Press, 2960 Broadway, New York City 27.

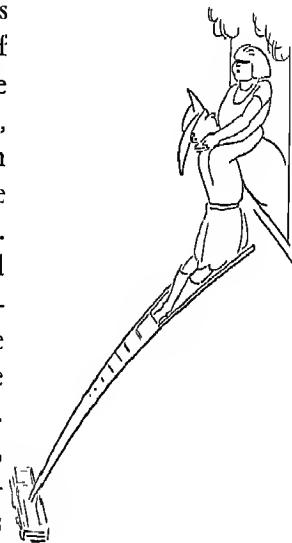
Another important government worker found in every community is the fireman. You may thrill at the sound of the siren and think only of the excitement, but 100,000 firemen all over the country know the seriousness and importance of their work. These men know that swift, scientific action on their part may save lives and property. The advantages and disadvantages of being a fireman are very much like those of being a policeman. The work is useful, steady, and adventurous. However, it is dangerous, too; the hours are long, and the idle hours may be boring. About one man in every ten is injured each year to the extent that he has to be taken off duty temporarily. Two good references about the work of firemen are:

Our Firemen, by Irving Crump, published by Dodd, Mead & Co., 432 Fourth Ave., New York City 16.

In this book you will find information about qualifications and training of firemen, their wages, working conditions, and daily routines.

Fighting Fire, by Burr W. Leyson, published by E. P. Dutton & Co., 300 Fourth Ave., New York City 10.

If you like good description, you should enjoy the discussion of fire-fighting in this book.



We might include social workers among the local government employees because most of them are employed by county and community governments. Most social workers are found in the cities, but this does not mean that there is no need for them in rural areas. This is a

field of work which is expanding rapidly. If you think you might like this type of work, you should read:

Social Work as a Profession, by Esther L. Brown, published by Russell Sage Foundation, 130 E. 22nd St., New York City.

FOR STUDY AND DISCUSSION:

1. Three kinds of city government have developed in response to the needs of the people. Name and describe each type briefly.
2. Explain how each of the following safeguards works: initiative, referendum, recall.
3. Explain these statements:
The general principles and methods by which we carry on our governments are very much the same everywhere.
Courts exist for two main reasons.
The reason for having definite methods which must be followed in making laws is that the process protects us from hasty, poorly considered laws.
The secret ballot is really a very important part of our method of government.
4. Is it a good thing for our government that we have two or more political parties? Give reasons for your answer.
5. Tell how a village election is held.
6. Debate this topic: Political machines are good things for cities to have.
7. What are the advantages of the merit system or civil service? How do politicians sometimes get around the civil service plan?
8. What do the terms *majority*, *plurality*, and *minority* mean?
9. Why is the history of city government in Denver interesting as a study?
10. Discuss four things you learned from the experiences of the Denver citizens.
11. Give the meaning of the following terms: mayor, city council, village board, city commissioner, amendment, crime, justice of the peace, candidate, ballot, political party, polls, political machine, petition, campaign, precinct captain, ward committeeman.
12. Explain the different steps necessary in village or city lawmaking.
13. Name the simple courts found in villages and cities and explain the kinds of cases they try.
14. What special courts have been set up to try cases in which young people are involved? What is the main purpose of such courts?
15. What are the five major activities of a political party?
16. Point out evidences of poor citizenship in the Grand City election campaign.
17. By way of review, name the five main things a government does in a community.
18. Discuss fully each of the four statements on page 369.
19. Why is it important for citizens to vote in elections?

MORE THINGS TO DO:

1. Learn about your community government. Appoint committees to visit the mayor and attend a city council meeting. (In villages you'll be dealing with officials with other titles.) Have these class members find out and report when and where the legislative group meets and what standing committees it has, the important local offices, the present officeholders, how these officials were put into office, length of term, salaries, and so on.

2. Plan to hold a mock election with candidates and an interesting issue that people can take sides about. Stage this as nearly as possible in accordance with local regulations as to registration, election notices, supervision of polls, election judges and clerks, and the counting and recording of votes. You will probably have to agree on some changes in time, for you wouldn't want to wait perhaps two months after nominating candidates before holding your election if your local law requires that.
3. Organize the class into the three different kinds of city government and dramatize the working of each. Then have a class discussion about the merits and disadvantages of each.
4. Read the fifth duty of a citizen on page 402. Discuss whether a man can be a good citizen if he decides to be "nonpartisan," which means that he does not follow one party.
5. Make up some sample ballots for use in different kinds of elections.
6. Have you seen notices of civil service examinations which are to be held? These are often displayed in the post office. See if you can track down a few and find what the jobs are and how much they pay. Perhaps the Postmaster will allow you to display an outdated notice on your bulletin board.
7. With other members of the class make a list of "Do's" for the good citizen.
8. Pretend your class is a group of citizens interested in something, perhaps a swimming pool you think your community needs. Form a political party, select your candidates, and plan your election campaign. Have answers for the arguments your opponents will use.
9. Appoint a committee to visit the city hall—or wherever the records are kept in your community—to get the facts about the history of your community's government.
10. See if you can't get (or borrow) a copy of the city's ordinances. Some of the ordinances make interesting reading. You may be surprised at some of the laws which are in effect.

COMMITTEE WORK:

Was the information secured from the Civil Service Commission by your Corresponding Committee helpful in giving you ideas about the requirements for some of the civil service jobs?

Did you do your share in helping the Bulletin Board Committee make and fill out the chart about your local community government? Perhaps the chairman of the Committee might assign different members of the Committee to give short talks about the different displays.

What material supplied by the Library Committee aroused your interest in vocations little known to you? What library sleuthing did you do on your own? You might tell the class about some of your particularly interesting finds.

What did you learn from the work and reports of the special committees?

CIVICS IN OTHER SUBJECTS:

1. For supplementary work in English you might enjoy reading the courtroom scene in *The Merchant of Venice*.

What topics for themes and talks did this chapter give you? Here are two: the right to vote is a cherished right in our democracy, and minority groups must have the opportunity to express their opinions.

2. For an interesting math problem you might secure a copy of the budget of your community government and figure out what percentage of the total appropriation is spent for each of the various departments of government.
3. In your art class you might make some cartoons showing community needs, defects of your kind of local government, or the working of party machinery.

Looking Ahead to the Next Chapter: In the chapter just completed you read many things about local community government. What is the title of the next chapter? From what you have learned about government, what reasons can you give for the existence of county government? Of state government? In what city are located the offices, or "seat," of your county government? If you have visited your county building there, you might like to tell the class interesting things about it. Where are the offices of your state government located? If you have visited the state capitol, can you tell something interesting about the building?

You have just learned something about local community government officials. What county officials can you name? What state officials?

If you can, name some of the services the county government performs. What are some of the functions of the state government? What county do you live in? How many counties are there in your state? What is your state capital?

Discuss the statements listed on page 409.

Look at the pictures and charts and read their legends.

Committee Work: The Bulletin Board Committee will find some good suggestions in the activity given on page 412 and in the legend of the chart on page 416.

Read the activities suggested on pages 412, 421, 428, and 436. Then decide on the membership needed for the special committees to work out the suggestions given.

The Library Committee will find many helpful hints in the section on pages 437-439. With the practice the Committee has had, it should be able to add many more interesting references for use with this chapter.

There is a suggestion for the Moving Picture Committee in the activity on page 412. The Committee should be able to locate interesting films which will further clarify the work of county and state officers.

The Corresponding Committee might be responsible for obtaining copies of your state constitution, and for obtaining information on government vocations such as forestry and fish and game conservation work. This Committee will find a good suggestion in the last paragraph on page 439. It might also help with item 10 under "For Study and Discussion" on the same page.

Reading: The purpose of the next chapter is to tell about the kinds of government found in counties and states and the ways in which these governments meet certain needs of the people. Keep this purpose in mind as you read the chapter through quite rapidly. Reread the chapter for specific details which will help you in the discussion period.



13.

AS YOU READ in the last chapter, no matter where you happen to live, government is important to you and you are important to government. If you live in a city or a village community you are very likely to notice signs of government around you. The policeman, the fireman, the man who drives a truck for the Department of Streets, perhaps dozens of others, remind you almost daily that there is a government in your community. But what if you live in the country? Let's take an example or two and see what kind of government exists for people who live outside villages and cities.

On Saturday afternoons Main Street in Rochester, Indiana, is crowded with people from outside the city. You read about Benson, the farmer from five miles out of town, who attended the cattle sale in town, and his family who came along for shopping and some

You will discover that—

1. County government is a way of providing government for people who live outside of villages or cities.
2. County government also helps to link together the governments of adjoining communities.
3. We use our county governments for certain jobs we want done by officials who are near our homes.
4. Certain of our needs in government can be met better by the state than by the county.
5. Each of our forty-eight states has certain powers of government that are described in a state constitution.

We believe that every citizen has certain rights that cannot be taken away by any government.

Government in County and State

Saturday night fun. There's a man from near Grass Creek who has come in to Rochester to see a real estate agent about buying a farm near Kawanna, Indiana. Another country family has driven in to Rochester to visit the Andersons. None of these people live in Rochester, so they can't look to its city government for anything, except perhaps protection while they are in town.

But they do live in Fulton County, and they have a county government that does just about the same things for them that the city government does for Rochester citizens. If you'll turn back to the last chapter, you'll see that all governments do five principal things: They make laws and rules, enforce the laws, set up courts, hold elections, and collect taxes. Fulton County, like all the counties in Indiana and in other states, does these things for its citizens.

If we go to the Fulton County Courthouse, we can see a sample of county government in action. It will be very much like county government in other states (or what Louisiana people call *parish* government, which is the same thing). Practically every man, woman, and child in this country (one exception is the District of Columbia), lives inside the boundaries of some county or parish and is affected in some way by county government. This is true for farm families on the Great Plains, for lumbermen in the forests of the Northwest, for prospectors in the desert, mountaineers in their cabins, planters in the South, those who live in crowded apartments in our large cities—all are a part of some county government.

These county governments make it possible to furnish protection and other government services to people who do not live in cities and

villages. In these ways the county government is very much like local city or village government. You can say that it is a form of local government suitable for country people. But it is more than that, as you will soon see.

How County Government Grew Up In Our Country

YOU READ IN CHAPTER 11 that county governments were set up in the southern colonies because settlers were used to that form of government in England. It proved a good system for the settlers, and the county plan was adopted almost everywhere in the new country. Even in New England, where the settlers lived close together and used the town form of government, the people discovered the advantages of county government for certain services. The middle colonies had county government, too.

As new states were added to the original thirteen, many of them used a combination of county and town government. As you read in Chapter 11, the new states often divided their counties into townships, six miles square, and gave a part of the work of government to them. But today for many people the township is not a very important part of our system of government. In fact, most people who live in cities can't even give the name of the township in which they live or name the township officials. But county governments remain important.

There are big counties and little ones, some that are square on the map, others that are like pieces of a jigsaw puzzle. Within the boundaries of Cook County, Illinois, are crowded over four million people. But according to the last census there are only forty-two people living in Armstrong County, South Dakota, and that leaves plenty of room to roam around! It would take a long time to walk the 190-mile southern border of San Bernardino County, California, but you could walk the length of Bristol County, Rhode Island, in little more than an hour.

Most counties have a number of communities within their borders. Usually the biggest community is the county seat. In a sense you could say it was the capital of the county, although that term isn't used. Rochester is the county seat of Fulton County, Indiana. In the county seat is usually located a building which houses the offices and records of the county government and the county courts. Ordinarily the building is called the county courthouse, and it is frequently the most important-looking building in town. It's the place where important things happen, where trials take place, where taxes are paid, and marriage licenses issued.

Irvin Cobb, in his stories about Judge Priest, often describes an old-time county seat in a southern state on the days when a trial was being held. Here is the opening of his story "Words and Music," from the book *Back Home*:

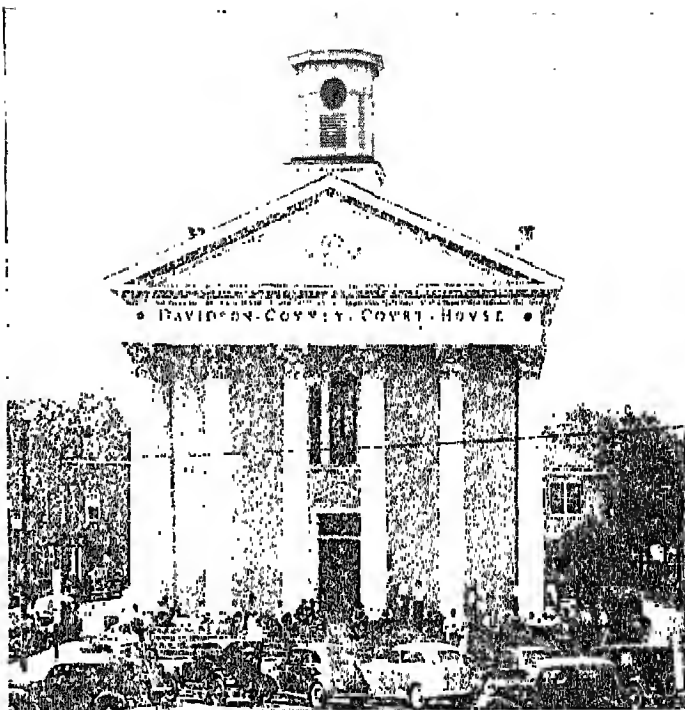
When Breck Tandy killed a man he made a number of mistakes. In the first place, he killed the most popular man in Forked Deer County—the county clerk, a man named Abner J. Rankin. In the second place, he killed him with no witnesses present, so that it stood his word—and he a newcomer and a stranger—against the mute, eloquent accusation of a riddled dead man. And in the third place, he sent north of the Ohio River for a lawyer to defend him.

On the first Monday in June—Court Monday—the town filled up early. Before the field larks were out of the grass the farmers were tying their teams to the gnawed hitch-racks along the square. By nine o'clock the swapping ring below the wagon yard was swimming in red dust and clamorous with the chaffer of the horse-traders. In front of a vacant store the Ladies' Aid Society of Zion Baptist Church had a canvas sign out, announcing that an elegant dinner would be served for twenty-five cents from twelve to one, also ice cream and cake all day for fifteen cents.

The narrow wooden walks began to creak and churn under the tread of many feet. A long-haired medicine doctor emerged from his frock-coat like a locust coming out of its shell, pushed his high hat off his forehead, and ranged a guitar, sundry bottles of a potent mixture, his tooth-pulling forceps, and a trick handkerchief upon the narrow shelf of his stand alongside the Drummers'

Home Hotel. In front of the dingy tent of the Half Man and Half Horse a yellow Negro sat on a split-bottomed chair limbering up for a hard day. The yellow Negro was an artist. He played a common twenty-cent mouth organ, using his left hand to slide it back and forth across his spread lips. The other hand held a pair of polished beef bones, such as end-men wield, and about the wrist was buckled a broad leather strap with three big sleighbells riveted loosely to the leather, so that he could clap the bones and shake the bells with the same motion. He was a whole orchestra in himself. He could play on his mouth organ almost any tune you wanted, and with his bones and his bells to help out he could creditably imitate a church organ, a fife-and-drum corps, or, indeed, a full brass band. He had his chair tilted back until his woolly head dented a draggled banner depicting in faded primary colors the physical attractions of the Half Man and Half Horse—Marvel of the Century—and he tested his mouth organ with short, mellow, tentative blasts as he waited until the Marvel and the Marvel's manager finished a belated breakfast within and the first ballyhoo could start. He was practicing the newest of the ragtime airs to get that far South. The name of it was the Georgia Camp-Meeting.

The town marshal in his shirt sleeves, with a big silver shield pinned to the breast of his unbuttoned blue waistcoat, and a hickory stick with a crook handle for added emblem of authority, stalked the town drunkard, fair game at all seasons and especially on Court Monday. The town gallant whirled back and forth on the short hilly length of Main Street in his new side-bar buggy. A clustering group of Negroes made a thick, black blab, like hiving bees, in front of a Negro fishhouse, from which came the smell and sounds of perch and channel cat frying on spitting-hot skillets. High up on the squat cupola of the courthouse a red-headed woodpecker clung, barred in crimson, white, and blue-black, like a bit of living bunting, engaged in the hopeless task of trying to drill through the tin sheathing. The rolling rattle of his beak's tattoo came down sharply to the crowds below. Mourning doves called to one another in the trees round the red-brick courthouse, and at ten o'clock, when the sun was high and hot, the sheriff came out, and, standing between two hollow white pillars, rapped upon one of them with a stick and called upon all witnesses and talesmen to come into court for the trial of John Breckinridge Tandy, charged with murder in the first degree, against the peace and dignity of the



A county courthouse may be plain or imposing; whatever the style it's the center of county business—in some places the meeting spot for friendly exchange of news,

commonwealth of Tennessee and the statutes made and provided.

But this ceremonial by the sheriff was for form rather than effect, since the witnesses and the talesmen all sat in the circuit-court chamber along with as many of the population of Forked Deer County as could squeeze in there. Already the air of the crowded chamber was choky with heat and rancid with smell. Men were perched precariously in the ledges of the windows. More men were ranged in rows along the plastered walls, clunking their heels against the cracked wooden baseboards. The two front rows of benches were full of women. For this was to be the big case of the June term—a better show by long odds than the Half Man and Half Horse.

Who's Who In The County Courthouse

LET'S STEP INTO the Fulton County Courthouse in Rochester, Indiana, and see what goes on. Suppose we see who makes laws for this county, who enforces them, who sets up courts, holds elections, and collects taxes. We know that is what governments do.

Here's a door marked "Board of Commissioners." In this room the County Board holds

its meetings. In Indiana these officials, who are elected by the voters of the county, are called commissioners. In a few states the same kind of governing body is called a board of supervisors. No matter what the name, these boards do the same kind of work that mayors and councilmen do in city governments.

The county boards do both the legislative and the executive work of the county. They plan the policies and have them carried out. They concern themselves with building and maintaining roads and bridges, collecting taxes, taking care of the poor, protecting life and property, and looking after health matters.

Of course, the county board can't manage to look after all the details of so many different activities. For that reason most counties have other officials besides members of the county board. In some states these officials work under the direction of the board and are responsible to it for their work. In other states some of the officials are elected by the people, and their work is usually laid out for them by the state constitution and the state laws.

Around the Fulton County Courthouse you might occasionally hear people say, "Wonder what the County Board will do about it?" But you'll hear them mention other officials much oftener. Almost everyone has heard of county sheriffs, county or district attorneys, and coroners. Usually the work of these officials is so interesting that we are likely to think they are more important than the county

board and the other officials we do not hear of quite so often. There are also a county surveyor, a county health officer, a county superintendent of schools, a clerk, a recorder, a treasurer, and others. Fulton County has its share of county officials, and all of them have offices in the courthouse. Your own county will have such officials, and although they may be under different titles, their duties will be just about the same whatever names they go by.

The Sheriff Gets Publicity

THE SHERIFF is one official often mentioned in newspapers. He manages the county jail and is head of the county police system, if there is one. When a criminal is at large, the sheriff directs the search for him, as anyone who goes to the movies knows. All the old Western thrillers have a sheriff hunting the killer. If he needs help, the sheriff can appoint *deputy sheriffs* to assist him. A group of men appointed for such a purpose is called a *posse*.

The sheriff's office in Fulton County Courthouse isn't like the sheriff's office in a movie. No two-gun deputies are hanging around; in fact, it looks quietly businesslike. But the sheriff's job is almost the same, the country over. He not only protects people's lives and property, but he carries out the orders of the county courts. For example, here in Fulton County two farmers got into a lawsuit over a sale of cattle. The court awarded

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- If possible, send a class representative to interview a member of your County Board. Find out about duties, salaries, and terms of office. A "Who's Who" of the Board, with short biographies and pictures, would make good bulletin-board material. Pictures and biographies of other officials, such as Sheriff, Coroner, and Superintendent of Schools, shouldn't be hard to find. Newspaper offices keep such information on file. Or visit the officials on the job and you'll get plenty of material about them and their work. Are any new county projects on foot? Bridges? Highways? Buildings? Does your county have any health officers? If so, what is their program? Chances are they can put you on the track of some interesting movies that will tie in with their work and your studies.

one of them \$200 damages, but the other farmer wouldn't pay. The first one called on the Fulton County Sheriff to seize some of the other man's property as payment.

The County Clerk Keeps Important Records

ONE OF THE BUSY OFFICES in Fulton County Courthouse is the County Clerk's. People who want to be married get their marriage licenses from him. Doctors file birth certificates with him, and death certificates are also kept on file in his office. For a long time people thought little about the importance of such records, but during the second World War they suddenly realized how important the county clerk's records can be. To obtain jobs in most war plants, workers had to have birth certificates proving that they were Americans. If they were born in counties where complete records were kept, they had no difficulty in getting certificates. But the work of keeping such records had been carelessly done or completely neglected in some counties, so that

many people had great difficulty in proving that they were born in America.

Another important job of record-keeping has to do with real estate. Usually the county clerk takes care of this, but in some counties a special official, sometimes called a *recorder*, or *register of deeds*, keeps the records about every piece of real estate in the county. The Rochester real-estate agent who is going to sell a farm to the man from Grass Creek will go to the courthouse and get a copy of the county records about this property. These records will show who has owned the farm and whether or not it may be claimed for an unpaid debt. Careful people do not buy real estate without having the county records thoroughly investigated.

Counties Must Collect Taxes

ANOTHER BUSY office in Fulton County Courthouse is the county treasurer's office, especially at tax-payment time. As you know, government can't be run without money, and

Rearrange the hats on the wall, or change the room a bit, and this picture will fit almost any county board meeting anywhere in the country. Such members make up the governing body of your county.





Your father may dread the assessor's visit, but he knows his taxes are a bill for valuable benefits.

the money to run government is collected from people chiefly in the form of taxes. A little of the government's money comes from payments for licenses of different kinds and from fines. But most money comes from taxes, and taxes must be collected or government cannot operate. There will be more about this in a later chapter, but right here it is necessary to know a little about this important part of government.

There are really three different jobs to do in connection with tax money. First, someone must make a list of all taxable property held by each person. That is called *assessing*. When there is a special official to do that work, he is usually called the *assessor*. Next, someone must collect the taxes. If there is a special official for that work, he is usually called the *collector* or *auditor*. And finally, someone must take care of the money after it is collected and pay the government's bills. That official is the *treasurer*. In some counties one man takes care of all three jobs; in other

counties there are two or three men to do the work. Of course in large counties, like Cook County, in which Chicago is located, or San Francisco County, California, these officials need many office workers to help them.

Counties Take Care Of Rural Schools

THE COUNTY Superintendent of Schools looks after schools not included in independent school districts. He spends much of his time supervising one-room rural schools. But in some states county high schools and large elementary schools are also under his direction. Or there may be some *consolidated* schools, built by several school districts that have gotten together in order to build a bigger school than any single district could have. The county superintendent of schools visits the schools in his district and makes sure that a good program of instruction is carried on. Some county superintendents have assistants to help them.

Part of the superintendent's work is inspecting and keeping the schools up to the standards he sets. But another part of his job is helping the teachers. Some county superintendents have equipment, such as motion-picture projectors, lantern slides, photo collections, and traveling libraries, which they send out to various schools as they are needed. They also provide outlines of school subjects for the use of both teachers and students.

Keeping The Boundaries Straight

MANY COUNTIES have an official called the county *surveyor*. Boundaries are important, for they can cause many quarrels and disputes. There are the boundaries between counties themselves to be determined. Does a certain taxpayer have his property in this county or in the adjoining one? The county wants to know so it can decide who is to tax the property owner. There are the boundaries between townships within the county (in states that

have townships). There are the boundaries between cities and villages and the land outside them. And there are boundaries that show where one man's property stops and another's begins. The county surveyor has an important job in keeping track of these matters and in preparing maps for the county.

The County Coroner Has A Grim Job

SINCE IT IS A PART of the work of the county government to protect human life, there must be some means of knowing when murder has been committed. This is the job of the official called the *coroner*. Either the coroner, or one of his assistants, is required to investigate all deaths which can't be explained by illness or old age.

When a person dies, a doctor must sign a death certificate. If the cause of death is an accident, if the death occurs by violence, or if there is anything mysterious about it, the coroner investigates it. He calls a jury of citizens together, and they listen to all the information the coroner has been able to secure. This citizen's jury decides the cause of death. If they think murder has been committed, or if the death was caused by some condition that should be remedied, they make recommendations to the authorities.

The Attorney Is A Prominent Official

ONE COUNTY OFFICIAL who figures prominently in detective stories, in movies, and on the radio is the *prosecuting attorney*. In some counties this official is called the *state's attorney*, or the *district attorney*, or perhaps the *county attorney*. His job is practically the same in all cases, no matter what his title may be. He brings charges against lawbreakers and conducts cases against them in the county courts.

In large counties there may be so many trials going on at one time that the prosecuting attorney can't possibly appear in all of

them, so he has a number of assistants. But in many counties there isn't a great deal of legal work for the prosecutor, and he does not need assistants.

Another part of the county attorney's work is to give legal advice to the county officials. And if anyone starts a lawsuit against the county, it is his duty to act as lawyer for the county. For example, a county might buy a piece of machinery for its road repair department and then refuse to pay for it because the superintendent of roads claimed the machine was defective. The company that sold the machine might decide to sue for their money. It would then be the county attorney's job to represent the county when the suit was tried in court.


Counties Have Courts For Serious Cases

YOU READ IN Chapter 12 about the simple kind of courts which can be found everywhere in our country—justice of the peace courts and police courts. In that chapter you also

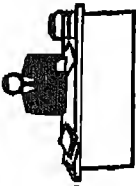
George Washington did a little of this, and we're still at it! Surveying is one of government's jobs.



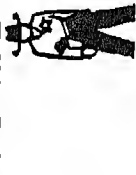
COUNTY AND TOWNSHIP GOVERNMENT: STRUCTURE AND FUNCTIONS



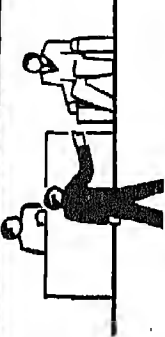
BOARD OF SUPERVISORS
ELECTED BY COUNTY VOTERS. LEVIES TAXES, APPROPRIATES REVENUE, ISSUES BONDS, ERECTS PUBLIC BUILDINGS, SUPERVISES ELECTIONS.



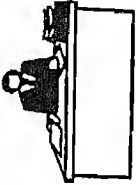
CLERK
ELECTED BY COUNTY VOTERS. KEEPS RECORDS FOR BOARD AND LOCAL COURT.




SHERIFF
ELECTED BY COUNTY VOTERS. EXECUTES COURT ORDERS, MAKES ARRESTS, JAILS OFFENDERS, IS KEEPER OF COUNTY JAIL, APPOINTS DEPUTIES.



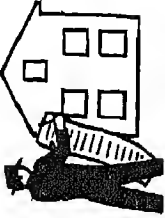
ATTORNEY
ELECTED BY COUNTY VOTERS. ENFORCES STATE LAWS BY COLLECTING EVIDENCE AND PRESENTING CASES TO JURIES.




TOWN CLERK
ELECTED BY TOWNSHIP VOTERS. SERVES AS SECRETARY OF TOWNSHIP MEETINGS, KEEPS VARIOUS LOCAL RECORDS.




CONSTABLE
ELECTED BY VOTERS OF TOWNSHIP. FOLLOWS ORDERS OF JUSTICE OF PEACE TO MAKE ARRESTS, SUBPOENA WITNESSES, AND EXECUTE JUDGMENTS.




ASSESSOR
ELECTED BY COUNTY VOTERS. PREPARES LIST OF PEOPLE SUBJECT TO TAXATION AND EVALUATES THEIR PROPERTY.




TREASURER
ELECTED BY COUNTY VOTERS. RECEIVES AND RECEIPTS MONIES COMING TO COUNTY, AND PAYS MONEY ON INSTRUCTIONS FROM COUNTY BOARD OR AUDITOR.



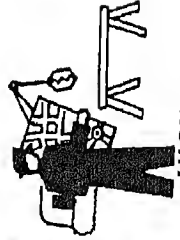
AUDITOR
USUALLY ELECTED. APPROVES BILLS, HELPS PREPARE BUDGETS, EXAMINES ACCOUNTS OF COUNTY OFFICERS.



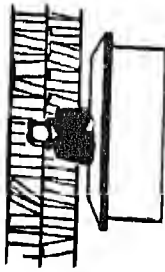
RECORDER
ELECTED BY COUNTY VOTERS. KEEPS RECORD OF DEEDS AND OTHER DOCUMENTS AFFECTING TITLE TO REAL ESTATE.



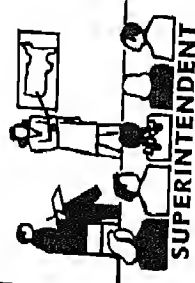
CORONER
ELECTED BY COUNTY VOTERS. HOLDS INQUESTS ON PERSONS WHOSE DEATHS ARE SUPPOSED TO HAVE BEEN DUE TO UNNATURAL CAUSES.




HIGHWAY SUPERVISOR
USUALLY APPOINTED. RESPONSIBLE FOR BUILDING AND MAINTENANCE OF LOCAL HIGHWAYS.



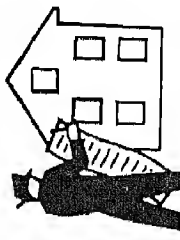
COUNTY LIBRARIAN
USUALLY APPOINTED. OPERATES FREE CIRCULATING LIBRARY.



SUPERINTENDENT OF SCHOOLS
USUALLY ELECTED. INSPECTS SCHOOLS, SUPERVISES TEACHING, REPORTS TO STATE ON LOCAL SCHOOL WORK.



TREASURER
ELECTED BY TOWNSHIP VOTERS. HAS CHARGE OF FUNDS, MAKES PAYMENTS UPON ORDER FROM TOWNSHIP BOARD.



ASSESSOR
ELECTED BY TOWNSHIP VOTERS. PREPARES LIST OF PEOPLE SUBJECT TO TAXATION AND EVALUATES THEIR PROPERTY.

THE COUNTY

THE TOWNSHIP

In your county and township (if you are located in a section of the country where there is township government) the officials may have somewhat different titles, and perhaps their duties may not be quite the same as those shown on this chart. But you can use this chart as a rough model to follow in making a similar chart to show the structure of government and the duties of the officials in your locality.

GRAPHICS INSTITUTE

read that cities and counties have courts for more serious cases than the kind tried in the simple courts. In the counties these courts are called county or district courts.

In some parts of the United States the counties have so few people that they do not have separate courts for each county. Judges from other counties visit these sparsely settled counties once or twice a year to hear any cases that come up. When judges travel from one county to another, their route is called a *circuit*, and the courts are called *circuit courts*.

The courtroom in the Fulton County Courthouse is like courtrooms in hundreds of other courthouses. In the movies you have probably seen a typical county courtroom. In the front of the room is a platform on which the judge has a high desk. On one side of the platform is a desk for the court clerk, and on the other a chair for witnesses. Along the wall, next to the witness chair, is the jury box, a railed-in enclosure with seats for the twelve people on the jury. In front of the platform are tables and chairs for the lawyers and the other persons involved in the cases. The rest of the room is filled with chairs or benches for the public. That is a typical courtroom.

The judge is not the only official in this county court. There are also the clerk of the courts, who keeps records of each case, and a bailiff, whose job it is to keep order in the courtroom. In most states the judge and clerk of such courts are elected by the people. The bailiff is appointed. In some states either the governor or the state legislature appoints the judge.

How A Criminal Trial Is Carried On

SUPPOSE WE LOOK in at a trial in one of these courts to see how it is carried on. Trials may not be exactly like this in your community, but in most respects they will be the same. The trial we are to watch is that of "Shifty" Briggs, who is accused of "breaking and entering" a grocery store and stealing over a

hundred dollars. He is called *the accused* or *the defendant*.

The court session opens when the judge comes into the courtroom. The bailiff calls out for everyone to rise, out of respect to the idea of justice which is represented by the judge. When the judge is seated at his desk, the trial begins.

The clerk of the court stands and begins to read rapidly, and we catch the words ". . . people of the state . . . versus . . . Briggs . . .," which is just a way of saying that the trial of Shifty Briggs for an offense against the people of the state will now begin. Notice that the clerk didn't call the crime an offense against the owner of the grocery. When a crime is committed, it is an offense against all the people of the state; it is a threat against the safety and the property of every one of us.

A police officer in plain clothes comes in with Briggs, and the two sit at a long table in front of the judge's desk, or "bench," as the judge's place is called. At the table are seated two lawyers. One of them is the lawyer Shifty has hired to defend him. The other lawyer is called the prosecuting attorney, prosecutor, district attorney, or state's attorney. He represents the people of the state, and he will try to convict Briggs.

The judge talks briefly with the lawyers about the rules of the trial, and then Briggs is called up in front of the judge. The clerk reads the charges against him from a paper called the *indictment*, which has been prepared by the prosecutor.

"Are you guilty or not guilty?" asks the judge.

"Not guilty," replies Briggs.

Briggs now has another choice to make. He can be tried by the judge alone, or he can ask to have a trial by jury. Briggs requests a jury trial.

The bailiff goes out and comes back with a group of citizens who have been called to the court to act as jurors. Out of this group the two lawyers select twelve persons they agree

will give Briggs a fair trial. These twelve men and women form the jury. They will listen to the entire case and decide whether Briggs is guilty or not guilty.

After the jury has been selected and seated in the jury box, the prosecutor begins by telling the jury what he intends to prove. He plans to call witnesses, and to show by their answers to his questions that Briggs broke into the grocery store and stole a sum of money. He really has to prove two things. First, he must prove to the jury that a crime was actually committed. The jury has to be convinced that the grocery store was burglarized, that somebody stole some money. Second, he has to convince the jury that Shifty was the man who did it.

To do all this, the prosecutor calls several witnesses, one after another. He calls the policeman who saw someone crawl out of the store window and run, then another policeman who caught Shifty running down the street a block away from the store. Next, he calls the owner of the store and one of his clerks, and finally a woman customer who paid for some groceries with a torn five-dollar bill that had been mended with a strip of paper.

The witnesses answer the questions the prosecutor asks, and when he has finished questioning them the lawyer who is defending Shifty has a right to ask them questions, too. His questioning is called *cross-examination*. He tries to find weak points in their replies. For example, he asks the policeman who arrested Shifty if there was a streetcar a block away, and if he ever saw a man run for a streetcar. He is trying to create a doubt in the minds of the jury and make them think that perhaps Briggs was trying to catch a late streetcar. He tries to shake the story of the woman customer, and we can see that he wants the jury to believe either that she was mistaken about the torn bill, or else that torn bills are very, very common.

But no one is surprised when the policeman who searched Shifty at the police station

testifies that he found a hundred and fifteen dollars in bills in his pockets, and that among the bills was a mended five-dollar bill. He has the money with him in an envelope and shows it to the judge and the jury. The woman is called back to the witness stand and is shown the mended bill. She says it certainly looks just like the one she gave the grocer. Shifty's lawyer asks her a good many questions, but he isn't able to make her admit she might be mistaken.

He finishes questioning the state's witnesses and now brings up his own. There are only two of them, and both tell the same story. They were sitting with Shifty in a drug store, having a soda at the time the store must have been burglarized. Suddenly Shifty looked at his watch and said he had just time to catch his streetcar if he ran, and then he dashed out of the store.

The prosecutor tries to shake the stories of these defense witnesses by cross-examination, but both witnesses stick to what they have said, and won't admit they could have been mistaken about the time, or the place, or the fact that Shifty was with them.

When the last witness has been heard, the prosecutor "sums up." He does this by giving the jury a summary, or review, of what the witnesses have said. He tells the jury why he thinks the testimony proves that Briggs is guilty. After the prosecutor finishes, the defense attorney also makes a speech to the jury. He tries to show them that the testimony of the witnesses proves Briggs is innocent. Sometimes lawyers make very long and dramatic speeches to juries.

Shifty's lawyer finishes, and the judge *instructs* the jury. He tells them what the law is in this particular case, as to possible verdicts and punishments, and reminds them that they are to make up their minds about what happened by considering the testimony. He also tells them that if they have a "reasonable doubt" about Briggs' guilt, they are to say he is "not guilty." But if they think that

Briggs' guilt was proved "beyond a reasonable doubt," they are to say he is "guilty."

After the judge finishes instructing the jury (sometimes this is called "charging" the jury), the bailiff takes the twelve members into a private room where they stay until they have reached a *verdict*, or decided the case. In order to reach a decision, all persons on the jury must agree. If even one of the twelve disagrees with the others and will not change his mind, then the jury is said to be "hung." In such a case a new jury must be selected and the case tried over again. Sometimes a jury will stay in the jury room for hours before coming to an agreement, but in this particular case the jury takes about half an hour. At the end of that time they are agreed, and they call the bailiff who is outside the door. The bailiff tells the judge that the jury has reached a *verdict* in the case, and is ready to report.

The jury comes back into the courtroom and one of them, who has been selected by the other jurors as *foreman*, announces the verdict to the court. In this case the foreman says: "We the jury find the defendant guilty as charged."

The jury does not fix the penalty, or *sentence*, in this case; that task is up to the judge. The judge now calls the convicted

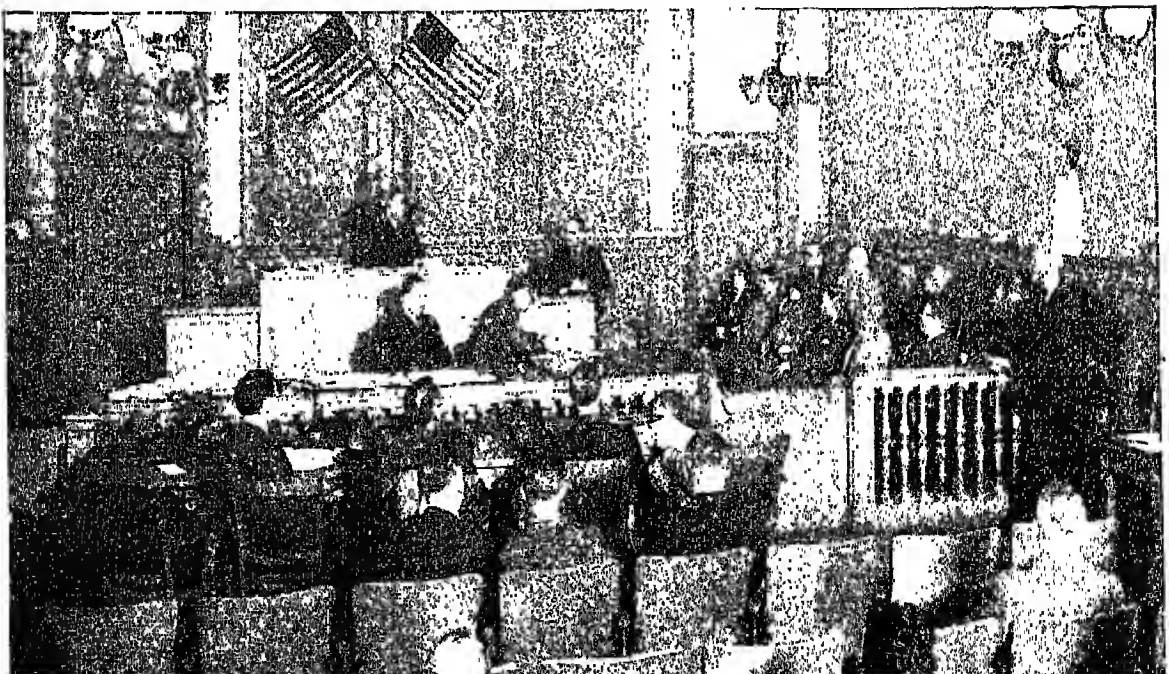
man before him and asks if there is any reason why he should not be sentenced. In this case Briggs has no reason to offer, and the judge sentences him to two years in the state prison. The law in that state says that the penalty for burglary shall be a prison sentence of one to ten years. The judge decides how long Briggs shall serve by considering the seriousness of his offense. After Shifty has been sentenced, an officer takes him to prison.

Courts Also Try Cases Between Citizens

IN CIVIL CASES much the same method is followed. You must remember that in such cases there has been no crime. Suppose one man is suing another for \$250 damages caused in an automobile accident—a common kind of law case in our courts. The man who is trying to collect the money is called the *plaintiff*, and we say he is "bringing the suit" against the other man, who is called the *defendant*. Each one has a lawyer, and each side calls witnesses to try to prove its case. This kind of lawsuit may be tried with just a judge, or with a judge and a jury. If both sides agree, the judge will try the case without a jury. This way takes less time.

If there is a jury in such a suit, it listens to the testimony of the witnesses and brings in a

If you like to match wits with the magazine quizzlers, you'll like testing your "court sense" here. Five seconds to locate judge, jury box, clerk, lawyer, and witness stand!



decision. The jury decides whether the defendant was to blame or not, and if to blame, how much damages he should pay the plaintiff. The jury doesn't have to fix the amount of damages at the figure the plaintiff asks. In the case just mentioned above, the jury could decide that the defendant was to blame but caused only \$100 in damage.

The practice of having a jury in our courts goes far back into English history. In those early days people thought that a man's sentence should be decided by his fellow men, and then only if twelve men could agree. Juries are carefully selected in order to get people who are fair and open-minded. Sometimes juries make mistakes. Innocent people may be convicted and guilty ones may be freed, or the jury may make a wrong decision in a civil case. But most people feel that their rights are best protected if a jury decides their case.

Suppose We Disagree With The Verdict!

IF THE JURY IN Shifty Briggs' case had decided that he was "Not guilty," Shifty could never again have been tried for that grocery store burglary. The Constitution of the United States says, "nor shall any person be subject for the same offense to be twice put in jeopardy of life or limb" (you'll find this in the Fifth Amendment to the Constitution on page 572 of this book). If a jury or a judge in a civil case decides that the defendant is blameless, he can't be brought into court again on the same charge.

But suppose the defendant is found guilty and he thinks an injustice is being done him? He has a right to *appeal* the case. This is done by asking another kind of court to review the case. These special courts, which have different names in different states, very carefully go over all that was said and done in the original trial, and decide whether or not the verdict was right and fair and according to law. These appeal courts may order a new trial, or they

may simply change the decision of the first court. You will read more about such appeal courts in later chapters of this book.

Our Courts Try To Protect Everyone

DOES ALL THIS SEEM complicated to you? In one sense it is, and it should be. As a people we believe that it should not be easy to take away a man's property or his liberty. We insist that our courts follow certain methods in order to protect everyone, and these methods have become complicated. Some of the ways could be simplified and everyone benefit, but changes in laws come slowly.

When it is suggested that we make it easier to convict people of crimes in order to protect the public better, men who have studied the matter point to examples such as that of Nazi Germany. Under the Nazi rule in Germany the police could arrest a man in the dead of night and put him in a concentration camp without an accusation or a trial of any kind. Some trials were held in private. It became so easy to imprison a man that officials could take revenge on their opponents or people they disliked by having them imprisoned. Democratic countries insist that trials be held in public and that the accused be given every chance to defend himself.

We do not claim that our courts are perfect and that mistakes are never made. Juries can make mistakes; so can judges. And once in a while, a dishonest judge may be elected and may help criminals escape punishment. But it is a rare thing for an innocent person to be convicted of a crime he did not commit. As Americans, our ideal is that all men, rich and poor, of every religion and race, shall secure justice in our courts.

Courts For "Small" Cases

FOR A LONG TIME it was said that "justice is expensive and a poor man can't afford it." There was a lot of truth in that. For example,

suppose a young wage earner, with no money saved, gets involved in an accident. Another man runs into his car and does \$10 worth of damage to it. When the man who is at fault refuses to pay for the damage, the young man goes to a lawyer to find out what his chances are of recovering the loss by going to court. The first thing he finds out is that the lawyer will charge him at least \$10, which is not high for legal work. Then the lawyer tells him that perhaps the judge may decide that the other man was not to blame. In that case he not only won't get any money for the damage done his car, but he will have to pay court costs, and the lawyer as well. If the other man insists on having a jury trial, which is his right, the court costs might be very high. The young man is likely to decide that he can't afford to go to court about this matter. He will have to take his loss and do nothing about it.

To remedy situations like this, many communities have established what they call "small claims courts." These courts handle only cases that involve small amounts, say less than fifty or one hundred dollars. Neither plaintiff nor defendant needs a lawyer, and the judges hear and decide all cases with very little formality. In one city, the small claims courts will handle a case at a cost of one dollar. The plaintiff pays the dollar to file his suit. If he loses, that is all it costs. If he wins, the defendant pays the dollar cost, as well as whatever damages the judge awards the plaintiff. For example, the careless motorist would have to pay the young man \$11: \$10

for the damage to his car, and \$1 for the costs the young man paid at the time that he filed the suit.

There are other ways of seeing that justice is not too expensive for poor people. In many big cities legal aid societies have been formed. Poor people can get legal advice free, and if they must go to court, the society will furnish a lawyer at little cost—sometimes free. In other cities the lawyers' organization, usually called the Bar Association, sometimes makes arrangements to supply legal services to poor people, either free or at small cost.

Still another plan is used to make certain that people obtain justice. Take the case of Shifty Briggs, for example. If Shifty had come to court without a lawyer, and had told the judge he couldn't afford to hire one, the judge would have appointed a lawyer for him. Lawyers can't refuse to act in such cases, even though they know that their fee will be a small one. In such a case the fee is paid out of tax money. Some communities have gone a step further in this matter and have an official called a Public Defender. It is his job to defend people who are charged with crimes and can't afford to hire a private lawyer. No charge is made for his services.

**Why We Keep Our
County Government**

THESE ARE SOME of the ways in which our county governments provide protection, justice, and safety, and ways in which we get together to carry on certain common tasks such as providing poor relief, building roads



■ Does your state constitution resemble the Constitution of the United States? There's a copy of the United States Constitution in this book, and you can find your state constitution in your state yearbook or obtain a copy from your Secretary of State. Does it have a preamble? Is the present constitution the original one, or has your state had more than one? Is it easy or difficult in your state to amend the constitution or to adopt a new one? You (or a committee) might try writing a constitution for a "Public Affairs Club," or a "Junior Town Meeting of the Air," or a popular supper discussion group. Have in mind a set purpose, stating the rights, the rules, and the guaranteed privileges of a certain group of people.

and bridges, and keeping records. Obviously county government performs many useful functions. In doing these things, as you have seen, county government not only meets the needs of the people of the rural areas but also meets some of the needs of the residents of cities and villages within the county as well. County government is one of the oldest forms of government we have in our country. It is older than our state and national governments, because county governments were used by settlers in the colonies. The chances are that we will continue to have county government for a long time.

Some people think that there are too many counties in the United States. They point out that our 3000 and more counties were laid out in the days when transportation was much slower than it is today. They argue that a lot of money could be saved by putting little counties together into a big one. These are good arguments, but there are some on the other side, too.

People on the other side of the question say that it is a good thing to keep government close to the people. They say that when we do not know the officials of our government, and can't keep track of them, we are likely to have poor government. They argue that in small counties the voters know the men who will make good government officials and vote for them. In large counties this is not always true, they say. And so they insist that these small counties give us better government than we are likely to get in any other way. They claim that this better government is worth the extra money it costs.

Perhaps you can't settle this argument, but you can discuss the matter and form opinions about it. One thing we can be sure about: nothing will be done about making any changes until citizens have talked the matter over and come to understand some of the problems of living which governments are supposed to help us solve.

Part of the citizen's job is to help in deciding what problems our government is to handle. Another part of the job is to determine which of our governments is to tackle the problems for us.

State Governments Take In More Territory

THE PEOPLE OF ROCHESTER, Indiana, as well as those in all American communities, have several governments. When the Anderson family drives from Rochester, in Fulton County, to Gary, in Lake County, Indiana, they use roads built and maintained by the state of Indiana. If the citizens of Rochester should want to change their city government of the mayor-council kind to the commission form, they would have to get permission from the Indiana state government. If Farmer Benson speeds on the state highway, he may be arrested by one of the Indiana state highway police. If Businessman Sample loses a lawsuit in the Fulton County court, he can appeal the case to a higher state court. Before a teacher can get a job in the Rochester high school he must have a certificate from the Indiana State Department of Education. In dozens of ways the government of the state affects the lives of its people.

This is true in every one of the forty-eight states which make up our United States of America. We have the local community governments which supply some of our needs for government. We have found that certain other needs—courts, for example, and record keeping—are better supplied by having them handled on a bigger basis, by counties, for instance. And we have also decided that certain other government jobs are best done by having the state take charge.

A state government deals with things that are of concern to all the people of that state, whether they live on farms or in cities. One such thing is education. Another thing state governments do is to decide what government jobs shall be handled by local communities, what by counties, and what the state itself

shall handle. For example, the state government can abolish old counties and create new ones. It can grant permission to communities to form their own governments, and say just how far the community governments can go.

How We Became Divided Into States

YOU KNOW THAT our first thirteen states were colonies that declared themselves independent at the time of the Revolutionary War. Some time after the Revolution, Maine and Vermont also became states. All these states were located along the eastern coast.

Most of them claimed land that lay to the west, some states even insisting that their western boundary was the Pacific Ocean. These claims crisscrossed and so interfered with each other that it looked as if they could never be settled. But the matter was settled quite simply, by the states all giving up their extra land to the United States government. The idea was that as soon as any part of this new land became settled, and contained enough people for self-government, it would be made into a separate state. The first two of such states were Kentucky, which became a state in 1792, and Tennessee, which was made a state in 1796.

About 1800 the national government, the government of the United States, began to divide the western land into sections called territories. Indiana, for instance, was made a territory in 1800. At that time it included what is now the state of Michigan, but in 1805 part was split off and made into Michigan territory. Finally Indiana had enough people, and became a state in 1816.

As time went on, our country spread farther west, across the Mississippi. More land was added by purchases, by making treaties with other countries, and by war. Many new territories were formed, and these became states as soon as they had enough people. You read in the last chapter in the story of Denver



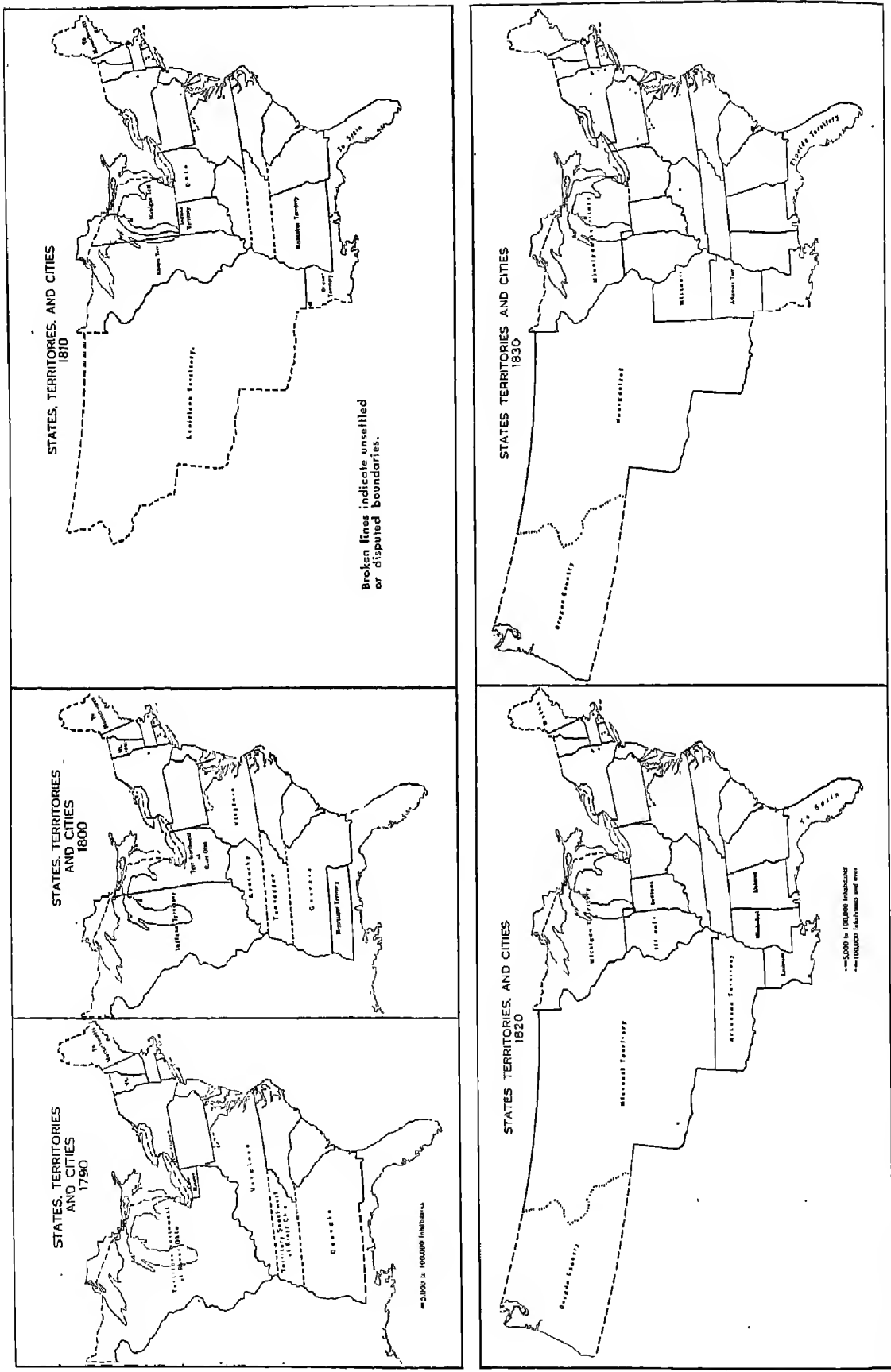
What do the old pioneer days mean to you—a clearing in the pines, a log cabin, a corduroy road, or a deer hunt? About seventy years ago homesteaders had them all.

about Kansas and Colorado territories. The last states to enter the Union were Arizona and New Mexico in 1912. Alaska and Hawaii are still organized as territories.

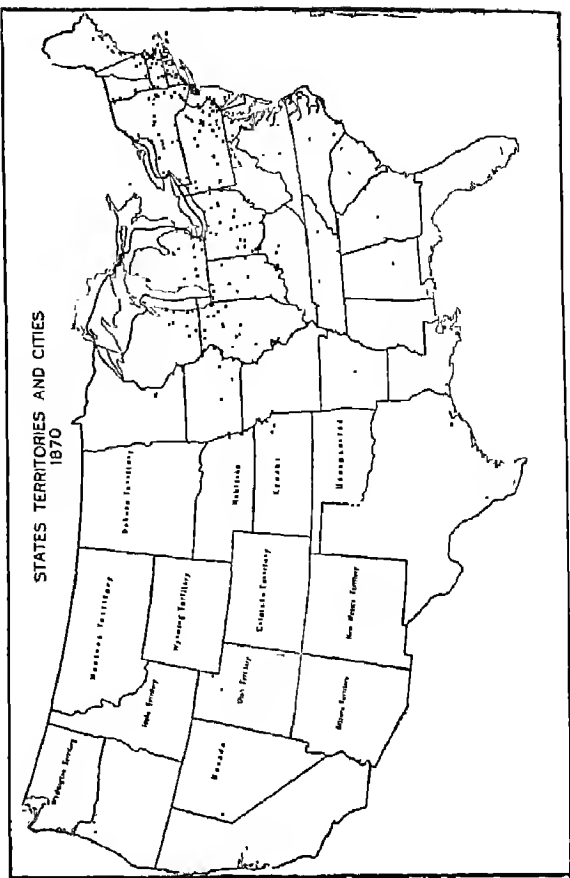
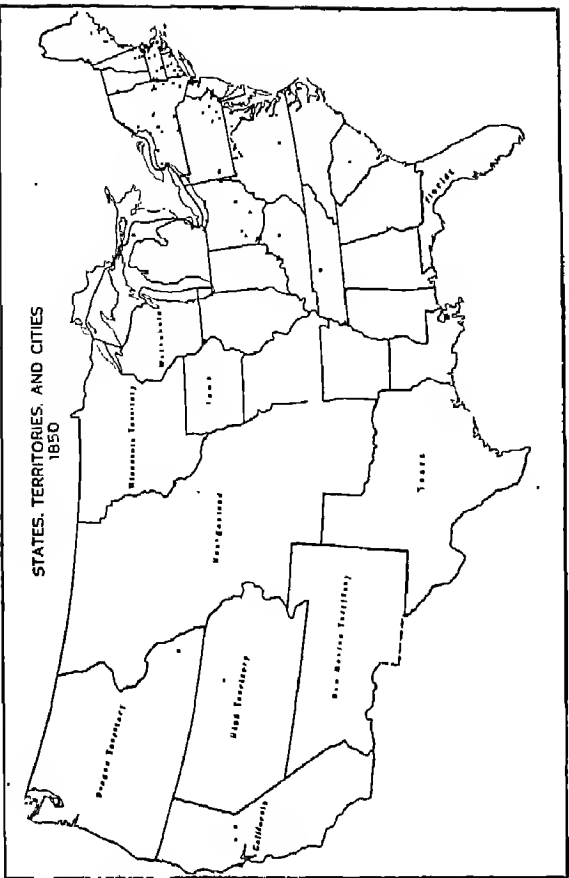
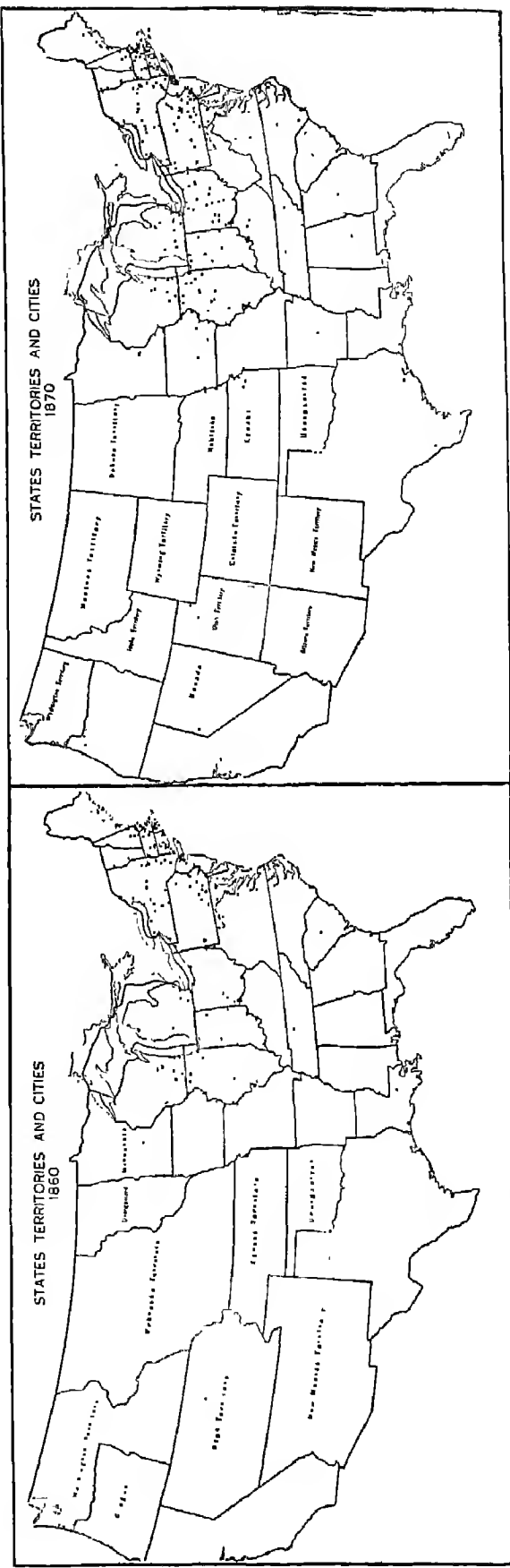
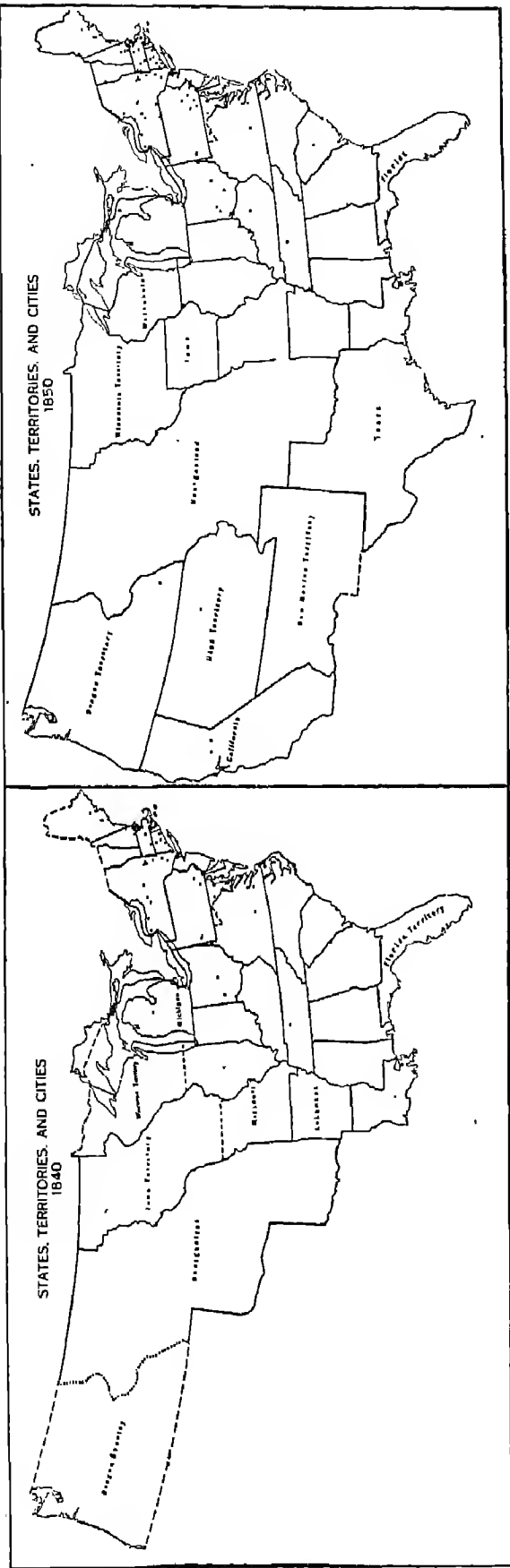
What State Governments May And May Not Do

WHEN THE ORIGINAL thirteen states got together to form the union we call the United States of America, they were agreed about one thing. Each state was independent and had complete control over its own affairs. That idea of having complete control is spoken of as *sovereignty*, and the states called themselves sovereign states. The term means that they have a real power of government, just as kings or sovereigns used to have complete authority over their subjects.

For a time it looked as if the thirteen states would not get together in a union, because none of the states wanted to give up any of its powers or its authority. But finally the thirteen states did agree that each would give up some of its authority to the national government. The powers which the states gave up at that time, and have since given up, are all mentioned in the United States Constitution and its amendments. Here are the most important of them:



These maps show the growth of the United States, the division of land for territorial government, and the admission of states to the Union.



Territorial government remained in some areas, but most of the present state boundaries were set by 1890. (Note the key for sizes of cities.)



You've heard about "the roaring '40's," but what about the "roar" in Oklahoma in 1889 when the government threw open a tract of land for settlement? This scene from the movie, "Cimarron," gives a good idea of one of the boom towns there.

1. States cannot make treaties with foreign nations.
2. States are not allowed to coin money.
3. States cannot grant titles of nobility.
4. States cannot lay duties or import taxes on goods entering their boundaries.
5. States cannot keep armies and navies.
6. States cannot deprive persons of a vote for certain specified reasons.

Looking over these things that states have agreed they cannot do, you see, for example, that Great Britain couldn't make a special treaty with the state of Minnesota. We do not have to worry about carrying Wyoming dollars, Delaware dimes, Ohio nickels, and Florida pennies. What a jumble that could be! Then in reference to the third restriction mentioned, no rich man could become Duke of Podunk or Earl of Squeedunk no matter how much money he might offer his state legislature. Nor can we have a situation where the armies of Montana and North Dakota face each other across the state border.

Only a few years ago, though, some states were getting around the provision in the Constitution that prevents states from collecting import taxes. One way was to pass a state law calling for the "inspection" of products that came into the state. Then a fee was charged for the inspection. A fruit grower in an adjoining state, for example, had to pay an inspection fee to ship his fruit into the first state. This inspection fee wasn't actually an import tax, but it had the same effect. A suit at law was brought, and this practice was stopped.

Now outside the powers which the states have given up to the government of the United States, each state is all-powerful inside its own boundaries. It makes laws for its people. It can't be made larger or smaller by the federal government or by another state. None of its lands can be transferred to another state unless both states agree. They are almost like separate, independent countries, as far as their powers are concerned; although

in case of state laws or constitutional provisions conflicting with those of the national government, the United States Supreme Court decides which shall prevail.

No two state governments in our country are exactly alike. For that reason you study your own state to find what conditions are where you live. But all the states have certain features of government that are alike, and we can start with those. First, and perhaps most important, all states have a constitution.

State Governments Start With Constitutions

As you know, a constitution is a document which contains the plan of government. In a constitution the different branches or parts of the government are described. The officials are named; their powers are defined; the work they are to do is outlined. In the constitution of a state or nation, besides the sections which organize the three branches of government—legislative, executive, and judicial, which you read about in Chapter 11—there is usually a section which is called the Bill of Rights. This section lists the rights of citizens which cannot be taken from them under any circumstances.

The state constitutions were made by representatives of the people meeting in a convention. You have read about new states being admitted to the union. Before these states were admitted, each had to submit a constitution to the Congress of the United States and have it approved. The Congress wanted to make certain that the state provided suitable government for its people.

Once a state has been admitted to the union, it may change its constitution, but it must maintain a republican form of government. Several states have later formed new constitutions. The new constitution was made just as the old one was, by electing representatives of the people as delegates to a constitutional convention. Most state constitutions have been changed (amended) in a

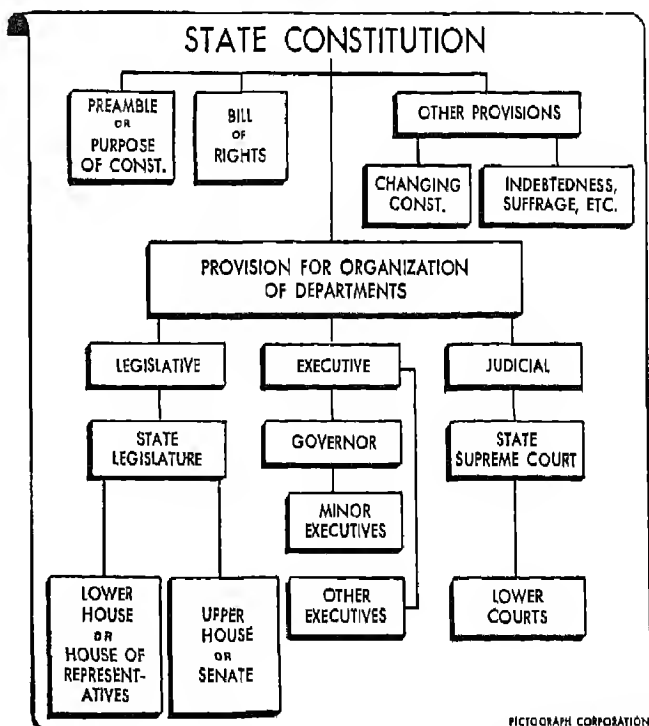
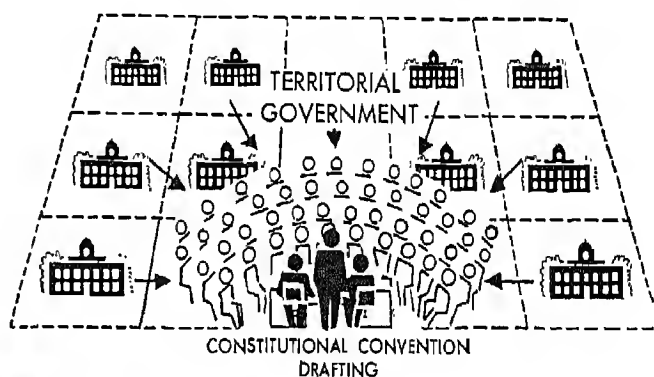
number of small ways. The constitutions themselves state how amendments can be made. In this way the state governments keep pace with the needs of the people of the state.

State Laws Are Made By Legislatures

When we think of government we are likely to think first of laws, because one of the most important parts of the machinery of government has to do with lawmaking. State laws are made by state legislatures—groups of representatives elected by the people.

In all our states, except Nebraska, the state legislatures are made up of two parts, usually

This chart shows what happened in most territories when state government was organized. Smaller groups, such as towns and counties, sent representatives to a convention to draft a state constitution the people would approve.



called the "upper" and the "lower" house. The upper house is generally called the *Senate*, and the lower house the *House of Representatives*. Nebraska, the exception mentioned, has a legislature that consists of one house only.

In about half the states the lawmaking body is called the *Legislature*, and in most of the others it is called the *General Assembly*. In three states it is called the *Legislative Assembly*, while both Massachusetts and New Hampshire call their legislature the *General Court*.

The number of members of a legislature varies in the different states. California, for example, has 50 members in the upper house and 80 in the lower house. A member of the New Hampshire *Senate* has plenty of elbow room with only twenty-three other members; but a member of the New Hampshire lower house is packed in with 420 or more fellow-legislators. (The number changes from term to term.) Legislators' terms vary in length in the different states, too, but in most states the members in the upper house are elected for four-year terms while the members in the lower house are elected for two-year terms.

In New York, New Jersey, Rhode Island, and South Carolina, the state legislatures meet every year. In all the other states the legislatures meet once in two years. The meeting may last a short or a long time. Most states have placed a limit on the number of days the legislature may hold meetings. In Wyo-

ming, for example, the legislature may meet only forty days in every two years.

Although each state has its own constitution and its own particular plans for government, the methods of making laws are practically the same in all state legislatures. These methods may not be the best, but they have been used successfully for many years. You will see that in many ways the process of making a state law is exactly like the way city and village ordinances are made.

How The State Laws Are Made

SUPPOSE A MEMBER of the lower house of a state legislature is convinced that the people want a branch of the state university in the state's largest city. The first thing he does is to write out his proposal, which is called a *bill*. (In most states bills may originate in either house, the only exception being that taxation measures must be started in the lower house.) He hands his bill to the clerk of the lower house, who gives it a number, and reads the title of the bill (not the whole bill) to the assembled members of the lower house. This is the bill's first reading.

This bill will be assigned to the committee on education. Just as in the case of the city ordinance you read about in Chapter 12, this committee system is necessary because no member of the legislature could possibly become familiar with the thousands of bills that might be introduced during a session of the legislature. Each house of the legislature has

■ Perhaps your state did not belong to the thirteen original colonies. If so, what was its history until it was finally admitted to the Union? Was it ever a part of another state? Was it a part of the Northwest Territory or of one of the others that were divided into several states? Were there any Indian conflicts that had to be settled by treaties? Indian wars? Has your state any Indian reservations? How about border disputes? Did any arise in the early days of your state? Have any of our wars brought problems to your state — problems that involved people moving in or out of the state? British, French, Spanish, and Russian governments have all once had claims on land now in the United States. Did any of these affect your state? An interesting thing to do would be to find out what happened to some of these claims. Good research on these points will help you in later history courses.

various committees that study bills relating to particular subjects. There are committees on roads, banking, education, agriculture, and so on.

If a committee doesn't approve of a bill, it will probably ignore it. This is what is meant by saying a bill "dies" in committee. Fortunately this is what happens to hundreds and hundreds of poorly considered bills that are offered to every legislature. If one of the legislators wants to force the committee to report on a bill, he must persuade a majority of the members of his house to approve such an action.

In this case the committee on education is inclined favorably toward the bill. It holds hearings and asks educators to give their advice and opinions. The bill is changed and improved in very much the same way as the city ordinance you read about in the last chapter.

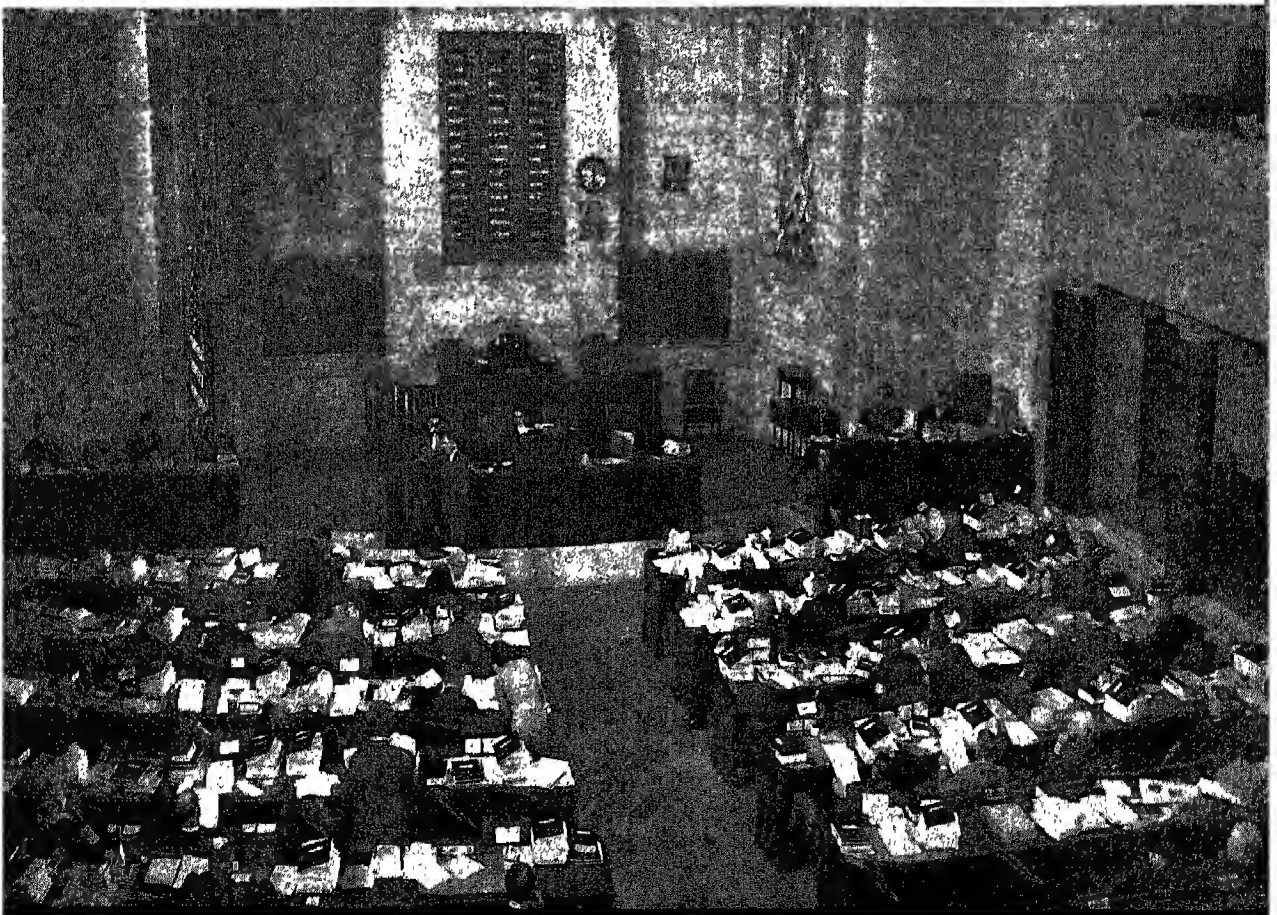
When the committee reports this bill to the house, with a favorable recommendation, the bill gets a second reading by the clerk. The

whole house discusses the bill, and perhaps an amendment is offered and passed. Then the amendment becomes a part of the bill. For example, this bill might be amended with a provision that no one person could be head of the main university and the branch university at the same time. Several amendments may be made before the house is satisfied with the bill.

After the amendments are added, the clerk has the bill printed so that members of the house can study it, if they wish, before its reading. This reading is followed by a vote on the bill. Even if the bill passes that house, it is not yet a law; it must now go through the same process in the upper house of the legislature.

What happens in the upper house is practically the same as what has already taken place. The bill goes to a committee, changes are perhaps made, it is reported to the entire upper house, amendments may be added, and finally the bill is voted upon. In this case the upper house passes the bill with additional

The Nebraska legislature (below) has a doubly busy look, for all its work is carried on in one house.



amendments. But the bill passed by the upper house is not like that passed by the lower house, for changes have been made since the lower house voted. There are really two different bills about the branch university. Now the job is to get the two houses to agree.

The presiding officer of each house of the legislature now appoints members of a "conference" committee, perhaps three for each house. These six members get together and discuss the two bills. Almost always they can agree on a single bill that will satisfy most of the legislators who voted for the two separate bills. If they manage to agree, they recommend the bill to both houses of the legislature.

When the bill recommended by the conference committee is voted on and passed by both houses, it is ready to become a law. Ordinarily it becomes a law when the governor of the state signs a copy of it. The governor may decide to *veto* the bill, which means he will not approve it by signing the official copy. Then the legislature can try to pass the bill "over the governor's veto." Usually the state constitution provides for this by permitting the legislature to make the bill a law if two thirds of the legislature vote for it again.

Most governors veto few bills. But when a bill is vetoed it is usually killed, because of the difficulty in securing the necessary number of votes to pass a bill over a veto.

This machinery for passing laws may seem pretty complicated. And yet laws do get passed. In fact, some people think that state legislatures pass far too many laws. But nobody seriously suggests that we cut down the number of laws passed by making the lawmaking machinery even more complicated than it is now.

One of the criticisms made of our method of lawmaking is that members can't possibly reach intelligent decisions about bills by means of their own study. There are just too many bills. This means that the legis-

lators must follow the recommendations of the committees that really study the bills. The danger here is that the important committees may be controlled by a political machine. Often, if bills do not suit the purpose of the political machine, they are ignored by the committee. In this way the committee system becomes a good way to strangle bills that the political machine doesn't approve.

So far, though, no one has been able to make much improvement on this method of lawmaking. A dictator would think it terribly slow and clumsy. It's much easier for a single individual, a dictator, to write his laws, and have them passed without argument, than to go through the slow, argumentative way we pass laws. But no dictator has ever been wise enough to make by himself all the decisions required in running a government. People in democratic countries are certain they are better off, even though their methods are slower.

The Governor And Other Executives

THE GOVERNOR HEADS the executive branch of the state government. He is elected by the people of the state. In all states but one his term is either two or four years. In New Jersey the governor is elected for a term of three years. The governor's job in the state government is much the same as the mayor's job in city government.

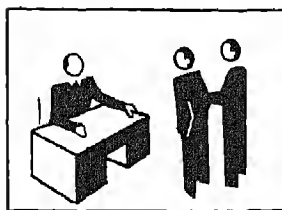
The main job of a state governor is to see that the state laws are enforced. In some states he is given a good deal of power. But usually the other executive officials who must help him are also elected by the people, and these officials are not directly responsible to the governor. They may manage the affairs of their offices with a high degree of independence and pay little attention to the governor's wishes, if they so desire.

Although he does not make the laws, a governor often has great influence in lawmaking. He sends messages to the state

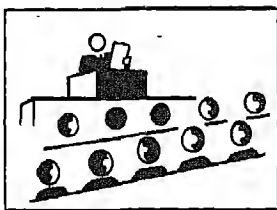
When you think of twins, it's usually with the mental picture of a cherubic pair in a double carriage. But Martin Hennings, with an artist's imagination, grew up "The Twins" (right) and seated them in a grown-up "buggy." Rural people like these farmer twins benefit most from the county form of government, since they have no city government to help them. "County Election" (below) by George Caleb Bingham is full of the story of early election days. County elections then were hard-fought contests, marking an exciting social event on the local calendars. Free drinks flowed from the political barrels (often too freely for the health of some voters!). Visiting, fights, betting, and trade flourished in the election atmosphere.



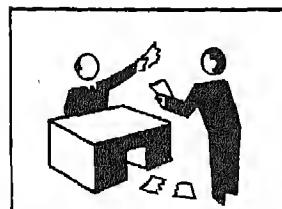
THE GOVERNOR OF A STATE...



Controls the enforcement of state laws



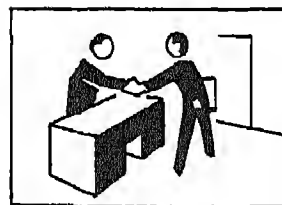
Sends messages to state legislature suggesting needed laws



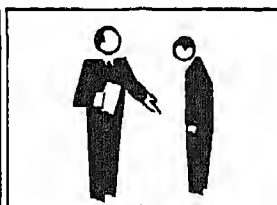
Vetoes some bills



Calls special sessions of legislature



Appoints certain officials



Pardons criminals

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legislature outlining the work they should do for the public good. If the governor is a good leader, his messages are taken seriously and the legislature is likely to follow his suggestions about laws.

Governors (except in North Carolina) have the right to veto laws that are passed by the legislature. In most states the laws can become effective in spite of the governor's veto if two thirds of the legislature repass the law. In some states a majority vote is enough to pass the law over the governor's veto. The governor can also call the legislature into special session if he thinks it necessary. He can pardon criminals and appoint certain public officials.

The governor isn't the only important official in the executive branch of the state government, however. In nearly every state the people also elect a lieutenant governor,

a secretary of state, a state auditor, a treasurer, a superintendent of public instruction, and an attorney general. As you have already noticed, these men can carry on their executive work without much consideration for the governor's policies. Of course, if they all belong to the same political party, which is likely, and there is good leadership, they will work together.

When the governor leaves the state, his job is taken over for the time being by the lieutenant governor. Sometimes this leads to mix-ups. One governor of a western state was deliberately tricked into a trip to San Francisco, and while he was out of the state the lieutenant governor appointed one of the governor's political enemies to an important position! In case of the death or resignation of a governor, the lieutenant governor takes office.

The secretary of state keeps busy at a lot of different jobs. He has charge of publishing all the laws passed by the state legislature, and is responsible for keeping many important records. He supervises elections held in the state. In some states his work is almost like that of the clerk in a city or village, but on a much bigger scale. He issues automobile and drivers' licenses, fishing and hunting licenses, and permits for certain kinds of business. It may be a part of his duty to see that some particular businesses, like insurance companies, follow the requirements of the state laws.

Money affairs are handled by the auditor and treasurer. The auditor keeps the books and oversees the accounts; the treasurer takes charge of the money. In some states the auditor is known as the *comptroller*. Usually he must O.K. all bills before the state treasurer can pay out the money.

The job of the attorney general of a state is much like that of the attorney for a county. It is his duty to give legal advice to state officials so they can correctly carry out their duties according to the state constitution. If

the state treasurer, for example, weren't sure about some matter of law regarding the payment of certain bills, he could ask the advice of the attorney general. The attorney general is supposed to represent the state and act as its lawyer in any cases in the courts. Actually, he doesn't often appear in court but has assistants who conduct the cases for him.

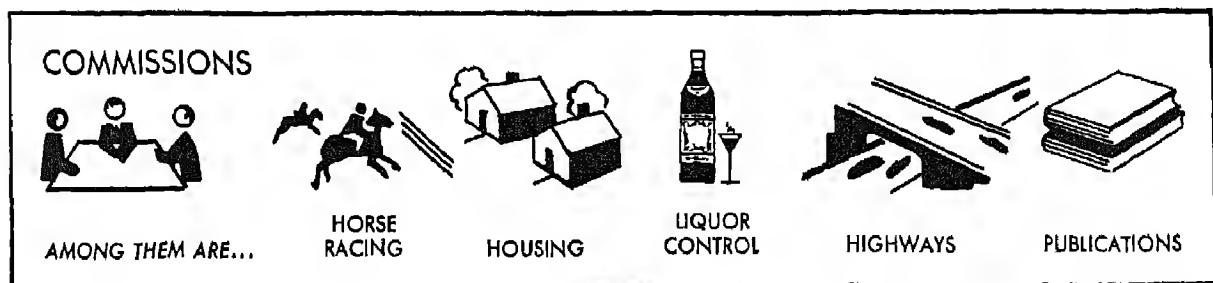
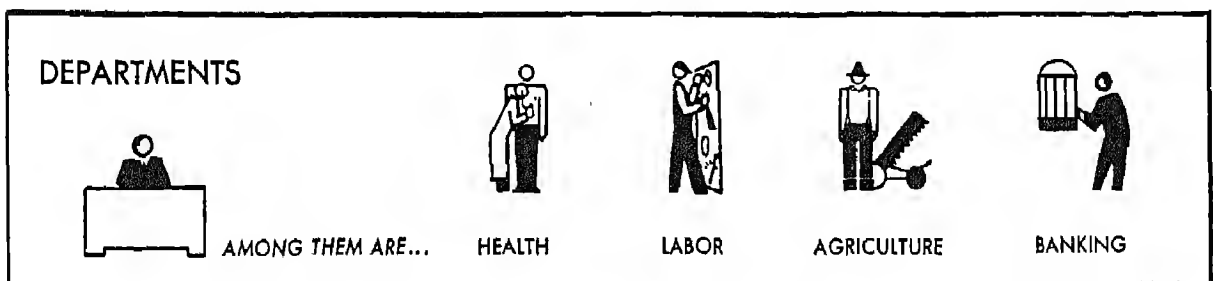
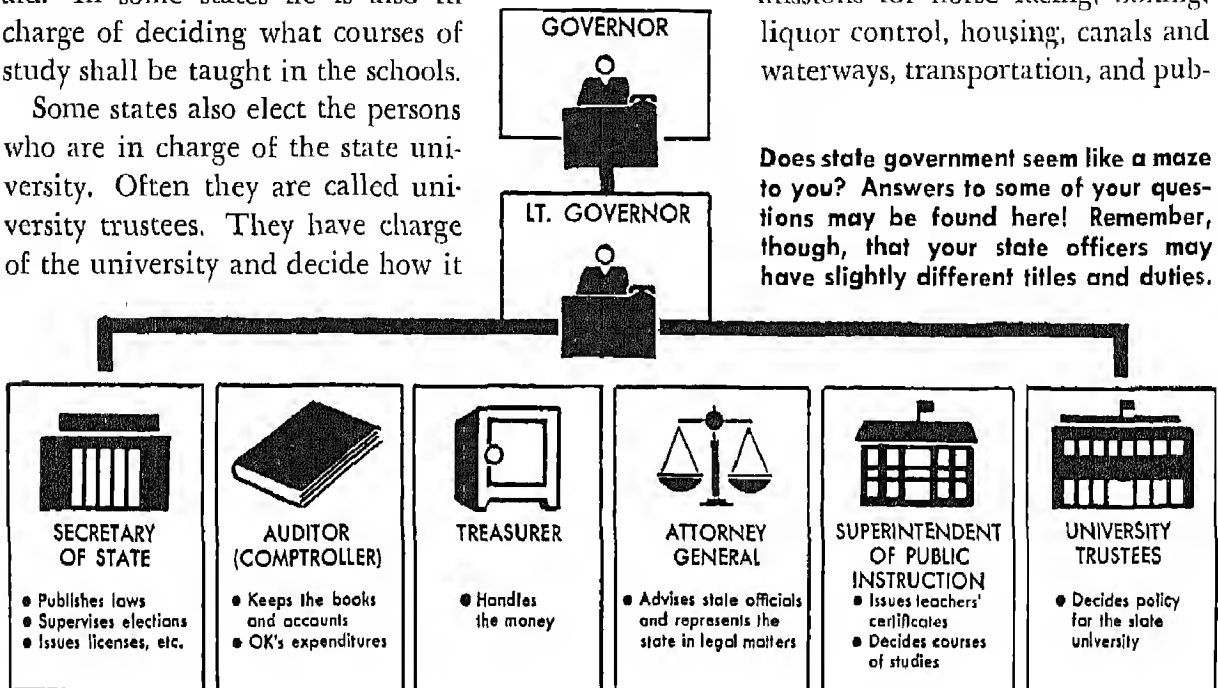
The state superintendent of public instruction issues certificates to teachers who are qualified to hold teaching positions in the state. He takes charge of distributing financial aid to school districts that have a right to such aid. In some states he is also in charge of deciding what courses of study shall be taught in the schools.

Some states also elect the persons who are in charge of the state university. Often they are called university trustees. They have charge of the university and decide how it

shall be run and who its various officers shall be.

Besides these officials, who are elected by the people in most states, there are officials appointed by the governor. Usually these men and women are in charge of special departments, such as the health department, department of labor, of agriculture, of banking, and so on. From the names you can usually tell what matters are handled by the department. Many states also have a number of groups called *commissions* that deal with special matters. For example, there are commissions for horse racing, boxing, liquor control, housing, canals and waterways, transportation, and pub-

Does state government seem like a maze to you? Answers to some of your questions may be found here! Remember, though, that your state officers may have slightly different titles and duties.



lic utilities such as gas, electric light and power, and usually several others.

The government of a state is likely to become rather complicated with all these officials, departments, and commissions. Sometimes it isn't entirely clear just which department or commission has charge of an activity. Illinois, for example, has an elected official called the Superintendent of Public Instruction. It also has a Department of Registration and Education. Some matters having to do with education are handled by the Superintendent in his department, some by the other department.

Some States Use Civil Service

OF COURSE ALL of these officials, departments, and commissions employ people to carry on the details of their work. In some states these jobs are handed out as political awards. The party that is in power wants to get rid of the job-holders that belong to the other political

party. They want to put their own people into the jobs. Other states use the merit system, or civil service.

Good officials like the merit system. If the head of a department under civil service wants a good secretary or stenographer, he selects one from a list of applicants who have successfully passed an examination. If his department isn't under civil service, he will be pestered all the time by people who want jobs, either for themselves or for some relatives who want a "nice, easy political job."

Once a person gets a civil service job, he cannot be discharged unless proved to be incompetent. The examinations and the grading of the approved lists are usually in charge of a special commission on civil service.

States Have A System Of Courts

IF A MAN LOSES a case in one of the county or circuit courts, he can appeal to a higher court in the state. Usually his appeal is heard by a state *court of appeals*, or *appellate court*. If that court decides against him, he still has a chance to appeal to the highest court in the state, the state *supreme court*. (In some states this highest court has a different name.)

The state supreme court also decides whether the laws of the state agree with the state's constitution or not. The court doesn't simply sit down and read through the laws that are passed by the legislature and check them against the constitution. It swings into action only when some citizen brings a case before it. When that case involves a law passed by the legislature, then the court examines that law. For example, suppose the legislature of a state passes a law declaring that people in the state must pay a special tax for every child sent to school. If someone wants to have the supreme court of the state decide whether or not that tax law is *constitutional*, he will refuse to pay the tax. This is the first step in getting the court to decide about the law.



"Put down that book, Junior, and help your father prepare for his civil service examination."

Has the situation reached this point in your family, or does Dad still help you with your studies?

The state tax law would provide some sort of penalty for persons who did not pay, and the state officials who enforce the law would take steps to penalize the man who refused to pay the tax. He would be brought into court and either fined or sent to jail. The man would appeal the case to a higher court, and if the appellate court also decided against him, the case would be appealed to the state supreme court. Then, if the state supreme court thought the law invalid, according to the state constitution, it would declare the law unconstitutional and therefore void, order the case against the citizen dismissed, and give its reasons. But if the court decided that the tax law was constitutional, it would allow the state to go ahead and collect the taxes or penalize the citizen.

Notice that if the citizens are satisfied with a law, that if no one takes the trouble to start a law case about it, the court will let the matter alone. This is another example of the fact that in governments like ours the citizens are responsible for making changes.

In most states the judges in the higher courts are elected to their jobs. In some states the judges are appointed by the governor for life. Those who favor the first method say it is a more democratic way, and that the citizens should have something to say about the choice of men for such important positions. Those who favor appointing judges say that when judges must be elected it is hard for a judge to be elected often enough and to serve long enough to get the experience he needs for making wise decisions. Some also argue that the work of a judge is so technical that most people are not in a position to decide whether or not a man would make a good judge for a high court. However, in some states nominations of judges are made by a special judicial committee so that the people can be assured of having qualified candidates.

The people who make constitutions want to be certain that the governments they are cre-

ating can't become harsh or unjust. And so they are usually very careful to put in a list of the rights that governments can't take away from the citizens as long as they do not violate the laws.

State Constitutions Contain Bills Of Rights

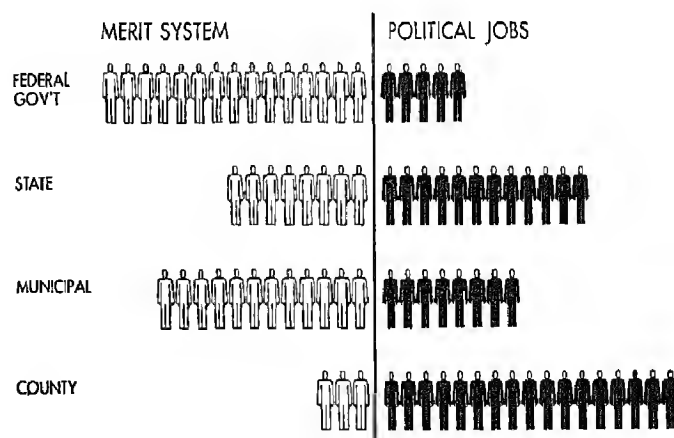
A LIST of such rights, found in the constitution of every state, is called a "bill of rights." There are very few new ideas in these lists—from our standpoint today. Most of the rights they guarantee have been fought for by English-speaking people a long time back in history. But some of them seem new to oppressed peoples in other parts of the world.

Here are some of the most important rights usually found in state constitutions:

1. Trial by jury
2. Freedom of religion
3. Freedom from cruel and unusual punishment
4. Payment for property taken for public use (for roads, as an example)
5. Freedom of speech and of the press
6. Freedom to assemble peaceably

If the legislature of a state passed a law that deprived citizens of their freedom of speech, some citizen would have to break this law and get the case carried to the supreme court. The machinery, as we might call it, which the citizen starts moving to get his

EXTENT OF CIVIL SERVICE STANDARDS



Each symbol represents 5% of respective totals

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rights, is in the hands of the courts, and that means in the hands of judges. Usually we think of judges as men who sentence people for violating laws. But in cases like this, the judges would be the ones who protected the citizens against unjust laws and against officials who didn't play according to the rules.

States, Counties, And Communities Work Together

DOES STATE GOVERNMENT seem so far away that you feel it doesn't affect you very much? If you answer "Yes" to this question, you need to know more about what your state government does. It really does affect you vitally, and it is not so remote as it may appear. Keep in mind that state government, as well as county and other forms of local government, exists to meet people's needs. In many ways people within the state have common interests—for example, the need for educational opportunities and good roads, and the need for the regulation of banks and insurance companies in order to protect investors. To meet these needs the state government enacts laws and levies taxes. Because all these affect you, and because state government needs constant improvement, every citizen should know what his representatives in the legislature do. If these legislators act wisely on bills under debate and if they help to write and pass needed legislation, they should be supported by the voters. If they apparently do not have the best interests of

the state at heart, citizens should make sure that such legislatures are not reelected. Citizens should also watch executives they elect as officials in the state government. State governments will not effectively meet the needs of the people of the state if the citizens do not exert their influence. No, state government is not remote; it affects everyone within the state's boundaries. When citizens realize fully how important their state government is to them, then they take an intelligent and active part in it.

State governments have a very definite object to work for—the welfare of the people who live in that state, no matter where their community may happen to be.

An important part of the work of the state is to regulate matters when the actions of one community have a bad effect on the business, health, or happiness of people in other communities. A good example of this can be found in speed laws. At one time little towns along state highways sometimes set up "speed-traps." The town would pass a law making ten miles an hour the speed limit in their town, and the local police officers would arrest and fine heavily any motorists who broke the law. An automobile owner rarely knew what speed limits he had to observe. Today most states fix speed limits for the entire state according to traffic conditions. The motorist knows in one state, for example, that he can drive 35 miles an hour in the outskirts of any community, 25 miles an hour

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■ *Here's a stunt. Suppose crime has broken out in the gym locker room. Sue's wrist watch disappears while she is in the shower. Some culprit is at large, threatening the property and perhaps the safety of the students. You could have an investigation and follow that up with a trial by jury after first catching the suspect. Before the trial, which you can model after the trial of Shifty Briggs, the trial must be authorized by a grand jury. Find out how many grand jurors are needed in your state and how they are selected. The grand jury meets in secret (Can you reason why?) and listens to evidence brought against suspects by the police, sheriff, coroner, or district attorney. If the jurors agree that there is enough evidence to warrant a trial, they authorize the trial before the proper court. You'll have to do some searching to find out about this process and about the writing of the "indictment" or charge against the suspect.*

through residence districts, and 20 miles an hour through business districts.

As inventions like the railroad train, the automobile and motor truck, the telegraph, telephone, and radio have brought communities more in contact with one another, state governments have taken on more and more responsibility. In the chapter on safety you read how state governments have developed police systems in order to cope with criminals who use automobiles for their getaways. As people can go from place to place more easily, there is more danger that disease can be carried from one community to another. Consequently, state health departments have something to say about water and food supplies in local communities. The state also controls education, because the welfare of all the people of the state is affected by how well

educated or how poorly educated any one section of the state may be. This is true in education for health, for citizenship, for safety, and in many other ways that affect all of us.

In one sense you can say that the people in communities have given up a part of their governing power to the state government. But another way to look at it is that the people have decided the state government can do a better job, acting for more people, than the local community governments can do separately for fewer people. In other words, the citizens have decided to transfer a part of the governing job from the community to the state, just as they delegated some of the governing jobs to the counties. All of these governments really work together for the good of the people.

YOU'LL FIND much overlapping when you consider the kind of jobs that are available in various governments—local, county, state, and national. Each of these governments requires clerical workers, each needs enforcement officers, each needs people trained in law, and each needs people who have been specially trained. Suppose we take up first the positions that require legal training.

Each state has an attorney general and a staff of assistants. They are lawyers who prepare legal papers, conduct hearings, and make investigations. Nearly all state departments have need for legally trained people. And most county governments also have attorneys, not only for prosecuting lawbreakers, but for advising other officials.



You'll remember, too, that city and village governments have need of attorneys.

The national government has expanded its activities a great deal in the last few years, and the expansion has furnished many opportunities for legally trained

people. Many with such training prefer public service to private practice.

Ask your Library Committee to get these books for those who might be interested in a legal training:

The Law and Mr. Smith, by Max Radin, published by Grosset & Dunlap, 1107 Broadway, New York City 10.

Lawyers and the Promotion of Justice, by Esther L. Brown, published by Russell Sage Foundation, 130 E. 22nd St., New York City.

The Promise of Tomorrow (Chap. XIX) by Myer and Coss, published by Civic Educational Service, 744 Jackson Pl., N.W., Washington, D. C.

Vocations for Girls (Chap. XXVIII) by Lingenfelter and Kitson, published by Harcourt, Brace & Co., Inc., 383 Madison Ave., New York City 17.

Girls who would like to study law should read the chapter on legal careers in the last book mentioned.

Our various governments frequently have positions for those trained in agriculture, for-

estry, and conservation. If you live on a farm, you probably know your county agricultural agent personally and know something about the many services he performs for the farmers in your community. Through him you can get information about your state agricultural college and experimental farms. If you do not already know, he can explain how to go about getting detailed information on civil service jobs in the agricultural field.

Forestry has jobs to offer. Forest conservation is necessary to preserve the soil, to control floods, and to preserve wild life. A few generations ago there were no foresters in the country; now there are more than six thousand college-trained men in the work, and there seems to be room for more. In 1938, forty states employed state foresters. College work is required in this business. Salaries sometimes are as high as \$6000 a year. If you are interested read:

The Training of a Forester, by Gifford Pinchot,
published by J. B. Lippincott Co., 227 S. 6th St.,
Philadelphia 5.

Today many people are keenly aware of the need to conserve our fish and game as well as our forests. Without governmental conservation programs many varieties of fish and game would now be extinct. States employ fish and game wardens to enforce hunting and fishing laws and to carry on the work at state fish hatcheries, parks, forests, and game refuges. Interesting opportunities in this phase of conservation exist for men who like the outdoors and who are interested in wild life. Supervisory positions are available to men who have college training in biology and related sciences. Your Library Committee should be able to supply you with many references concerning the opportunities in this field and the qualifications and training needed to take advantage of them.

Our governments—local, county, and state, as well as the national government—also need people trained in medicine and related fields of work. Every state has a large number of doctors, dentists, and other health workers on its pay roll. These professionally trained workers are employed at state prisons, homes for the aged and infirm, asylums, and schools for the handicapped. In 1938, for example, the state of California employed 70 doctors and 16 dentists.

County health departments coöperate with welfare agencies in providing medical care for the needy, and many counties own and operate hospitals. Many rural communities employ physicians on a part-time basis. These physicians devote the remainder of their time to private practice.

A young doctor is likely to find that a public service job will pay him more money at first than private practice will. Because the equipment necessary to practice privately is quite expensive, young doctors frequently go into public service until they can save enough for this purpose. Many able doctors stay in public service all their lives.

Just to give the girls an idea of the number of positions in public nursing, here are a few figures: In 1938, New York City employed 5700 nurses; the state of Wisconsin, 265; the state of California, 115; Tampa, Florida, 31.

Besides all these specially trained health workers, hundreds of hospital attendants and office workers are needed in all public health institutions. Good health and the ability to follow directions accurately and promptly are among the chief requirements for these jobs.

The readings suggested for those interested in health work were listed in Chapter 3.

Our governments are all engaged in road-building and road repairing. Often this field is overlooked by young men thinking of employment. Without good roads, the automo-



ble industry, the motor transport business, and much intercity and interstate commerce would be seriously handicapped. In 1938, more than 270,000 persons were working on state and federal roads. Probably many times this number were hired to work on streets and roads by county and other governments.

The jobs in road-building include unskilled, semiskilled, and skilled workers. Many young men earn money and get experience working on road gangs during summer vacations. Many paving contractors and highway engineers got their start in this way. If this kind of work sounds interesting to you, you might like to read:

Highway Jobs, by R. E. Royall, published by Science Research Associates, 1700 Prairie Ave., Chicago.

Our various governments also offer many opportunities in the mechanical and manual trades. There are jobs for machinists, tool-makers, aircraft mechanics, building trade workers, printers, elevator operators, chauffeurs and truck-drivers, janitors, guards, watchmen, storekeepers, lighthouse keepers, and dozens of others. Only a few have been mentioned to give you an idea of the great variety of jobs that are obtainable through government. Ask your Corresponding Committee to obtain more information.

FOR STUDY AND DISCUSSION:

1. What group of people does the county government serve and protect?
2. Is your county governed by a board of supervisors or a board of commissioners? What are the duties of this board?
3. How many counties are there in your state? Can you find high, low, and average population figures for the counties?
4. Why do the county sheriff, the county coroner, and the district attorney often work together?
5. Can an honest district attorney influence other county officials to be more trustworthy and efficient? Explain your answer.
6. Name some of the duties of the county clerk or recorder.
7. Name the different kinds of county courts and tell the kind of cases tried in each.
8. Discuss these statements:
 - Justice is expensive and a poor man can't afford it.
 - Careful people do not buy real estate without having the county records thoroughly investigated.
 - Better government is worth the extra money it costs.
 - Our states are not sovereign states.
 - Good officials like the civil service system.
9. Describe the system of courts found in most states. What does the Supreme Court do?
10. How is your district represented in the state legislature? Find out what legislation, if any, has been introduced in the state legislature by these members. How did each of your legislators vote on the various bills introduced in the last legislative assembly?
11. How many members are there in your state legislature?
12. If you were to propose a man as candidate for state senator or representative, what qualifications would you look for?
13. You know that each state has a constitution. What is meant by the term "constitution"? What is the importance of a constitution in state government?
14. What powers are forbidden to the states? Who has these powers? Do you think it wise that the states gave them up? Why?

15. Explain the making of a state law.
16. Who is the chief executive officer of a state? What are some of his duties in your state? Who holds this office in your state?
17. What is meant by the Bill of Rights found in state constitutions? What are some of these rights according to your state constitution?
18. Why are these freedoms and rights essential in a democracy? Are any of them necessary for world coöperation? Why?

MORE THINGS TO DO:

1. Suppose you are an inquiring newspaper reporter asking this question of people: "Do you think the right to a fair and speedy trial is an important right of a free people?" In newspaper style write some of the answers you would expect to get; or, better yet, get actual answers from some of your classmates, friends, or neighbors.
2. Make sketches or write short paragraphs describing present-day happenings which show that Americans really enjoy the right of religious freedom.
3. List five examples of civil suits. Why is it important to allow a suit to be tried by a jury if the amount involved is large?
4. Make an illustrated chart showing some of the everyday functions of government. You might also select some newspaper items that bring out these points.
5. In your newspapers search for articles about trials that have been conducted. Try to bring to class clippings about cases that have been tried in the different kinds of state courts.
6. Suppose that you are living in a rural community which is governed by county government and that you are one of a group of citizens who are starting a movement to incorporate as a village and have village government. What steps would you take?

COMMITTEE WORK:

Evaluate the work of the Bulletin Board Committee. What standards should you keep in mind for making this rating?

What work or reports of the special committees did you enjoy most? Why?

Tell some of the things you learned from the material provided by the Corresponding Committee.

What additional vocations are you investigating as a result of your study of this chapter?

Of the films secured by the Moving Picture Committee, which did you like best? Why?

List in order of preference three references supplied by the Library Committee and give reasons for your choices.

CIVICS IN OTHER SUBJECTS:

1. There is a great deal of drama in court trials and in legislatures, too, when certain bills are to be passed. Select one of these scenes for dramatization for your English class.
2. Here are several suggestions for art class:
 - Find pictures which illustrate important scenes in the history of our government.
 - Find pictures to illustrate the kinds of architecture used in courthouses and statehouses.
 - Make posters or cartoons suggested by the material in this chapter.
3. For math work figure out how many representatives your district is entitled to. Obtain a copy of your county budget and find out what proportion of the total appropriation is spent by each department. Do the same thing with your state budget. What proportion of the state tax receipts come from the sale of gasoline, tobacco, and liquor?

Looking Ahead to the Next Chapter: What is the title of the next chapter? What do you have in mind when you think of national government? What city is our national capital? What is the chief executive of our national government called? Who holds that office now? What is Congress? Tell what you know about it. Who are your representatives in Congress? We say we have a representative form of government. What does the expression mean to you?

When you read the daily papers, do you usually find many articles dealing with our national government? Account for your answer.

Does the national government seem far removed from the people of your community? Explain your answer. Does our national government affect the daily life of people in your community? If so, how?

If our national government is representative of the people, in what ways can the people make their needs known to the government?

What facts do you know about our national Constitution? Do you know what is meant by the President's Cabinet?

Discuss briefly the statements at the top of page 443. You will have a broader understanding of these statements after you study the next chapter.

Look at the pictures and charts and read their legends. What things do they tell you about our national government?

Committee Work: There are some suggestions for special committee work in the activities on pages 445, 450, and 455. Get the committees appointed early so they will have time to bring in complete reports.

There are good suggestions for the Corresponding Committee in the first paragraph, column one, page 462, and in item 1 under "More Things To Do" on page 464.

The Library Committee has a real duty to perform for this chapter. The careful use of references given at the end of the chapter will help you to appreciate this wonderful democracy in which you live. Read as many of the references as you can.

The Moving Picture Committee will have a wide choice of films to correlate with this chapter. There are many available films which portray early episodes of our government in the making, and many which show the kinds of services our government provides.

Since this subject is so broad, the Bulletin Board Committee might decide on certain topics to display and then appoint subcommittees to handle each topic.

Reading: The chief purposes of this chapter are to acquaint you with our national government, to explain how this government was formed and what its functions are, and to help you to understand your part in it. Keep these purposes in mind as you read the chapter rapidly. Then reread for specific details.



14.

WHEN Mrs. Benson, who lives on a farm near Rochester, Indiana, finally persuaded her husband that the family really needed a new kitchen range, she drove into town to buy it. She was disappointed to hear that the hardware dealer had just sold the last one of the kind she wanted.

"But I can telegraph the factory in Ohio," said the hardware man, "and they'll ship one here right away."

"When will it come, and how much will it cost?" asked Mrs. Benson.

"Probably Tuesday," said the hardware man, "and it'll be \$87.50."

"I'll be waiting for it," said Mrs. Benson, "and the money will be waiting for you."

That seems like a simple transaction. Something like it is happening almost every minute. Because such transactions are so common, we are likely to forget that business and a

You will discover that—

1. Our national government has certain powers that our states have agreed to give up.
2. It has these powers because we feel safer with a strong national government.
3. The Constitution of the United States sets forth the principles of our government.
4. The national government has certain jobs that it can do better than smaller governments.
5. As living becomes more complicated, our national government becomes larger and more complex.

Our national government, like our community governments, should constantly change to fit the needs of the times.

Our National Government

lot of other things are made easy by government. But if we carefully follow this transaction between Mrs. Benson and the hardware dealer, we shall see a number of ways in which our national government helped.

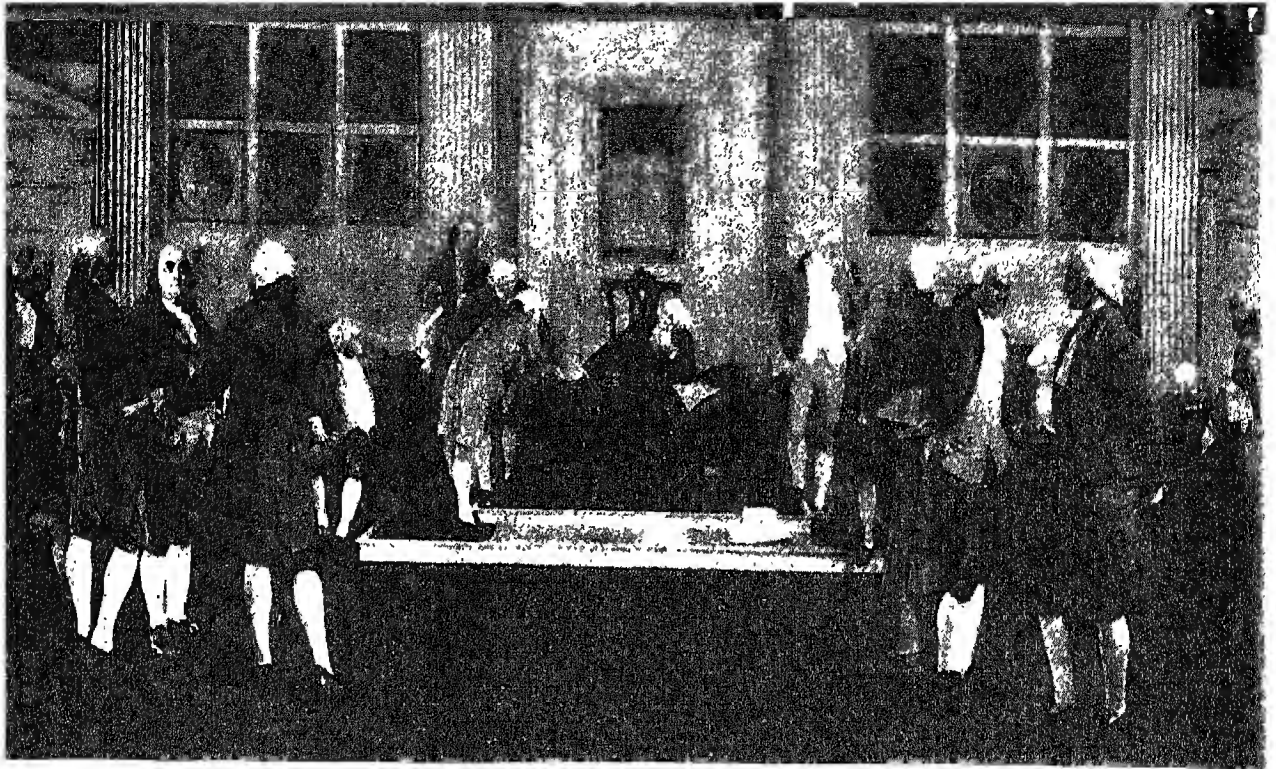
For years the hardware man had been dealing with this particular stove manufacturer. He received catalogs by mail, and when prices changed the manufacturer notified him by letter. In other words, the government furnished a reliable system of communication between them. The Rochester dealer depended on that system when he told Mrs. Benson how much the range would be.

The dealer telegraphed the order for the range to the Ohio factory. He knew the telegram would cost him forty cents—simply because the national government regulates the prices of messages by telephone and telegraph between cities in different states. The

dealer also knew just what the freight on the range would amount to, and for the same reason—the government regulates freight rates between places in different states.

The government of our nation also played an important part in this transaction in the matter of the money involved. The dealer knew that he could use the money Mrs. Benson gave him in Indiana to pay his bill at the factory in Ohio. If we had no national government to issue all our money, probably each state would have its own money system. Indiana dollars might be worth more or less than Ohio dollars, or perhaps Ohio might not even use dollars and cents for money. You can imagine how complicated a transaction would be if the dealer had to figure out costs in different kinds of money.

As you read in another chapter, the dealer also knew that Indiana couldn't charge any



After weeks of secret sessions, heated debates, and many compromises, the now famous Convention finally completed a new form of government, took the step shown by Albert Heiter in his "Signing of the United States Constitution." This picture is in the Supreme Court building in Washington.

import tax on the Ohio stove when it came across the state line. In a good many ways he relied on our national government in making this particular sale. He was far better off than merchants in the days before the Constitutional form of government was adopted in this country. In the years before 1789, it was decidedly difficult for persons in one state to transact business with those in other states. Citizens gradually began to realize that they had to have a strong national government in addition to the state and local community governments they already had. That is why they formed the kind of national government we have today.

The Constitution Outlines Our Government

OUR NATIONAL GOVERNMENT was really started when the states made a compact or a sort of treaty among themselves. This compact, made by the original thirteen states, is our Constitution. Our English word *federal* comes from the Latin word for treaty, and we speak of our government as the "federal" government be-

cause it is a treaty or agreement between the states to unite them.

As you read in the last chapter, the states decided to give up some of their powers to the federal government. But the states were very jealous of their powers and didn't like the idea of giving up too many of them. It was the idea of the men who prepared the Constitution that the federal government would look after dealings between people living in different states, just as state governments look after those of people in different counties and communities within the state. But at the time the Constitution was adopted, the state governments kept much more power than they gave up. For example, if a state's constitution did not forbid it, the state legislature could, if it wished, abolish one of the state's counties and join it to another without interference from the national government; but our federal government can't take territory away from any state without that state's consent.

The federal Constitution says very clearly that the federal government shall have certain

powers—many of which the states gave up. But it also says that the states have “the say so,” or the power, in all other matters. So you see we really have a kind of double-barreled system of government, with state and federal governments working side by side. The way the federal government works is regulated by the Constitution. First of all, then, suppose we see how the Constitution was started, what it says, and how it works.

How The Constitution Was Prepared

FROM THE TIME OF the Revolutionary War until 1789 our first thirteen states had a kind of national government. This government had been organized according to a plan that was called the “Articles of Confederation.” But the states hadn’t given this national government much real authority. The officials of the national government couldn’t lay any taxes without the consent of the states. They couldn’t even arrest anyone for breaking the national laws. While this weak national government tried to get along, the different states began charging import duties on goods coming in from other states. States quarreled so much over this and other matters that George Washington and other leading Americans began to fear that the country would go to pieces. They felt that a stronger national government was absolutely necessary.

On May 25, 1787, a group of 55 delegates from 12 states met in Philadelphia for the purpose of revising the Articles of Confederation. When they got to work, though, they decided they would not try to revise the old

system of national government, but would make a brand-new one. Through the heat of the summer they worked, and finally signed their proposed Constitution on September 17, 1787. According to their plan, this Constitution was to become legal when nine of the thirteen states had adopted it.

During the fall of that year and through the winter and spring of 1788, the people argued back and forth about the new Constitution. In each state except Rhode Island delegates met in conventions to decide whether or not the state would accept the new plan of national government. At these different state conventions the delegates debated the points for and against the new plan. In Rhode Island the people voted directly on the Constitution. Those who were against it said that the new national government under this new Constitution would be so strong and have so many powers that it would take away the rights of the states and the liberties of the people.


But one by one the state conventions voted in favor of the new Constitution, although in some states the vote was very close. Finally, on June 21 the ninth state, New Hampshire, voted to adopt the Constitution. Then the Constitution became legal, and preparations were made to start the government it provided.

The new national government began operating late in April 1789, when George Washington was inaugurated as the first president of the United States. Eleven states had voted for the new Constitution, but the other two, North Carolina and Rhode Island, held out against it. But the voters of these states

.....

■ *Reporters were not “in” on the Constitutional Convention of 1787, and the public wasn’t given a day-to-day account of the proceedings. Some of the differences must have been exciting to listen to and to watch. Appoint some class members with a flair for writing to pretend that they are covering the Convention and have them report the proceedings to the class. Where were the meetings held, who presided, who were the spokesmen of the day? Who was responsible for the actual wording of the Constitution? What were the Virginia plan, the New Jersey plan, the compromises? How long did the Convention stay in session? What was the attitude of the delegates toward the completed document?*

CONSTITUTIONAL GOVERNMENT IN THE UNITED STATES



POWERS NOT SPECIFIED FOR THE FEDERAL GOVERNMENT ARE RESERVED FOR STATES AND PEOPLE

We Be People

Illustration of three young boys in a row, looking up.

CONSTITUTION AND AMENDMENTS

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AMENDMENTS POSSIBLE BY ACTION OF CONGRESS AND STATE GOVERNMENTS

LEGISLATIVE

SENATE

96 Members — 2 from each state. Elected for 6 year terms.

HOUSE OF REPRESENTATIVES

435 Members — Elected from states in proportion to population. 2 year terms.

EXECUTIVE

PRESIDENT

Elected by nation for 4 year term.

JUDICIAL

THE SUPREME COURT

Judges appointed for life by President with consent of Senate, Supreme Court specified in Constitution, other courts set up by Acts of Congress.

CIRCUIT COURTS OF APPEALS

DISTRICT COURTS

TERRITORIAL COURTS

COURT OF CLAIMS





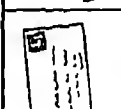
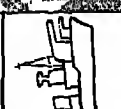
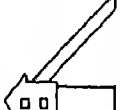



CUSTOMS COURT

COURT OF CUSTOMS & PATENT APPEALS

EXECUTIVE DEPARTMENTS AND AGENCIES

Appointed by President to carry out policies laid down by him and Congress.

Not specified in Constitution — Have been set up by acts of Congress.

	STATE		TREASURY		WAR		JUSTICE		POST OFFICE		NAVY
	INTERIOR		AGRICULTURE		COMMERCE		LABOR	FEDERAL SECURITY AGENCY, FEDERAL WORKS AGENCY, INTERSTATE COMMERCE COMMISSION, ETC., ETC.			

The People Are the Source of All Government Power, Elect Its Officials, and Can Change Its Form.

GRAPHICS INSTITUTE

changed over, and first North Carolina, then Rhode Island voted in favor of the Constitution. About a year after the new government started, all the states had voted to adopt the Constitution.

What Is In The Constitution?

THE CONSTITUTION doesn't contain all the details about the way our national government works. It is more like an outline of a government. For that reason it is a short document, as you can see by turning to pages 563-575 in this book. In fact, our federal Constitution is much shorter than many of the state constitutions which were made since it was written. In these longer, newer documents, the makers tried to pack all the details about government. In the federal Constitution the makers were content to put down the principles of government in rather general terms.

The first thing we find in the Constitution is a statement of its purpose. This statement is called the *preamble*. Many people just skip it when they read the Constitution. But it expresses six good reasons why people should make a constitution for their country. Here the reasons are:

1. "To form a more perfect union." Of course the makers of the Constitution meant a *more nearly* perfect union. They didn't expect perfection, but they knew the old union under the Articles of Confederation was a long way from perfect.

2. "To establish justice." Citizens had certain rights, and there were to be no favorites in the eyes of the law.

3. "To insure domestic tranquillity." In other words, to see that we had peace at home. The men who made this Constitution knew that some states were ready to fly at each other's throats.

4. "To provide for the common defense." This means for the defense of the whole country, of each and every state, of all communities large and small.

5. "To promote the general welfare." This is a pretty wide purpose, and it might mean almost anything the delegates didn't specifically mention in the Constitution.

6. "To secure the blessings of liberty for ourselves and our posterity." These men had fought a long, hard war for the blessings of liberty. They saw the danger of losing some of this liberty in a lot of bickering among themselves. Making sure of liberty was a serious business to these men.

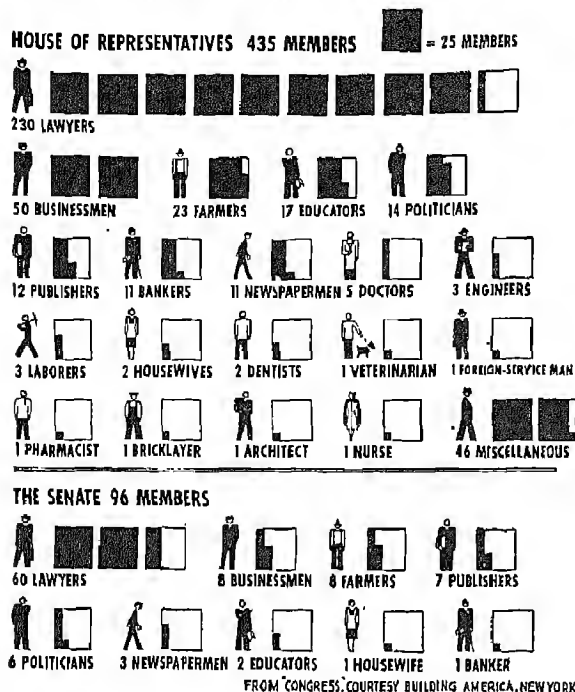
After the writers had told in this preamble what the Constitution's purposes were, they carefully set out to show how the job of national governing was to be done. The first article tells how the laws are to be made. It tells how the houses of Congress are to be made up, what they are to do, and lists certain powers of the government.

The Congress And Its Powers

THE DESCRIPTION of Congress is simple. Congress consists of two houses, the Senate and the House of Representatives. There are two senators from each state, while in the House of Representatives the number of members from any state depends on the population of the state. But this simple plan was the outcome of a long struggle among the delegates to the Philadelphia convention. The delegates from the large states wanted representation based on population, but the delegates from the small states wanted all the states to have the same number of votes. So, the plan was a compromise—each group gave up part of what it wanted and got part of what it wanted.

Today there are 96 members in the Senate of the United States, two from each of our 48 states. In the House of Representatives there are 435 members, or one for about every 300,000 people. Every state is entitled to at least one member, even though its population is less than 300,000. Nevada, for example, with about 100,000 people, has one member in

THE SEVENTY-SEVENTH CONGRESS 1941-1943 DISTRIBUTION BY OCCUPATION



Naturally you'd expect to find many lawyers in our greatest lawmaking body, but you'll probably be surprised when you examine this chart.

the House of Representatives. But, of course, it has two senators. In the Senate all states are equal in voting power. The votes of the two senators from Nevada count exactly as much as the votes of the two senators from New York State, with its population of nearly 13,000,000. This equality in one branch of Congress assures the small states that the government will not be controlled by the larger states.

The makers of the Constitution provided that members of the House of Representatives should be elected by the people, but they didn't feel that way about members of the Senate. They fixed it so that senators would be elected by the members of the various state legislatures. But as time went on, the American people felt that this way was not very democratic. So this part of the Constitution was changed by an amendment which provided for the election of senators by the people. Once elected, a senator holds office

for six years, but members of the House of Representatives are elected every two years. By giving such a short term to House members, the Constitution-makers made sure that these representatives would frequently be held accountable to the voters.

One of the troubles under the old Articles of Confederation was that the Congress which the Articles set up had no real power. The makers of the Constitution wanted to be sure that the new Congress they were establishing would be something besides a debating society, so they made a list of seventeen definite jobs for the Congress to do, and gave it the power to do these particular things. Here are some of the most important:

- To lay (levy) and collect taxes
- To borrow money
- To regulate commerce with foreign countries and between the states
- To coin money
- To establish post offices and roads
- To promote the progress of science
- To declare war
- To raise and support an army and navy

Now, of course, Congress has passed many laws that have to do with matters not especially mentioned among the seventeen things definitely listed in the Constitution. During the depression of the 1930's, Congress set up relief programs, provided for guaranteeing people's deposits in certain banks, made loans to farmers, and did many other things not listed in these seventeen jobs. During World War II, Congress set up the Office of Price Administration to fix prices and rents and to ration goods. How can Congress do these things? Simply because the makers of the Constitution added an eighteenth power to the seventeen they listed. This says, in part, that Congress shall have the power "to make all laws which shall be necessary and proper for carrying into execution the foregoing powers"—meaning the seventeen powers they had listed. This is called the "elastic" clause, since it can be stretched to cover *almost* anything.



"The Senate" by William Gropper is an example of the satirical work for which he is famous. What is the object of this kind of work? What makes this picture particularly interesting?

But that word *almost* is really important. Congress can't pass just any kind of law under that elastic clause in the Constitution. The makers of the Constitution had seen what some of the European parliaments and assemblies had done, and they were anxious to prevent certain things that they did not want to have happen in this country. And so they added to the Constitution a list of "don'ts," things Congress would not be allowed to do. For example, some European assemblies passed laws called "bills of attainder," which deprived people of rights without holding any trial. Congress was forbidden to pass any bills of attainder. Nor can Congress grant titles of nobility. Among the other "don'ts" is one forbidding Congress to lay taxes on goods that are sent out of the country.

Surprisingly enough, there is very little in the Constitution which tells Congress *how* to

go about its jobs of lawmaking. One thing it does say is that laws about tax-making have to start in the House of Representatives, while other kinds of laws may originate in either the House or the Senate. The reason for this is that the House was thought of as representing the people, and the Senate was thought of as representing the states. The makers of the Constitution wanted tax laws to start in the group representing the people. Remember that some of the makers of the Constitution had just recently helped to fight a war about "taxation without representation."

The method used by Congress to pass laws resembles very closely the one used in state legislatures which you read about in the preceding chapter. Committees are very important in Congress, just as they are in the state legislatures, because most of the real work of studying the proposed laws is done by committees.

The visitor to Washington who goes and sits in the gallery of the Senate or the House may see and hear some fireworks in a debate or speech, but most of the important work of law-making has usually been done beforehand in committee rooms.

Our Congressmen Represent Us

PEOPLE IN COMMUNITIES all over the United States can make their wants known to the national government by making use of their representatives and senators. A congressman spends a lot of time reading mail from people in his home state and in talking with them at home or when they come to Washington. Since most congressmen want to be re-elected, they are never too busy to visit with the "home folks" or to answer their letters. This is a good thing, since it helps to keep the national lawmakers close to the people. So, if Mr. Anderson in Rochester, Indiana, has some ideas about the way the country is run, or if he wants to register a protest about things, he can sit down and write a letter to the representative from his district or to the senators from Indiana. He will very likely get some attention.

Of course, the people who get the most attention from their representatives and senators are the ones who organize into groups. Frequently these groups send someone to Washington to present their views to Congress. This is often done by farm groups, labor groups, and business groups. Sometimes organizations employ people who make it their business to stay in Washington and see that the

viewpoints of the group are continually presented to Congressmen. Such people are called *lobbyists*. They get their name from the idea that they hang around the lobby, or hall, outside the committee rooms and get interviews with the members of Congress as they go in and out. Actually, many of these lobbyists maintain offices and hire secretaries and clerks. They spend a lot of time gathering material to convince congressmen that their side of the case is right. Sometimes congressmen even go to the lobbyists in order to get information they need to make up their minds about the merits of some proposed law that is before Congress.

How Our President Is Elected

THE PRESIDENT of the United States! That is one of the most impressive of all titles. To most Americans, government means the President. There are 96 senators, 435 representatives, but there is only one President. A President may be popular or unpopular, but no one ever denies that he is important. Although he makes no laws himself, he supplies ideas to the lawmakers, and asks them for certain laws to carry out his plans. When times are good, the people give credit to the President; when times are bad, they are likely to blame him. When most people think of our national government, the chances are they have a mental picture of the President at work in the White House.

The men who made the Constitution felt that the national government needed a strong executive to carry out the laws passed by Con-

-
- Ask if anyone in the class has a Social Security card. People with jobs have them. Look at the number on the card. It is the number of that person's individual account in the old age benefit insurance program. Appoint a committee to get and report information on the Social Security Act of 1935, how it operates in your state, and the features that have to do with unemployment, aid to dependents, aid for the blind, and so on. The committee might hunt up the Social Security Field Office in your area and see if they will send an experienced person to talk to you or furnish you with some pamphlets and other printed materials.

gress. There were some who wanted a president elected for life, and it is even said that some of the delegates would have been in favor of a king. But finally they settled on a president elected for a term of four years.

The next question was how to elect the President. Very few delegates to the Philadelphia convention seriously considered the idea of having the President elected directly by the people, because they felt in those days that the choice could not safely be left to the people when they had no way of knowing all about a candidate. Instead, they decided to have the President chosen by an *electoral college*.

In a manner directed by the state legislature, each state was to appoint a number of officials called "electors." Each state was to have the same number of electors as it had senators and representatives in Congress. These electors were to meet in the various states and vote by ballot for two persons. The votes were to be counted in Congress, the presidency going to the man who received the most votes—if the number were a majority of the number of electors appointed—the vice-presidency to the man who received the next highest number. So the vice-presidency simply went to the man who was second choice for the presidency. A few years later this was changed so that each elector voted not only for a candidate for President, but also for a vice-presidential candidate. Office in each case went to the man who received the most votes. That is how the electoral college idea supposedly works.

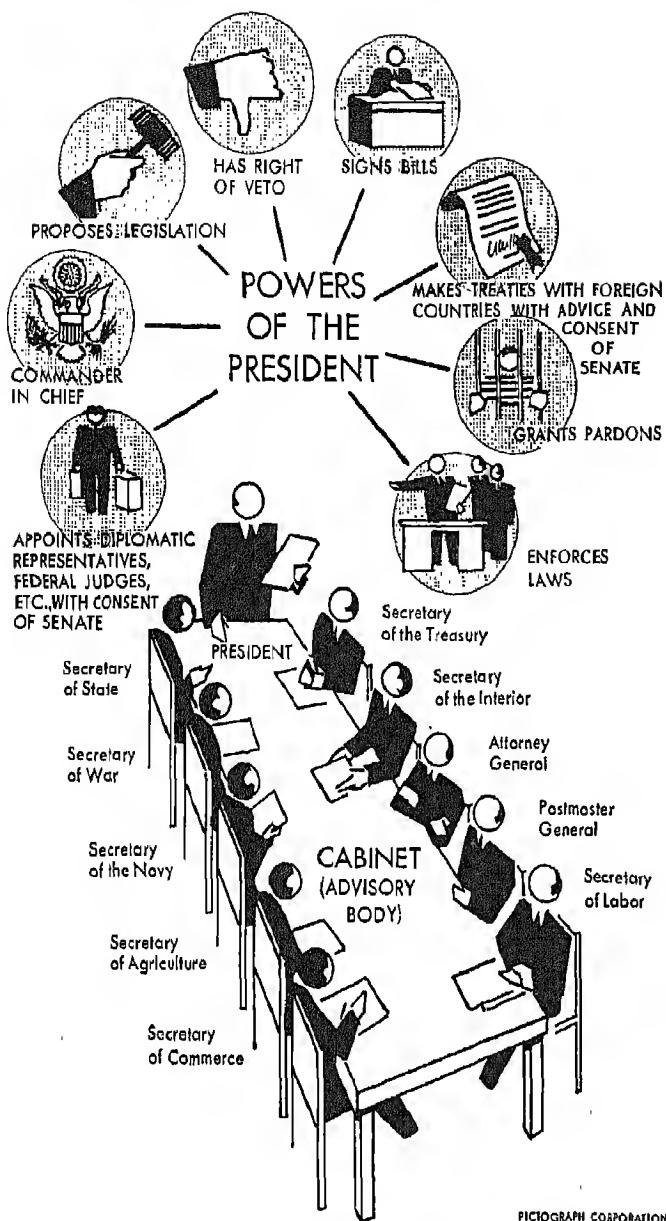
As the American people worked with this system, though, they gradually transformed it into something different, although they didn't change any of the rules. Nowadays the big political parties choose candidates for President and Vice-President. In each state the parties select a group of electors who will vote for their candidates for President and Vice-President. The voters at the election actually cast their vote for a group of electors. In some states the names of electors appear on the ballot, in others the names of the two candidates appear.

When the votes for the entire state are counted, the group of electors getting the most votes have been chosen for the "electoral college." (In this case the word *college* simply means a group of persons that have special duties.) The electors meet January 6 after their election to cast votes for President and Vice-President. As everybody knows in advance the candidates they will vote for, this is really just a formality. There is nothing in the law that compels the electors to vote for the candidates of their party, but almost always they are pledged to do so.

Under this electoral system it is possible for a candidate to receive a majority of popular votes and still lose the election. If this doesn't seem possible to you, look up the facts of the 1888 election. Because of this undemocratic system, many people favor direct election of the President by popular vote. Others propose dividing the electoral vote in a state between parties according to the popular vote.

The President Is Our Chief Executive

THE PRESIDENT'S main job is to see that the laws of the United States are carried out. Actually, the Constitution doesn't say very much about how the President shall do this. It does say something about officers of government departments, but does not mention the departments. Congress has created the different government departments since the Constitution was written. The heads of these departments, who are appointed by the President, form the President's Cabinet, a group that helps the President carry out the laws. George Washington had only four cabinet officials, a Secretary of State, a Secretary of the Treasury, a Secretary of War, and an Attorney General. Today there are ten cabinet officials. The additional members are: Postmaster General, Secretary of the Navy, Secretary of the Interior, Secretary of Agriculture, Secretary of Commerce, and Secretary of Labor.



Besides carrying out the laws of the country, the President has something to do with making the laws. After a bill is passed by Congress, it goes to the President for approval. If he signs it, or keeps it ten days while Congress is in session without signing it, the bill becomes a law. If he vetoes it, Congress may try again. The bill can be passed over the President's veto if two thirds of the members of both houses vote for it. Because of the large vote required, it isn't very often that Congress passes a bill after the President has vetoed it.

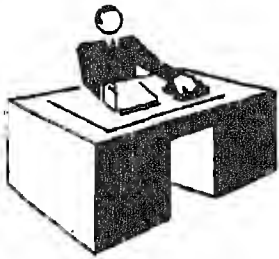
There is one sentence in the Constitution that gives the President even more to do with lawmaking than simply approving the bills

passed by Congress. The Constitution says: "He shall from time to time give to the Congress information of the state of the Union, and recommend to their consideration such measures as he shall judge necessary and expedient." Or, in other words, the President can tell Congress that he thinks the country ought to have certain laws and what those laws should be. Congress can listen to his advice, and then do what it pleases. Whether or not Congress does what the President asks usually depends on how they have been getting along together, and on whether, in general, the Congressmen approve of his ideas. Sometimes a President will fight with a Congress during its entire term in office. At other times Congress may be so willing to do what the President asks that it runs the risk of being called a "rubber-stamp" Congress.

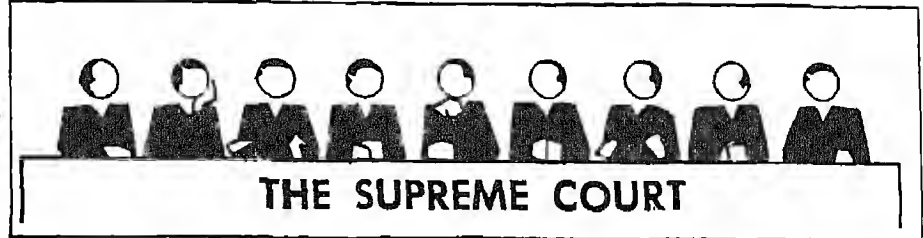
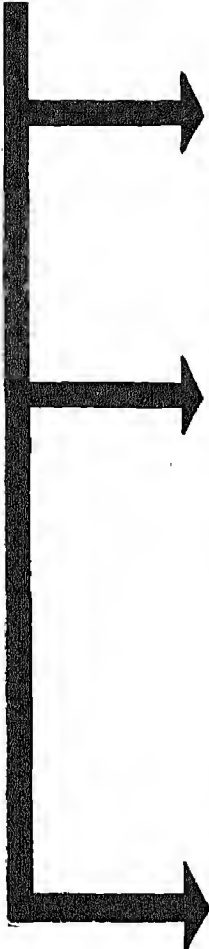
Another part of the President's job is to serve as the commander in chief of the army and navy of the United States. Only Congress can declare war, but any President could start a war by sending our army or navy to attack a foreign country. As commander in chief, the President has the task of appointing the generals and admirals.

The Constitution goes on to say that the President also has the power to make treaties with foreign nations "with the advice and consent of the Senate." He can grant pardons and reprieves to persons who have been convicted by the federal courts. He can appoint various government officials—some must be approved by the Senate. He can call special sessions of Congress or send it home if it is unable to decide on a time for adjournment.

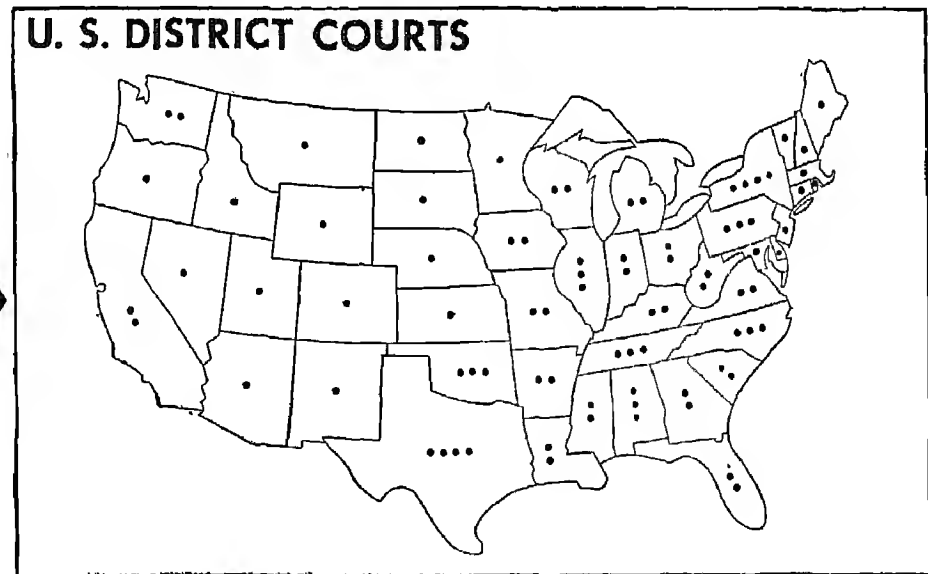
It has often been said that the job of the President of the United States is about as important as a man wants to make it. Some Presidents have waited for Congress to take the lead in lawmaking. Others have tried to do a major part of the planning by themselves. Probably the best way is to divide the work and the responsibility and take advantage of the brains and experience of many people.



PRESIDENT
APPOINTS
WITH THE CONSENT OF THE SENATE
JUDGES OF



U. S. CIRCUIT COURTS OF APPEAL									
ME. MASS. N. H. R. I.	CONN. N. Y. VT.	DEL. N. J. PA.	MD. N. C. S. C. VA. W. VA.	ALA. FLA. GA. LA. MISS. TEX.	KY. MICH. OHIO TENN.	ILL. IND. WIS.	ARK. IOWA MINN. MO. NEB. N. D. S. D.	ARIZ. CALIF. IDAHO MONT. NEV. ORE. WASH.	COLO. KAN. N. MEX. OKLA. UTAH WYO.



PICTOGRAPH CORPORATION

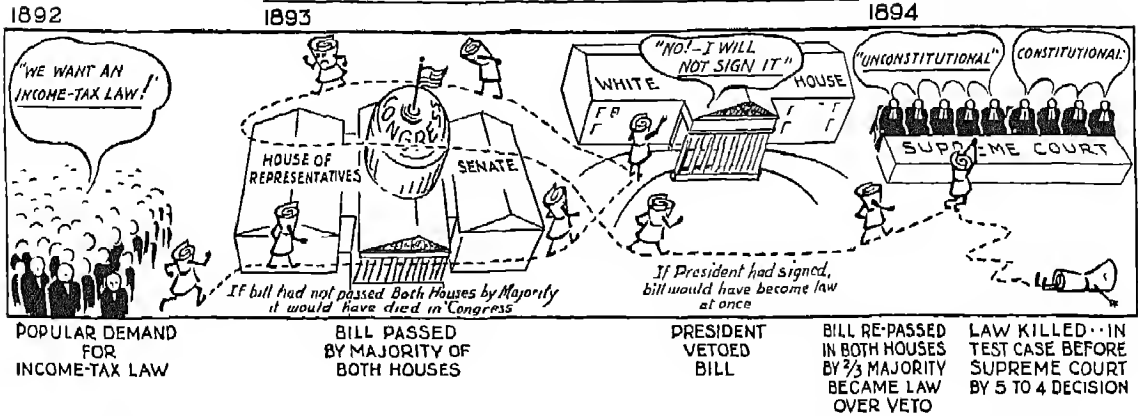
The Federal Government Also Has Its Courts

ALL THAT THE MAKERS of the Constitution had to do, after providing for legislative and executive branches of government, was to round off their work with a system of federal courts to form the judicial branch of the government. They disposed of this matter in a few

sentences. The only court they mentioned by name is the Supreme Court, whose judges were to be appointed by the President—but they added permission for Congress to set up some other courts if necessary. They didn't even say how many members there should be in the Supreme Court, but left that matter for Congress to decide.

LAW-MAKING UNDER THE SYSTEM OF CHECKS AND BALANCES

HOW A BILL MAY BECOME A LAW AND BE VOIDED



Today, according to laws passed by Congress, there are nine members of the Supreme Court, and there is a system of federal "district" courts. These district courts are located in every section of the country. They handle certain kinds of cases when they first come up. One example—if a manufacturer in Iowa thought another manufacturer in Connecticut was making something on which the Iowa manufacturer had obtained a government patent, he could sue the Connecticut manufacturer in a federal district court. Suppose the case went against the Connecticut manufacturer and he was ordered to pay the Iowa firm thousands of dollars in damages. The Connecticut manufacturer could appeal the case to what is called a "federal circuit court of appeals." If he lost there, he might next appeal to the Supreme Court. But the decision of the Supreme Court in Washington would have to stand, for there is no higher court in all the land.

The Supreme Court of the United States also decides whether state or federal laws are according to the federal Constitution. If you feel that a certain law is unconstitutional, you have a right to make what is called a "test case" of the matter. That is, you can break the law, and when you are brought into the federal court for doing so, defend yourself by claiming that the law is against the Constitution. Such a case will usually start in one of the district courts, then go to one of the circuit

courts of appeal, and finally end up in the Supreme Court, for the Supreme Court has the final say as to whether or not a law is constitutional. But it does not make any such rulings unless someone brings up a case. Nor will the Supreme Court give Congress any advice on whether or not a proposed law is constitutional.

Making Changes In Our Constitution

THE MAKERS OF the Constitution realized that their work would not be perfect for all time. They knew that time would bring about conditions that demanded changes in our laws and our methods of government. And so they wrote into the document methods of making changes, or amendments, to the Constitution. Here they are:

When a change in the Constitution is wanted, there are two ways of starting it. Congress may propose an amendment if two thirds of both houses approve it. The other way an amendment to the Constitution may be started is to have the legislatures of two thirds of our states (today that would mean the legislatures of at least 32 states) ask Congress to call a special convention for the purpose of proposing the change.

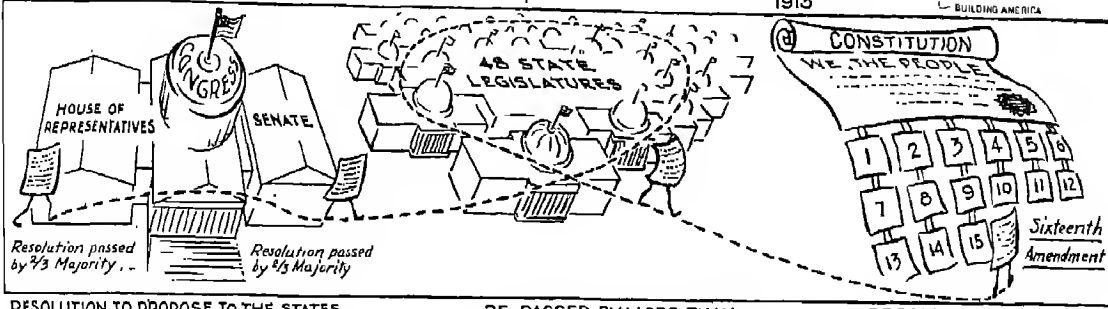
After the amendment is proposed in one of these two ways, there are also two ways in which it may be O.K.'d or carried through. The choice of methods is made by Congress.

AS ILLUSTRATED BY INCOME TAX LEGISLATION HOW AN AMENDMENT IS ADDED TO THE CONSTITUTION

1909

1913

BUILDING AMERICA



FROM "OUR CONSTITUTION," COURTESY BUILDING AMERICA, NEW YORK

The proposed change must be accepted either by three fourths of the state legislatures (which today means at least 36 of the 48 legislatures), or else it must be accepted by at least three fourths of the special conventions called in the states to consider the amendment.

In all the history of our country up to the present time, the Constitution has been changed only twenty-one times. And the first ten changes were made all at once, only a short time after the Constitution was put into effect.

The amendments cover all kinds of matters, and it is possible that many different amendments may be made. But there is one amendment that can't be made. Each state is entitled to as many senators in Congress as any other state has. The Constitution allows each state two senators now. It could be changed to allow every state to have three, or perhaps four, or any other number. But there could never be an amendment which would give some states more senators than other states. This provision was written into the Consti-

tion by the delegates from some of the small states who were afraid that the big states would try to boss the Senate.

The First Amendments Form The Bill Of Rights

AFTER THE DELEGATES at Philadelphia finished their work with the Constitution, many people argued against the document. They were afraid that the strong kind of government the Constitution provided might take away the rights and liberties of the people. To quiet these fears, the backers of the Constitution promised that some amendments would be added immediately which would guarantee to the people that certain of their rights would always be respected.

One of the first jobs of the new national government which was set up by the Constitution was to propose amendments that would carry out this promise. Ten amendments were finally added. These are called the "Bill of Rights" because they mention certain rights that are guaranteed to the

- The Bill of Rights, which was added to the Constitution in 1791, guaranteed the personal liberties of the four million citizens living in the United States at that time. The Servicemen's Readjustment Act of 1944 was called the "G.I.'s Bill of Rights," and it affected many more than four millions of citizens. Appoint a committee to do a follow-up on that bill, assigning various sections of it to different committee members. Publications that appeared in 1944-45 give much information about this measure. Try to get the personal reactions of a few veterans who returned to school under the provisions of this act. Find out from the U. S. Office of Education of the Federal Security Agency, Washington, D. C., how many have taken advantage of this plan.

people. Among the most important of these rights are:

- Freedom of religion
- Freedom of speech
- Freedom of the press
- Freedom to assemble peaceably
- Freedom to petition the government
- Freedom to bear arms
- Freedom from unreasonable search and seizure of person and property
- Right to a speedy and public trial by jury
- Freedom from cruel and unusual punishment

It's important to notice that the states, in their separate constitutions, also guarantee these rights to their citizens.

Since 1791, when the first ten amendments were ratified, there have been only eleven more. You can find them in the supplement to this book.

National Government In Our Communities

AT ONE TIME, LONG ago, many people were hardly aware of the existence of the national government. About its only contact with the daily lives of the citizens was the post office. In those days most problems of government affecting the people directly could be handled by the local or the state governments. Now the national government carries on many activities in local communities. Let's follow Mr. Anderson, of Rochester, for one day and see in how many ways his life is touched by our national government.

Early one Saturday morning Mr. Anderson stopped at the bank in Rochester. He passed by a little sign that announced the bank deposits were guaranteed by the Federal Deposit Insurance Corporation, which is a part of the national government. Even if this bank were to fail, he would save all his deposits, up to the sum of \$5000.

While in the bank, Mr. Anderson paid the monthly installment on the mortgage for his home. The Federal Housing Administration,

another part of our national government, had inspected his house, reported that it was worth more than the amount of the mortgage, and insured against loss the lending agency which loaned Mr. Anderson money on his house. If Mr. Anderson didn't pay the mortgage and interest charged, the house could be taken over and sold to someone who would make the payments.

On the mortgage which Mr. Anderson had signed several years before this date, there were some federal *documentary* stamps. Mr. Anderson was required by a federal law to buy these stamps and stick them to the papers at the time the mortgage was made.

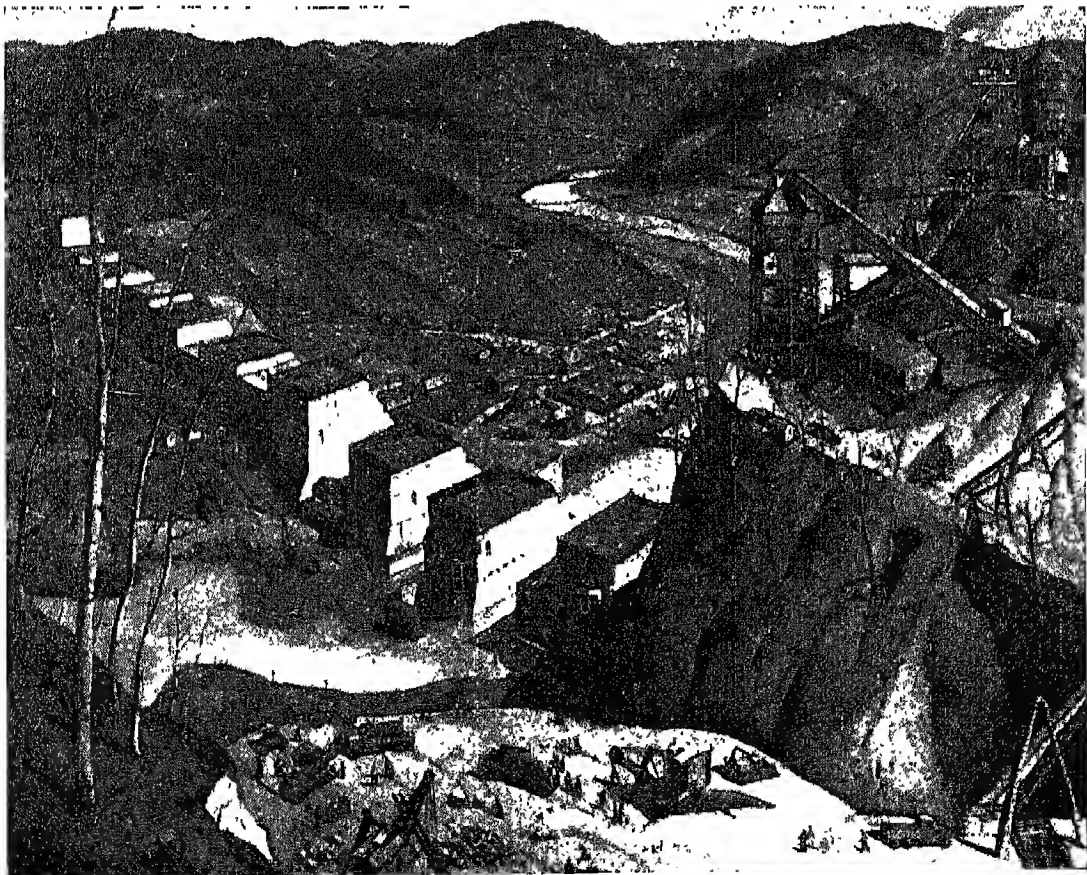
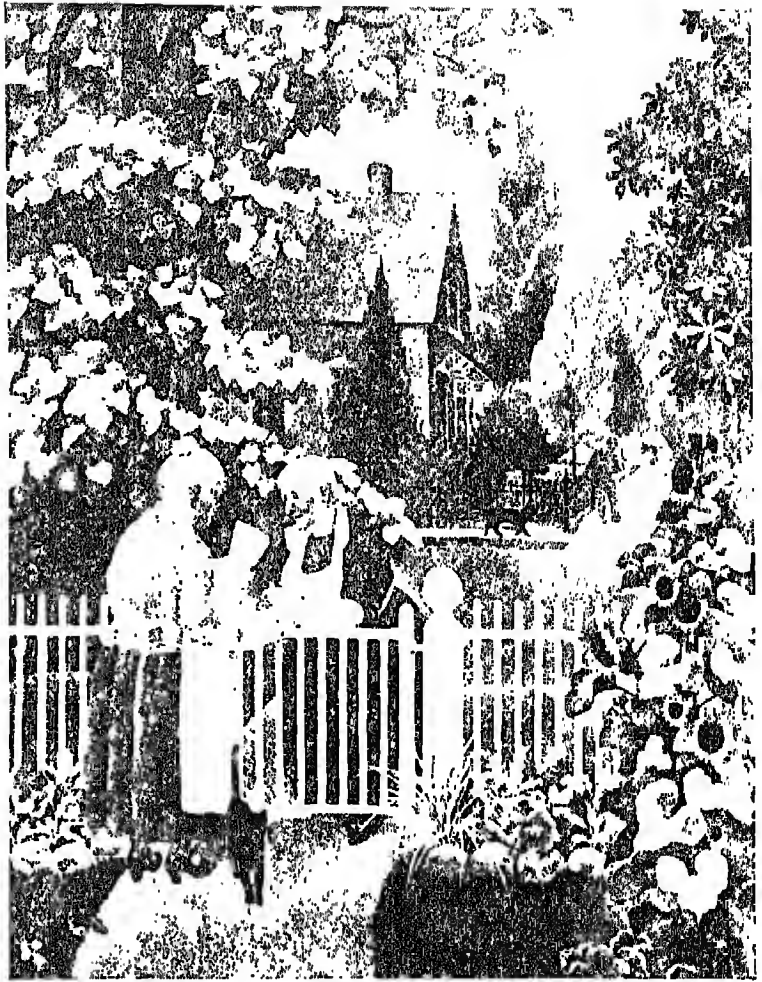
Mr. Anderson cashed his twice-a-month salary check at the bank. He noticed that a certain amount of his salary had been deducted by his employer for Old Age Benefit, under what is called the Social Security System of the national government. When Mr. Anderson retires at 65, he will get this money back in the form of a pension paid to him every month. To it will be added money his employer has been required to pay the government for his employee.

Another deduction had also been made from Mr. Anderson's salary check. His employer had taken out a certain percentage of his salary to pay to the government on Mr. Anderson's income tax. This money Mr. Anderson won't get back, except indirectly, for the government uses it to pay the running expenses of our national government. Millions of others have this tax deducted, too. But twice a month, when he receives his pay, Mr. Anderson is reminded of the fact that he has to pay for his share of government.

At the outskirts of Rochester Mr. Anderson passed a road sign. He had seen it often and no longer noticed it, but it indicated that the highway was a federal or national highway. It had been built with money partly supplied by the national government.

At Benson's farm, Mr. Anderson stopped to talk a while. Benson had a mortgage on his

"Government at work" would be a very good theme for these two pictures, though at first you might wonder why. Government changes to fit the needs of the times, and the times are constantly changing. Frances Foy's "The Letter" (right) and Paul Sample's "Work in Progress, Norris Dam" (below) illustrate government services—one of the oldest and one of the most recent furnished by the national government.



farm, and it also was guaranteed by the national government. But it had been secured through a different department of government—not the Federal Housing Administration but the Farm Credit Administration.

Benson and his wife were just about ready to drive to town. Benson was going to see the County Agent about a new type of seed he had been hearing about. The County Agent is an official of the United States Department of Agriculture. Mrs. Benson was going to see the County Home Demonstration Agent, also from the Agriculture Department, to get a booklet on the latest approved methods of canning.

Another of Benson's errands was to stop at the electric power station that served his farm. He was going to select some electrical equipment recommended by the Rural Electrification Administration, another branch of the United States Department of Agriculture. This branch had been started to help supply electric light and power to rural people.

That evening both the Andersons and the Bensons listened to the radio. When one station signed off for the evening they heard the announcement that the station was operated "by authority of the Federal Communications Commission."

During wartime these families, like all families in the United States, learned to deal with local rationing boards, which were branches of the Office of Price Administration. This branch of our national government was started to control prices and see that the supply of certain goods was distributed fairly.

Of course, these are only a few of the many ways in which our national government affects our daily lives. Some people want to see the national government engage in more activi-

ties; others want us to have less national government. Among other arguments, those who wish to have more national government say that the national government can plan better for the country as a whole than can thousands of local communities, or forty-eight separate state governments. They argue that the national government can get the best persons to carry out the plans and can do the whole job more economically than otherwise. Those who do not believe in so much national government say that handling our problems in Washington takes matters out of the hands of the local communities which are really affected and puts them in the hands of people who are not personally interested in them. They claim that too much national government activity destroys the ability of local communities to settle their own difficulties and meet their own problems, and that those closer to local problems can best meet them. They also maintain that as the powers of the national government are extended the government becomes more difficult to manage and there is greater danger of corruption by the officials.

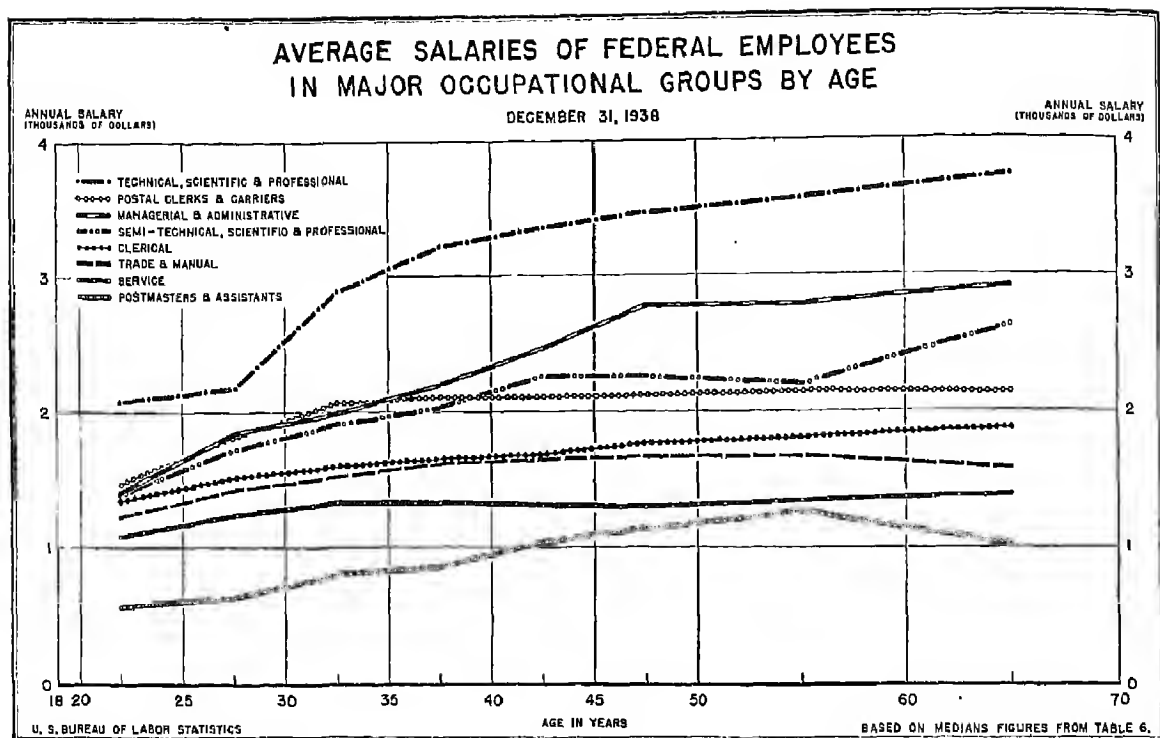
Of one thing we can be certain, no matter which side of the argument we are on. Our national government has grown enormously since the day when the delegates to the Philadelphia convention signed their names to the Constitution. It has grown and changed, and we know that it will continue to grow and change with the changing needs of the people. But as the national government changes, citizens should take care to see that, when powers are transferred to the national government, that government does a better job for more people than the state or local governments could do.

HERE ARE some interesting figures about jobs and salaries in our national government.

In 1938, there were 808,715 civilian employees of the national government.

Men held 82% of these jobs. More than half of the jobs held by women were clerical.

The average yearly salary for all employees was \$1871. Employees under 25 years of age



averaged \$1365 a year. Employees between 50 and 60 years of age averaged \$2053, but those over 60 years of age received somewhat less, except in a few of the classifications.

The following tables graphically present some information about federal employment:

There are many types of government work which require highly trained, highly skilled

workers. These people usually get very little publicity; yet their services are necessary and valuable. Some of the fields that offer such employment are:

1. The physical sciences
2. Engineering, architecture, drafting
3. Economics and statistics

Average Salaries of Federal Employees, December 31, 1938, in Major Occupational Groups, by Age

Occupational Group	All ages	Under 25 years	25-29 years	30-34 years	35-39 years	40-44 years	45-49 years	50-59 years	60 years and over
All occupational groups.....	\$1,871	\$1,360	\$1,562	\$1,826	\$1,969	\$2,003	\$2,022	\$2,053	\$2,010
Technical, scientific, and professional..	3,137	2,079	2,182	2,890	3,217	3,356	3,468	3,570	3,737
Semitechnical, semiscientific, and semi-professional.....	1,944	1,387	1,723	1,902	2,036	2,256	2,264	2,204	2,639
Postmasters and assistants.....	1,021	557	638	800	864	1,047	1,138	1,269	1,023
Managerial and administrative.....	2,248	1,397	1,846	1,982	2,192	2,467	2,779	2,781	2,907
Postal clerks and carriers.....	2,090	1,457	1,814	2,066	2,100	2,105	2,121	2,147	2,134
Clerical.....	1,572	1,345	1,513	1,593	1,650	1,697	1,763	1,813	1,870
Service.....	1,305	1,082	1,248	1,335	1,335	1,313	1,300	1,343	1,385
Trade and Manual.....	1,579	1,226	1,415	1,512	1,605	1,640	1,664	1,669	1,573
Skilled.....	1,862	1,247	1,683	1,817	1,871	1,895	1,901	1,919	1,866
Semiskilled.....	1,451	1,362	1,400	1,426	1,464	1,472	1,475	1,491	1,472
Unskilled.....	1,192	1,094	1,141	1,192	1,174	1,215	1,260	1,252	1,230

Included in the group of physical sciences are jobs for meteorologists, meteorological observers, geologists, metallurgists, astronomers, technologists, laboratory apprentices, and scientific aids. Each of these workers must be a specialist in his own field. All except the laboratory apprentices and the scientific aids must be college graduates.

This great group of government scientists does more than you might think to keep the United States a free nation. Scientific discoveries are sometimes made which add to the wealth, the independence, and the opportunities of the American people. Here is one example of this scientific, behind-the-scenes work:

A few years ago United States geologists searched the country over for potash. Up to that time, potash was available only by import, chiefly from Germany. Finally the geologists located potash deposits, mines were opened, and at last the country was independent so far as potash was concerned. You may ask, "Why all this interest in potash?" Well, you might do some investigating to find out why our government went to so much effort to secure an independent supply of potash. You might decide that the title of "geologist" would be a pretty good one to have some day.

Here are a few references on these scientific fields of work:

Careers in the Mineral Industries, by Thomas Reod, published by the American Institute of Mining and Metallurgical Engineers, 29 W. 39th St., New York City.

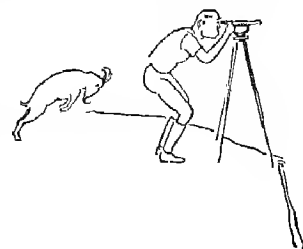
This is a question-and-answer analysis of mining and metallurgical engineering. It explains the training students must have and shows many of the opportunities in this field of work.

Men, Money, and Molecules, by Williams Haynes, published by Doubleday, Doran & Co., Garden City, N. Y.

Pioneers of Plenty, by Christy Borth, published by Bobbs-Merrill Co., 724 N. Meridian St., Indianapolis 7.

In the second field, that of engineering, architecture, and drafting, are the people who are the planners and the builders of great governmental projects.

Most of these employees obtain their positions through civil service examinations. Read:



Engineering Opportunities, by Robert W. Clyne, published by Appleton-Century Co., Inc., 35 W. 32nd St., New York City 1.

In the third group, economics and statistics, were 6600 economists and 700 statisticians in 1939. These federal employees were chiefly in the Department of Agriculture, the Treasury Department, the Census Bureau, and the Bureau of Labor Statistics. Jobs such as these are usually secured through competitive examinations, or civil service.

All the information given so far deals with the civilian employees of our national government. Besides these workers, the government employs huge groups who defend our nation—the Army and the Navy and other military and naval forces. The needs of the nation determine the number of men and women employed in these armed services. Opportunities for travel, education along special lines, and types of service to our country are many and varied. Ask your Library Committee to get the following books for you:

The Army of the United States, published by the United States Government Printing Office, Washington, D. C.

Military Training and Jobs, by Spencer and Burns, published by Science Research Associates, 1700 Prairie Ave., Chicago.

The United States Coast Guard: Its Ships, Duties, and Stations, by Evor S. Kerr, published by Robert W. Kelly Publishing Corporation, 309 Lafayette St., New York City.

The United States Marines, published by U. S. Marine Corps, Washington, D. C.

The United States Navy, by Merle Armitage, published by Longmans, Green & Co., 55 Fifth Ave., New York City 3.

There are hundreds of jobs which have not been mentioned. If you tell your Library Committee what your special interest is, or if you write to the Civil Service Commission, you will receive information which may set you on the right path.

Here are some references on Americanism for your inspiration and enjoyment. Read a few of them; they make you glad you are an American. Try *In An American Factory*, by Stoyan Pribichevich; it's in:

America Speaking, by Perschbacher and Wilde, published by Scott, Foresman & Co., 623 S. Wabash Ave., Chicago 5.

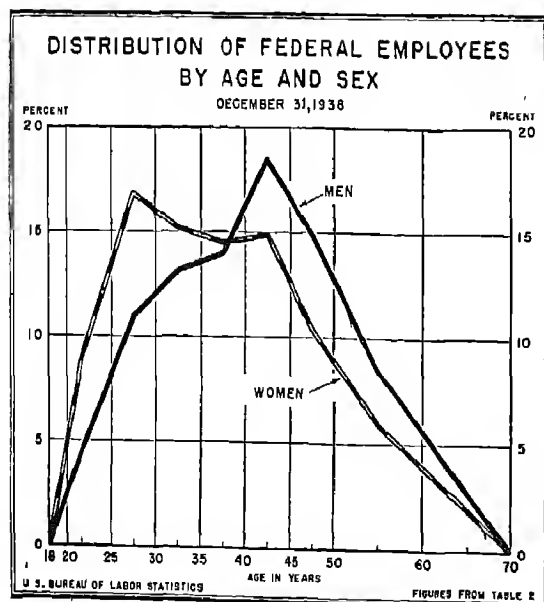
You might enjoy a class discussion on two quotations from the above story:



"Only free, independent men joke in friendly good humor as they work," and "Only an European can appreciate the personal freedom a man enjoys in this country."

Next you might try *The Fat of the Land*, by Anzia Yezierska. It is in

Literature and Life, Book 2, by Miles, Stratton, and Pooley, published by Scott, Foresman & Co. (1941), 623 S. Wabash Ave., Chicago 5.



This story shows the joys and sorrows of the immigrant. Hanneh, in the story, is not happy at any time. Do you think it is because of her disposition or because of imperfections in American life?

An interesting point of view is found in *New Roads to Riches*, by Edward Tomlinson. You can find it in:

Prose and Poetry for Appreciation, edited by Ansorge, Lucas, McCoy, and Tower, published by L. W. Singer Co. (1942), 249 W. Erie Blvd., Syracuse, N. Y.

You will find that there are three material and spiritual ties which bind the United States to Latin America. Tomlinson tells you about each of them.

You'll find the next four selections reprinted in this book:

Prose and Poetry for Enjoyment, edited by Ansorge, Lucas, McCoy, and Tower, published by L. W. Singer Co. (1942), 249 W. Erie Blvd., Syracuse, N. Y.

Try reading *The Citizen*, by Louis Zara. In this story Mama Kramer becomes a citizen. What did she say that proved the sincerity of her desire? Can you think of a more fitting ceremony for the granting of citizenship than the one described here? Do you know of any place that makes more of an occasion of naturalization?

In the same book is *A Boy from Persia*, by Youël B. Mirza. Common American things seem like miracles to people from other parts of the world. What did Youël appreciate most in the United States?

I Like to Obey Rules and *I Am a Cog in a Machine*, by Hudson Nix, are brief articles in the same book. After reading the first one, can you explain why this worker liked to obey rules? What would happen if all rules and laws of human conduct should be repealed? Think about your home, school, city, church, and country before answering this one. The second article by Nix tells about a man who was really proud of being a cog. What is the difference between being a cog in a machine

in America and being one in a country which is not a democracy?

The poem *America Is Americans*, by Hal Borland, will give you something to think about. It begins:

What is America?

Well, Mister, if you don't know, nobody does.

It's your America. You helped make it. You're fighting for it, right now. You and me both.

You've got the answers, down deep in the marrow of your bones

And in the throbbing of your heart—

The same heart that lumps in your throat

When you hear "The Star-Spangled Banner". . . .

Read the rest of it. You'll find it in:

America Speaking, by Perschbacher and Wilde, published by Scott, Foresman & Co., 623 S. Wabash Ave., Chicago 5.

FOR STUDY AND DISCUSSION:

1. Why was it necessary for our forefathers to establish a plan of government that would provide for growth and change?
2. Has the Constitution been proved worthy to remain our plan of government? Explain.
3. How are changes made in our Constitution? Is this a good plan? Why or why not?
4. When and by whom is a law declared unconstitutional?
5. Why does our national Constitution have a Bill of Rights? What rights are included in it?
6. Why do you think the Constitution was written around the idea of "securing the blessings of liberty to ourselves and our posterity"?
7. Why is our national government often called the federal government?
8. Of what does Congress consist? How is your state represented in Congress? What powers does Congress have? What is the "elastic clause"? Explain its importance. What branch of state government is similar to Congress? How do the duties of the two bodies compare?
9. What is the method of lawmaking in Congress?
10. During the Constitutional Convention what compromise was made so that the smaller states would not be controlled by the larger states?
11. How is our chief executive elected? Under this system how is it possible for a candidate to win the popular vote and not the election? What changes have been suggested to make these elections more democratic? Give reasons for supporting or opposing these changes.
12. What were the differences of opinion at the Constitutional Convention as to how long the President should serve? What was decided about this matter?
13. Account for the creation of the Cabinet. What heads of departments are included in the Cabinet today? What people hold these offices at the present time? What additional Cabinet posts have been suggested?
14. What are some of the duties of the President?
15. What kinds of courts does the national government provide? Describe each court and tell what kind of cases it tries.
16. How many amendments does our Constitution have at present? What are they?
17. Explain the charts found on pages 446, 454, and 455.
18. Explain these terms: lobbyist, popular vote, "rubber stamp" Congress, amendment.
19. Name at least ten ways by which the national government may affect our daily lives.
20. What is the *preamble* to the Constitution? What important ideas are contained in it?
21. Debate this question: Shall the national government be given more and greater powers?
22. Why is it a good thing that Congress cannot pass bills of attainder? Name other prohibitions placed on Congress that you think are wise.

23. Why did the makers of the Constitution decide that tax laws should originate in the House of Representatives?
24. Explain why the Constitution was more successful than the Articles of Confederation in uniting the states.
25. By what means may citizens influence Congress?

MORE THINGS TO DO:

1. The Corresponding Committee might secure a copy of the *Congressional Record* or a copy of some of the bills and resolutions that have come before Congress. Discuss a few of these bills and resolutions. Why is it advisable to know what your representatives are doing?
2. List some of the regulations by which Congress is governed and explain the importance of these regulations.
3. Act the part of an inquiring reporter and ask four adults these questions: Do you think it more democratic to give Congress or the President the lawmaking powers of the government? Why? Report the answers you receive.
4. Bring to class pictures of the federal capitol, the White House, and other government scenes. Perhaps the Bulletin Board Committee may wish to make further use of these pictures.
5. Make a poster or draw some cartoons to illustrate the powers of the federal government.
6. Make a list of five things that you do which are affected by government and explain the effect on each.
7. Try to make a list of five things you do each day that are not affected by any phase of government. Check your list with your classmates and see if they agree with you.
8. Write a newspaper editorial explaining how the Supreme Court has helped the Constitution fit the changing needs of a growing nation.

COMMITTEE WORK:

In what ways did the films shown by the Moving Picture Committee correlate with this chapter? Have the committee chairman tell why the committee chose the films.

Ask the chairman of the Bulletin Board Committee to explain the general plan of display used for work on this chapter. Other members of the Committee might explain certain phases of the display in detail.

The chairman of the Library Committee might call on class members to tell what references they found most interesting and helpful.

Have the Corresponding Committee give a report on the material they secured.

Evaluate the reports of the special committees.

CIVICS IN OTHER SUBJECTS:

1. For a talk in English class: Pretend you are a United States Senator who has introduced a bill which you think should become a law. Support your views in a three-minute talk. What scenes suggested by this chapter might be dramatized in English class?
2. Some of the ideas suggested in the preamble to the Constitution might be illustrated in a mural or in individual posters for art class.
3. The girls in homemaking class might enjoy collecting illustrations of costumes which were in style at the time of the Constitutional Convention.
4. Boys in manual arts classes might make drawings of architectural types that were popular in 1787 or collect illustrations of those types.

Looking Ahead to the Next Chapter: Mention several reasons why government costs money. You have read about various governments: town and city, township and county, state and federal. Your father, as a citizen in several of these governmental units, pays taxes to them. Cite at least one tax he pays to each. Name other kinds of taxes a citizen pays.

Why do some people object to paying taxes? What arguments would you present to a citizen who felt that he shouldn't be required to pay taxes?

Unjust taxation was one of the causes for the Revolutionary War. Perhaps you recall one of the slogans: "Taxation without representation is tyranny!" Would such a slogan be appropriate to use in our country today? Explain your answer.

Who collects the taxes in your county? Perhaps one of you can explain to the class how the tax bill for a property-owner is figured.

Here are some terms used in this chapter: real estate tax, income tax, personal tax, tax dodger, assessed valuation, tax rate, county clerk, county treasurer, sales tax, excise tax, customs duty. Explain the meanings of the terms that you already know. Then when you read the chapter, watch for the ones you aren't sure about.

Read and discuss the six statements on page 467. Look at the pictures and charts in Chapter 15 and read their legends. What things do they tell you about how we pay for government?

Committee Work: Special committees should be appointed to follow the suggestions given in the activities on pages 471, 476, and 480.

The Bulletin Board Committee can go "all out" for statistical displays for this chapter. The Committee might call on the mathematicians as well as the artists of the class to make the exhibit particularly helpful and attractive. The Committee will first want to plan the topics for display and the space needed for each of them. Remember, taxes pay for government services.

The Library Committee will provide many references to sharpen your dollar sense. Some of the references will describe vocations in which you might become interested, also.

The Moving Picture Committee should scan the film catalogs to find pictures that correlate with material in Chapter 15.

Reading: Read to find out how we pay for government. Read the chapter through rapidly, then reread for details. When you have finished, plan purposeful work that will help you to take part in discussion and in committee work.



15.

CLERKS AND ENGINEERS, nurses and judges, soldiers and sailors, janitors and mail carriers—all who work for community, state, or national governments have to eat. Their families have to pay rent, buy clothing, settle doctor bills, and make payments of many kinds. Government employees can't work for nothing; they must be paid. And businessmen have to be paid for the paper, typewriters, bricks, steel girders, paper-clips, waste baskets, motor trucks, and the thousands of things they sell to governments. Governments are continually paying out money, either as salaries or in payment for materials just as other businesses do.

Government costs money, and to get the money needed, people of communities, states, and the nation tax themselves. Another way to say it is that they work out schemes for sharing the expenses of government. For that

You will discover that—

1. Taxes are a way to share the expense of government.
2. A good tax is a fair way of dividing that expense.
3. Most governments use more than one method of taxing.
4. The money government spends is the people's money.
5. We have set up safeguards to make sure the people's money is spent honestly.
6. It is the business of our officials to see that the money is spent wisely.

The people actually control the amount of their taxes, because their representatives decide how the money shall be spent.

How We Pay for Government

is exactly what taxation is—a way to divide up the cost of running a government.

Since practically all Americans live in communities that are located in counties, and the counties are located in states, and the states in the United States, these citizens pay taxes to several kinds of governments. There are city and village taxes, sometimes township taxes, county taxes, state taxes, and federal taxes—just to name some of them. There are other kinds, too.

Most Americans realize that taxes are necessary, and they pay their share, even though they may grumble about it. Half the time the grumbling is only in fun. But it's only in fun when the citizen thinks the taxes are fair. Nobody likes to feel that he is paying more than his share while others are getting by with paying less. And people also want to be sure that the tax money is spent honestly

and intelligently, that they are getting their money's worth. In every community tax money should buy many services, and every citizen should make it his own responsibility to see that these services are worth the price paid for them. When citizens realize that tax money is being wisely spent and that they are getting adequate returns on their money, they are not so likely to feel that the paying of taxes is a burden but rather that it is the purchase of services which they individually could not buy.

When tax money isn't wisely spent, the people of a community not only lose their money, but they also suffer because of poor government services. Here is a description of conditions in one community where tax money is wasted:

What else does the taxpayer get for his money in? If anyone should wish to see at first-

hand what the gas-lighted streets of the nineties were like, he need only go to Mayor 's own ward. In other places in the city he can observe the old-fashioned arc light still in use. Even in their flickering and uncertain light he can see that the streets are littered and dirty. In some sections there will be only old papers and an occasional can or bottle in the streets; in the poorer sections all sorts of rubbish is scattered about, and even garbage is dumped in the gutter. An automobile driver who does not know which streets to avoid may break a spring or an axle on some of the thoroughfares or puncture a tire on some sharp bit of refuse. The condition of the streets is made worse than it would be otherwise by the collection of ashes in open, horse-drawn wagons. Every breeze scatters the ashes over streets and pedestrians.

These money matters are really important in government. The whole business of raising taxes and spending the money wisely is one of the biggest difficulties faced by the government officials who make the laws and enforce them. It isn't always easy for them to meet the criticisms of citizens about the way they manage the money end of government. Suppose we see how that part of government works and how the officials who have it in charge go about their jobs.

How To Tell A Good Tax

It's ONE OF THE jobs of a city council, a county board, a state legislature, the Congress of the United States (and many other government bodies, too) to decide the amount and kind of taxes to be paid. As far as the kind is concerned, they want to decide on a good kind. But what makes a tax good, bad, or in-between? How can we tell if a tax is good? Well, experts say a good tax has the following points:

1. A good tax is fair to the largest possible number of people.
2. A good tax is easy to figure out and easy to collect.
3. A good tax brings in a dependable supply of money to the government.

Suppose we look at these points, one by one. Take the first one. Under a good tax system

all citizens pay something but not all citizens are asked to pay the same amount. Those who can afford to pay the most are taxed the most, while those who can least afford to pay taxes are taxed less. A bad tax would collect more from a poor person than from a well-to-do one. An in-between sort of tax collects the same from each. Let's take an automobile tax as an example. Most state automobile taxes are higher on the large, high-powered cars than on the cheaper, light cars. This is a good tax, because those persons who can afford the high-powered, expensive car are probably able to pay a higher tax than owners of the less expensive models. Some states have suggested putting an exorbitant tax on old models of cars, often unsafe to operate, with the idea of making it too expensive for people to use them. As far as the owners are concerned, most of them people with little money, this would be a bad kind of tax, because it would fall most heavily on those least able to pay a tax. As far as the state is concerned, this tax wouldn't produce a regular revenue.

The second point is that taxes should be easy to figure out and easy to collect. A citizen should not have to be a mathematician in order to figure how much tax he owes. Nor should it be necessary for the government to put a mathematician to work to figure it out for the citizen. The big complaint against income taxes in the past few years has been that the ordinary citizen could not understand them and had tremendous trouble figuring out what he should pay. A very complicated tax is not an easy one to collect. Thousands of hours of time must be spent by government officials checking the figures and making adjustments. This time is expensive and must be paid for with money that could be spent for other government services, or with money that could be saved the taxpayers.

The third point is that taxes should bring in a dependable supply of money. It is important that government officials know that

they can count on a certain amount of money coming in from taxes. A good tax can be relied on, because each year it will bring in a definite amount of money. But a poor tax might bring in a large sum one year and very little the next year. A tax on theater admissions would be a poor sort of tax for a government to rely on. One year the tax might be large, because of a lot of "hits" that people wanted to see; the next year might produce a lot of "flops" and little tax money.

A lot of tax money was raised by many different taxes during World War II, and most citizens paid increased taxes with little complaint. But when the fighting was over, citizens immediately began to complain about their taxes.

Most of the arguments about taxes come from the fact that it is hard to find a tax which has all these good points. Some taxes are easy to collect but may not be fair to those with little money. A five-dollar tax on every person in a state, with no exceptions, would be a simple kind of tax. You could figure almost exactly how much money it would produce every year, but it certainly wouldn't be fair to the poor man as compared with the rich man. Government officials have to use several kinds of taxes if they are to have a good, all-around tax program that is fair, easy to collect, and dependable.

We Have Different Kinds Of Taxes

SOMEONE WHO WAS SOUR ON taxes once said that man couldn't invent anything that some government wouldn't tax. Taxes of about every possible kind and variety have been collected in the course of history. But when we come to examine all these taxes, we find that they really fall into a few classes. The principal ones are:

1. Taxes on property
2. Licenses and fees
3. Sales taxes and other taxes on business
4. Tariffs or customs duties
5. Income taxes



"I want my son to know the facts of life!"

**Should the small fry learn about the tax problem?
Don't forget, adults have it with them always!**

These different kinds of taxes will be explained in this chapter. You will see that almost every kind of tax you can think of will fall into one or another of these groups.

Taxes Are Collected On Property

TAXES ON PROPERTY have been the favorite kind of taxation in city and county governments and in school districts. There are two kinds of property taxes—a tax on real estate, or *realty*, and a tax on what is called personal property, or *personalty*, that is, furniture, automobiles, money, and the like.

The tax of real estate is counted on to raise large sums of money for governments, chiefly because a real estate tax is easy to figure and is a pretty sure thing. You can't hide real estate; there it is, for everyone to see. And it isn't hard to figure what land and the buildings on it are worth. If the owner doesn't pay the taxes on a piece of real estate, the government can seize the property and sell it if necessary to get the taxes due on it.

The personal-property tax is harder to figure and a lot harder to collect. A man who wants to "dodge" his taxes, a tax dodger, can hide the amount of personal property he owns without much trouble. He can keep his money



Everywhere it's the same—from the smallest community to the largest—this scene is enacted at least once a year. People line up before the tax collector's window to pay!

in different banks under the names of relatives or friends or invest his money in bonds and other kinds of property that can't be easily traced to him.

The first step in taxing property of any kind is to determine what the property is worth. Governments have officials for that purpose. In counties and townships it is the assessor's job to estimate the value of the property in his part of the state. Here is the way a Missouri assessor describes his work:

When I was first elected, years ago, the records in the assessor's office were a mess. People complained, and they were right, too, that a lot of property wasn't being taxed at all. So the first thing I did was to get a big map from the county surveyor's office and hang it up on the wall of my office. Then I started out to look at every piece of property in my township.

I began in town, and I went up one street and down the next. I'd look at a piece of property and say to myself, "Fifty-foot lot, two-story house, good location, and kept up well. For tax purposes it's worth three thousand dollars." You could buy a good house and lot pretty cheap in those days. Well, I'd mark that one down and look at the next. Maybe it wouldn't be quite so good, and I'd put it down at twenty-seven hundred

dollars. Or it might have a hundred-foot lot, and I'd put it down for more than three thousand.

It wasn't much trouble doing the house property, because I knew who owned pretty nearly every piece in town, and I knew every one of the farmers for miles around. The vacant property was the nuisance. But I looked up every piece in the records at the county seat and got the name of every owner. Getting their addresses wasn't easy, but I managed it finally.

Every evening, when I got back to my office, I marked off the property I had assessed on the map. Little by little, a piece at a time, I got the map marked, and finally I had all but a few pieces assessed and down on my books. Those I couldn't assess belonged to churches, that don't pay taxes, or to the county, like the county farm and the courthouse.

When an assessor gets through with his work, the government officials know the value of the property in that township, or in the county if it is a county assessor who has been doing the work. The total of all taxable property in a given location is called the *assessed valuation*. Officials of any village or city, of a township, or a county, or even a state, can find out the assessed valuation of property that they can tax. Let's see how officials of

a village government go about getting their tax money.

When the village board meets, or when the finance committee of the board meets, these officials decide how much money they will need for the coming year. Suppose this village must have \$25,000 to pay its expenses of government. The board knows that the total assessed valuation of all property in the village is \$5,000,000. Now they have an arithmetic problem. What per cent must the owners of \$5,000,000 worth of property pay in order to raise \$25,000 in taxes? Dividing \$25,000 by \$5,000,000 gives the answer: it is .005 or one-half per cent. This is the *tax rate*.

Tax rates are expressed in different ways in different places. The owner of a house and lot assessed at \$4000 with a tax rate of one-half per cent will pay one-half per cent of \$4000, or \$20 in taxes. He might tell you that he pays "\$5 a thousand" taxes, if that is the way his community talks about taxes. Or he might say he paid "\$.50 a hundred," meaning \$.50 tax for every hundred dollars his property was worth. Some communities call their tax rate the "millage," because they express it in mills. In the case of the man with \$4000 house and lot, the millage would be five mills per dollar, a mill being one tenth of a cent. That is just a hard way of saying he would pay one-half cent on every dollar of value.

When this village board decides what the amount of tax for the village must be, the board notifies the proper officials in the county that they must have a tax rate that will bring in \$25,000 worth of taxes. The county government official checks over the assessed

valuation of property in the village and sees that the rate will actually be one-half per cent or \$.50 per one hundred dollars' valuation.

If John Doe of Pleasantville were to get his tax bill now, it might look like this:

TAX BILL	
John Doe Real Estate \$4000	
Pleasantville Village Tax on	
\$4000	\$20.00

But the county official doesn't send out John Doe's bill right away, because other governments want their taxes, too. You see, John Doe, like almost everyone else, has to pay taxes not only to the village of Pleasantville but also to some other governments he helps to support. There is a township government, a county government, and a state government. And he lives in a school district that needs money in order to run. Each of these governments is going to need money from John Doe, and he is going to get a bill for the amounts.

When the school board meets and decides how much money it must have to run for the coming year, the county official is notified. He divides the amount they want by the total valuation of all property in the school district. That tells him the rate each person in that school district must pay in school taxes. Now John Doe's bill reads:

TAX BILL	
John Doe Real Estate \$4000	
Pleasantville Village Tax.	\$20.00
School District #79 Tax.	64.80

■ Put the shining lights from the math class on this bit of tax research to find out how much is spent on the education of each of you per year; find out if the cost has increased lately and who pays the bills. What was the cost per pupil per year when you were in first grade, and what was the cost last year? How about the years in between? Those on the committee should be able to get copies of school budgets from the school office and work out a method for getting some interesting facts. A good idea would be to make a chart that would show the data the committee collects. The questions above are only a few of those you could ask.

The township board meets and decides how much money the township needs for its expenses the next year.

Again the county official is notified and does his arithmetic, dividing the *levy* (that's the amount of money the government wants) by the total assessed valuation for the whole township to get the rate per person. Now John Doe's bill looks like this:

TAX BILL	
John Doe	Real Estate \$4000
Pleasantville Village Tax	.....\$20.00
School District #79 Tax	..... 64.80
Lukens Township Tax	..... 2.40

The county board meets and goes through the same process, and when their levy is made, the county official again figures the county tax on the basis of all the property in the county. Now John Doe's bill looks like this:

TAX BILL	
John Doe	Real Estate \$4000
Pleasantville Village Tax	.....\$20.00
School District #79 Tax	..... 64.80
Lukens Township Tax	..... 2.40
Perry County Tax	..... 13.60

Finally, there is a state levy to run the offices of the state. In John Doe's state the state tax is very low, because a sales tax pays most of the state's expenses. But the proper officials in every county are notified of the amount of the state levy, and they add part of that to John Doe's tax bill. So John's final bill looks like this:

TAX BILL	
John Doe	Real Estate \$4000
Pleasantville Village Tax	.....\$ 20.00
School District #79 Tax	..... 64.80
Lukens Township Tax	..... 2.40
Perry County Tax	..... 13.60
State Tax	..... .61
Total Real Estate Tax	
...\$101.41	

Actually, John Doe didn't get such a bill. The bill he received wasn't itemized. To find out what he was paying to any one government, John would have to do some investigating. He could go to the county building and the *county clerk* could tell him. The *county treasurer*, to whom he paid the taxes, could tell him. What happened was that the county official who makes out the tax bills just added up the different tax rates. In John Doe's case the rates added up to something a little more than 2½ per cent. Actually, it amounted to 2.535 per cent, and that per cent of \$4000 is \$101.41. John received a single bill and could pay all five taxes at once. In fact, if you asked him, he would probably say that his taxes were about \$100, but he couldn't tell you how much of his hundred dollars any one government received.

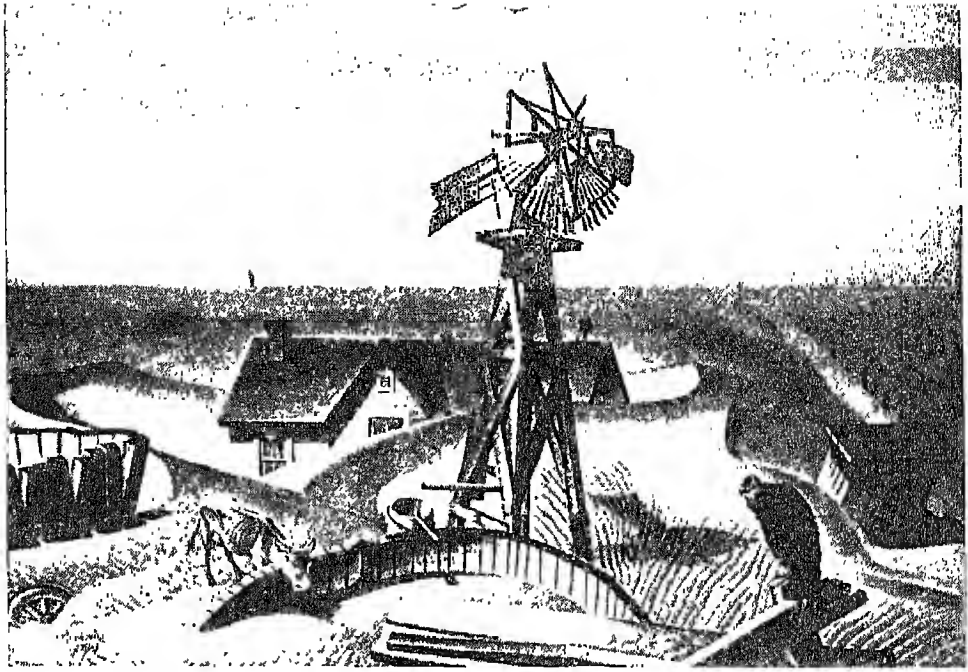
When the county treasurer received John Doe's tax money, he put it with the money from other taxpayers. After most of the taxpayers had paid their bills, the treasurer divided up the money received and sent each of the governments its share of the taxes.

John Doe also received a tax bill on his personal property. Compared with the value of his house, his personal property wasn't worth very much, and his personal property tax bill amounted to less than \$6. It was figured out by the county official in the same way as his real-estate tax bill.

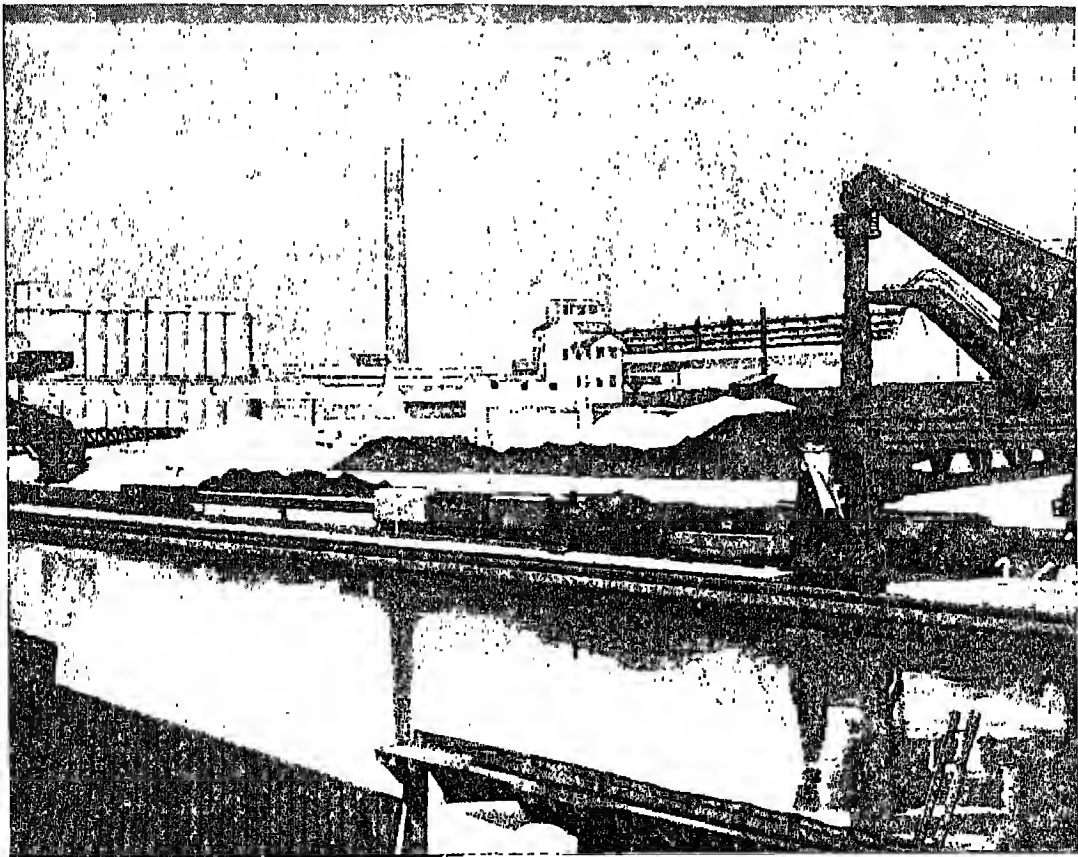
Licenses And Fees Are A Kind Of Tax

LOCAL COMMUNITIES often get part of their incomes from licenses and fees. Perhaps your community collects a license fee from every automobile owner. This is also called a vehicle tax. Most communities use the money to keep the streets in repair.

A great many communities require storekeepers to take out a license each year. A grocer may have to pay a license fee of \$25 a year. Another kind of store might have to pay a higher or lower license fee. For example, a



The wealth and prosperity of a region depend largely on man's ingenuity and his wise use of resources. Here you see areas of our country that seem as far apart as the poles. In the dust-bowl region Nature continued the unwise course man charted. Everything in Alexandre Hogue's "Drouth-Stricken Area" (above) wails in despair—the swirling dust drifted high, the broken-down windmill, and the last of the starved animals; the vulture patiently waits. Can man reverse this story, draw a new picture in the dust bowl? In sharp contrast Charles Sheeler's "Ford Factory" depicts prosperity, efficient management. Country like the top picture can't produce taxes to support successful government; prosperous farms and factories can.



store selling tobacco or liquor might pay a very high license fee.

Owners of dogs are required to purchase licenses for them in most communities. Peddlers are charged license fees in many places. If a circus or carnival comes to a town, the chances are it will have to pay for a license before it is permitted to give a show. Often these licenses are called "permits."

Some government departments charge fees for the services they provide for the public. A good example of what is called a "fee" office is that of the county recorder—the official who keeps the records about real-estate transactions and the like. If you bought a piece of property, you would want that fact recorded for many reasons. You'd want to receive tax bills promptly, because there is a penalty for not paying taxes on time. You'd want some official proof that the former owner sold the property to you and not to some other person. You would take the paper he gave you, called a deed, to the county recorder (if that is his title in your county). You would pay a fee, perhaps \$2.40, for having the deed copied into the record books of your county. Hundreds of other people have important papers recorded from time to time, and every year the total of the fees makes a considerable sum for the county government.

County clerks charge fees for other services, such as issuing death and birth certificates, marriage licenses, and so on. Sheriffs and constables are entitled to charge fees for bringing witnesses into court, for notifying people of lawsuits, and for performing other duties.

Sales Taxes And Other Taxes On Business

ONE OF THE MOST widely used taxes today is the *sales tax*—a favorite method of taxation with many state governments. In states where this tax is used, the retailer pays to the state government a certain number of cents, say two or three, on every dollar's worth of goods he

sells. Of course he charges this tax to his customers, and so it is really the consumer who pays the tax, not the merchant or retailer, even if it is called something besides a sales tax.

The sales tax has some strong points. It is fairly easy to collect, as it is almost impossible to hide a retail business. Customers pay the tax to the retailer when the transaction is made, and the retailer is really acting as a sort of collector for the state. The sales tax also provides a dependable source of money. No matter how bad times are, people still have to buy and sell necessities such as food, clothing, drugs, and the like, and the pennies from the sales tax keep rolling in.

There are arguments against the sales tax. One that is heard oftenest is that it "soaks the poor." People who use that argument mean that it doesn't tax people according to their ability to pay. If Jones, who makes \$1200 a year, spends a larger part of his income on store-bought goods than Smith, who makes \$5000 a year, then Jones pays out a bigger percentage of his income for sales taxes than does Smith. This argument loses sight of the fact that the sales tax is not the only tax either man pays. Smith can claim that he gets "soaked" on his income tax compared to Jones.

Other types of taxes on business include a kind called *excise taxes*. Perhaps the best example of such a tax is the one on tobacco. Every package of cigarettes, for example, has on it a blue stamp which shows that the manufacturer has paid an excise tax to the United States Government. There are similar excise taxes on jewelry, liquor, cosmetics, and many articles classed as luxuries.

When you buy tickets to theaters, or other places of entertainment, or ride in a Pullman car, you pay a tax to the United States Government. Certain kinds of legal papers, such as a deed to property, for example, must have documentary stamps placed on them. The sale of these stamps is a form of tax-collecting by the federal government.

HER HER!

BANK

KIDS, ITSURE WAS WORTH IT!

OUR NATIONAL GOVERNMENT uses tariffs and duties to raise money. When a person enters the United States he usually fills out a paper, called a *declaration*, listing the things he is bringing in with him from abroad. Certain articles or products cannot be brought into this country without payment of a tax called a *customs duty*.

When foreign producers send certain kinds of goods into our country, they must pay a tax or tariff on the goods. Tariff is used not only to raise money for the government but often to keep foreign-produced goods off the American market. Suppose, for example, that a certain shoe sells for \$5, and several American manufacturers are making such shoes. A manufacturer in a foreign country, however, can make similar shoes and sell them in this country for \$3—perhaps because of cheaper wages in that country. If the shoes are of equal quality, people will buy the foreign-made shoes, gradually forcing the American manufacturer out of business. But if the foreign manufacturer has to pay a tariff of \$2 a pair on the shoes, he will have to sell them at the same price as the American-made shoe, and the selling opportunities will be equal.

There are arguments for and against this kind of tax. People who are against a tariff of this kind say that the only result of it is to make the American people spend more for the goods they buy. They say that some American goods are priced too high and it would be a good thing to lower the prices. In the case of some products, they say that if the American manufacturers thought a foreign manufacturer was going to get the business, they would

HOW WE PAY FOR GOVERNMENT 475

find ways to make the goods better and cheaper. They also argue that if we don't let foreign countries sell to us, we can't expect them to buy from us. People who are for this kind of tariff call it a "protective" tariff. They say it protects the jobs of those who work for the American manufacturers. They say these workers might lose their jobs if the American manufacturers couldn't sell their goods, or their wages might be greatly cut so the American manufacturers could compete with foreign businessmen whose workmen are willing to work for much lower wages than Americans.

Almost Every Worker Pays An Income Tax

YOU MIGHT CALL THE income tax the favorite tax of the national government, although some states use it, too. Every person with an income above a certain amount pays a percentage of his income to the government as a tax. Persons with large incomes pay a larger percentage in taxes than do persons with small incomes.

The chief argument for the income tax as a fair tax is that it is based on the ability of the taxpayer to pay taxes. If the taxpayer makes a lot of money, he pays a high rate of tax to the government. If he makes only a little, he pays a low rate, or perhaps no tax at all. Of course, a person such as an inventor, who has gone along making only a little money year after year, might feel that it wasn't fair to collect a big tax from him for the year when he finally made a lot of money. But usually the person with the big income is the one who can afford to pay the big tax.

The income tax has some kinks in it. Perhaps the chief complaint about it is that the taxpayer has a hard time figuring out what he owes. The income tax for the year 1943 was so complicated, and so many people were unable to figure their tax correctly, that Congress was compelled to simplify the tax. Perhaps that difficulty may be overcome.

Another complaint about income taxes is that they are hard to collect. A large force of clerks has to check over the taxes, figuring the reports that taxpayers make (called *tax returns*), just to see if people have reported their incomes honestly and made the correct payments. One way of making it easier for the government to collect the income tax is to have employers deduct tax money from the wages and salaries of their employees.

Another argument against income taxes is that they aren't very dependable. When times are good, a lot of tax money rolls in. When times are bad, people make less money and the income tax collections are smaller. This is a serious defect, for government officials have to make close estimates of the money that will come in during any year.

Income taxes are paid by people and also by companies (called corporations). Each corporation has to make a report of its income every year, and the government collects a tax on its income and profits.

Under the Constitution, as it was first written, income taxes were illegal. When income taxes were proposed as a good way for our national government to raise money, the Constitution had to be amended before such taxes

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■ The federal government sometimes collects an amusement tax; football games and other high-school amusements are not exempt. This tax is likely to be applied during wartime. A good tax problem for a committee to work out would be finding the total amusement tax sent in by your school to the Bureau of Internal Revenue for a one- or two-year period. Perhaps someone in the school office can supply information. That same person, or the school district Treasurer, might be willing to explain the federal withholding tax and how much the total deductions from the school pay roll are. These figures concerning one school out of thousands will give you an idea of one way we meet the costs of government.

could be collected. (See charts on pages 454 and 455.) On page 574 you will find the amendment that people of the states agreed to in order to make income taxes legal. The income tax is generally regarded as the fairest of all taxes.

Getting Our Money's Worth

MOST GOVERNMENTS follow a definite set of rules about money matters. The rules are designed to prevent graft and waste and to insure careful handling and spending of taxes. Suppose we see how these rules work in an ordinary community. Then we can have some opinions about whether the rules do what they are intended to do or not.

To begin with, every important official in the government makes an estimate of the amount of money needed for the work of his department during the coming year. The chief of police or the police commissioner, for example, will figure what it will cost to pay salaries, buy supplies, and keep up his department for a year. Usually he does this by figuring up what his department spent the past year. To that sum he adds money for any new work his department is planning.

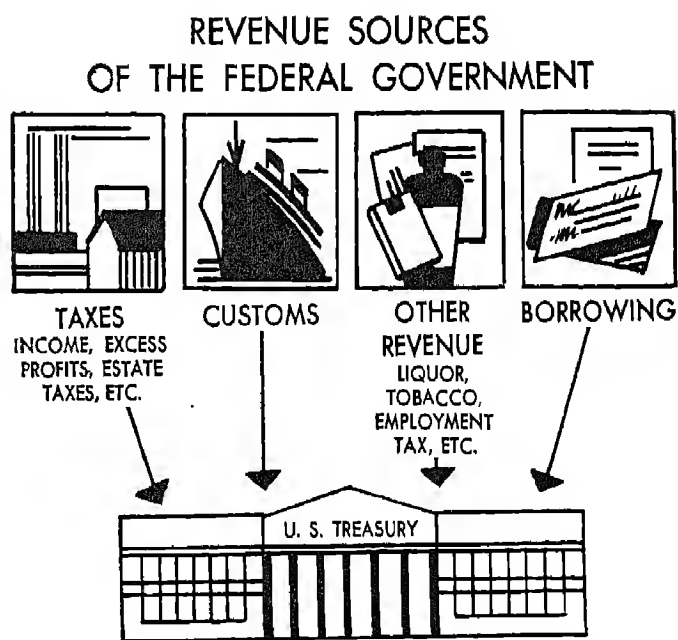
The officials of all the government departments send these estimates to someone who is in charge of finances. This official adds the estimates and prepares what is called the *budget*, which is a statement of the amount of money that can be spent. Sometimes the official who does this work is the mayor. Sometimes a community government or the state or national government will have a special official who is responsible for that work. Our national government has a Director of the Budget. Some state governments have Departments of Finance to do that work. Some cities have Comptrollers who do the work, while county boards usually have a finance committee that prepares the budget.

The responsible official (officials if there are more than one) checks the amount of

money requested against the amount of money that will probably be raised by taxes and other methods of getting money. If the amount of money requested by the different government department heads is too large, and the officials think that people shouldn't pay larger taxes, two things can be done. The different departments of the government can be asked to cut down their estimates of expenses, or else the government can borrow money to meet the expenses.

Suppose the finance official decides that the estimates must be cut down. Usually he will call in the different officials and talk the matter over with them. The head of the street department, for example, may insist that he must have every dollar he asked for or else he will have to discharge some of the garbage collectors and gangs of street repairmen. But the finance officer might get him to agree to save money in some other way. Or the parks commissioner might claim that he needs five playground directors, and then compromise on three.

After the finance officer has done the best he can with the budget, it is sent to the city council. If a county were doing this, it would go to the county board. Up to now the budget is just a sort of report that recommends spending a certain amount of money. But the government can't collect, and therefore



can't spend, that money until the matter is done legally. In the case of a city, the city council has to pass an *appropriation bill* or ordinance. The word *appropriation* means something that is set aside, and "passing the bill" means that the government sets aside money for the purposes that are included in the measure. The appropriation ordinance, when it is passed, makes it legal for the government officials to spend certain amounts of money to run their department.

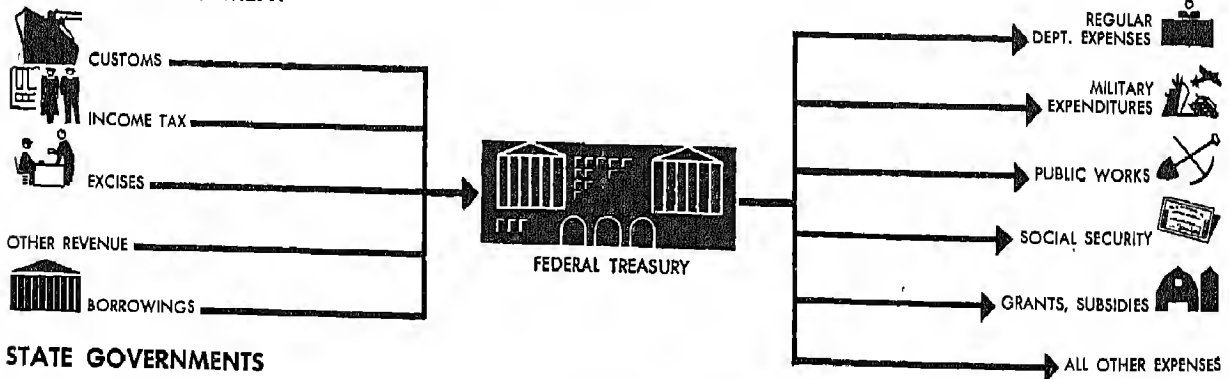
The legislative body—in this case, the city council—really has the final say in money matters. It might refuse to appropriate the money the finance director and the head of the street department agreed was needed. It might tell the street department head to get along on half the money he asked for. It might decide that the parks and playgrounds director couldn't have any money to hire sports directors for any of the city parks. Passing the appropriation bill is usually a big job.

There are so many details involved that in a large city the discussion may take two weeks. Often the council calls in the officials to ask them questions. Sometimes the officials get a rough going-over during these sessions, for they have to convince the council members that the money they ask for is really needed.

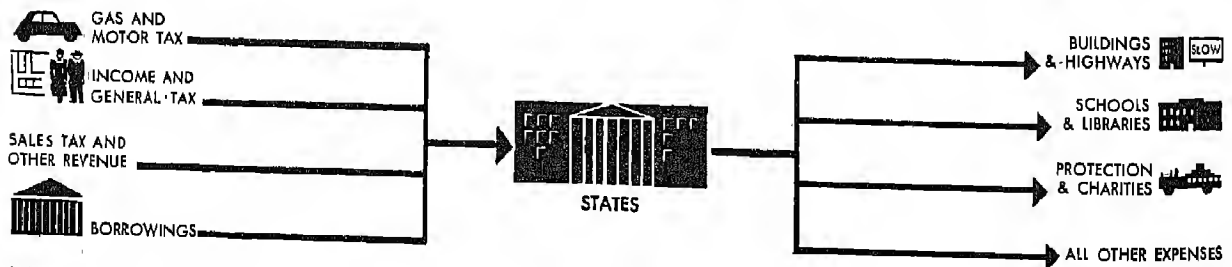
When the council finally passes the appropriation bill, each official is notified how much money he may spend during the coming year. In some cities the appropriation bill will state exactly how the money may be spent for each kind of work in every city department. For example, the playground commissioner may get an appropriation of \$75,000 to run his department for the coming year but may not be permitted to spend that amount as he pleases. The appropriation bill passed by the council perhaps states that only \$5000 of this \$75,000 is to be spent for building materials and repairs. If he spends this \$5000 before the year is up, he is not allowed to take some of the

GOVERNMENT INCOME AND EXPENDITURES

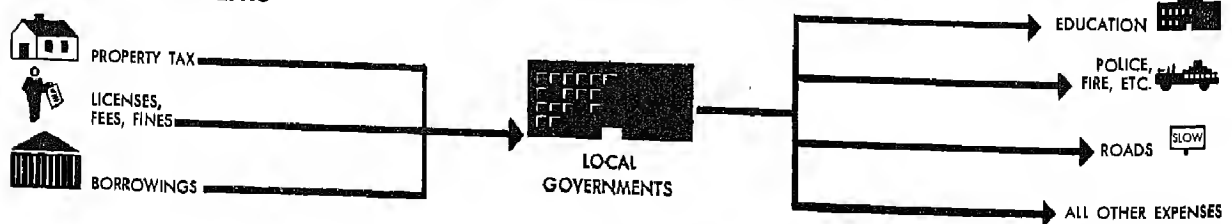
FEDERAL GOVERNMENT



STATE GOVERNMENTS



LOCAL GOVERNMENTS

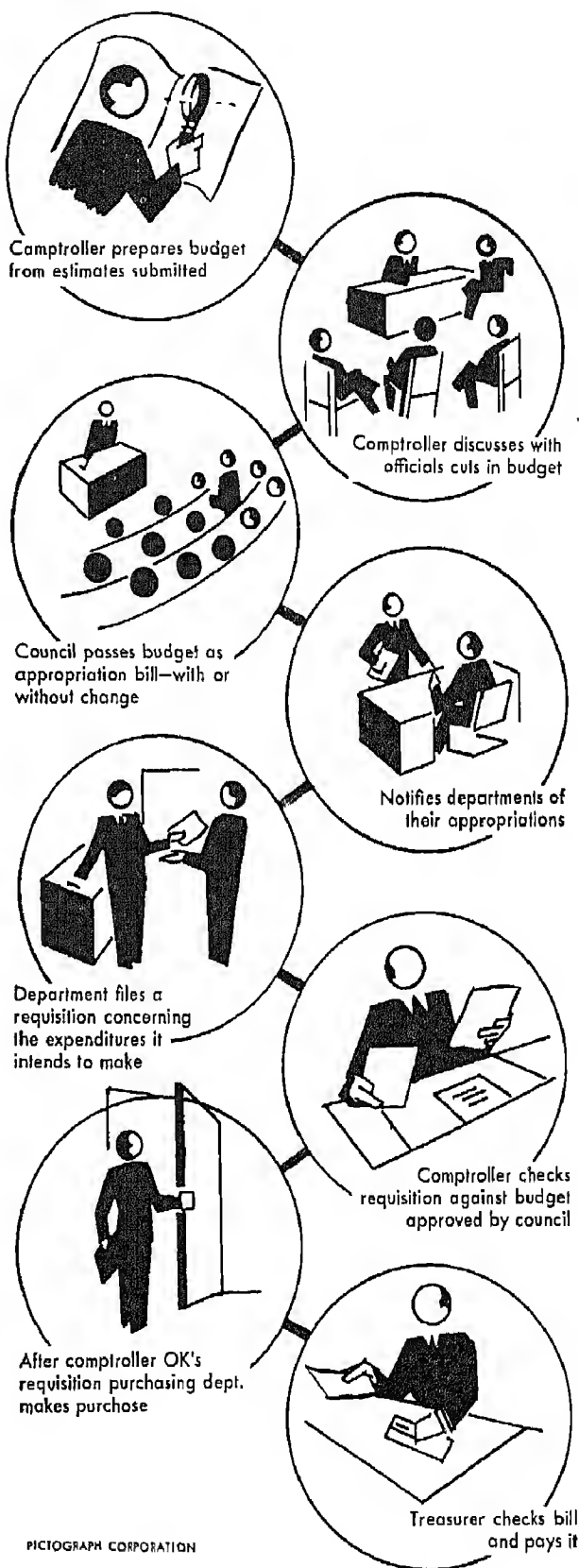


money set aside for salaries, or for any other purpose, and spend it on repairs. When officials are allowed to decide how much money is to be spent and few limitations are put on them, people call the appropriation a "blank check" appropriation. It's somewhat like giving a man a signed check and letting him fill in the amount for any sum he pleases.

Copies of the appropriation ordinance are sent to the city treasurer, and to the city comptroller if there is one, because he must make certain that other officials are entitled to spend tax money. He must check their requests for money and keep track of the amounts. Here's the way the method works: Suppose the playground commissioner wants to buy lumber for a bandstand in the park. He writes a request, usually called a *requisition*, stating what he wants, what it is for, and how much it will cost. The city comptroller (if that is the official's title) looks at the appropriation ordinance to see if the playground commissioner is entitled to buy building materials. He finds that the commissioner was allowed \$5000 for building materials and repairs. Then he looks in the records to see if the commissioner has spent that much. If he finds that the sum necessary for the lumber is still unspent, he O.K.'s the requisition.

In some cities there is a special department that does the buying. It is usually called the purchasing department. If there is such a department, O.K.'d requisitions are sent to it and the purchasing department buys the materials wanted. Otherwise the department head who made out the requisition gets the O.K.'d form back and he buys the material. In our example the purchasing department orders the lumber for the bandstand. After the lumber company delivers the materials, it sends a bill to the city. The bill is checked to make sure that prices are right, and then it goes to the city treasurer. The city treasurer checks it again to see if the playground department is allowed to spend the money, and then he makes certain that the bill has been ap-

STEPS IN SPENDING A COMMUNITY'S MONEY



proved by the purchasing department. Only after doing these things does he pay the bill with city money.

City Money Is Sometimes Stolen

THIS METHOD of spending money, with all its checking and rechecking, may seem complicated to you. But its purpose is to make certain that all transactions are honest ones. When the plan works as intended, graft becomes quite difficult. The playground commissioner, for example, never handles any money himself. He doesn't order the lumber. The purchasing department that does the ordering doesn't decide that the playground department needs lumber. The treasurer can't pay out the money until two other city departments say that the bill is correct.

In the past many cities didn't have such safeguards on the spending of the tax money. The playground commissioner could have gone to some crooked lumber dealer and bought \$200 worth of lumber and arranged with the dealer to send the city a bill for \$400. When the bill was paid, he would split the extra \$200 with the dealer.

Even with these safeguards, graft can still occur. But all the officials involved have to work together and hush the matter up. The playground director would have to get the comptroller, the purchasing agent, and the treasurer to agree to wink at paying \$400 for \$200 worth of lumber. But crooks do not trust each other very often, in spite of the saying "there's honor among thieves," and such an agreement would be hard to make. If

just one of the four or five officials were honest, the dishonest scheme couldn't be carried out. Of course, in some places where the government is run by a machine, the officials do exactly as the "boss" tells them and dishonest plans are successful. The remedy is not more safeguards, but getting rid of the machine.

You shouldn't get the idea that these safeguards exist because public officials are usually dishonest. The great majority of them are honest. The safeguards exist to make graft difficult for the few who are or would like to be dishonest. The safeguards are a part of the machinery which people have invented to make certain they get what they want in government. If the public could invent safeguards against carelessness and waste in public office, still more tax money would be saved.

Systems like the one just described are used to watch over and safeguard the spending of money by county, state, and national governments. Although the officials who do the work do not everywhere have the same titles, the methods used are usually just about the same. If the system works successfully, the result shows up in the services provided by government. If your local community has the proper safeguards for the public tax money, community living is better off in many ways. Community health, safety, recreation, and all other activities fare better.

How Governments Borrow Money

SOMETIMES IT seems a wise thing to borrow money. Families, for example, often find it wise to borrow money for a home. Communi-

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■ Voters discuss taxes, so take steps now to learn how to do this intelligently. Let one person supply data from the state yearbook or other sources and have another make a huge bar graph showing how your state government gets the money for hospitals, highways, or other facilities it provides. Then have a class discussion about the fairness of the taxes. Probably you won't agree, and you may not think alike about such matters as inheritance, sales, and income taxes. Then perhaps four or five of you might "do a poll" of business and professional people in your community and ask them questions about taxes for a class report.

ties, too, frequently borrow money needed for certain purposes. Suppose we take the case of Grand City as an example.

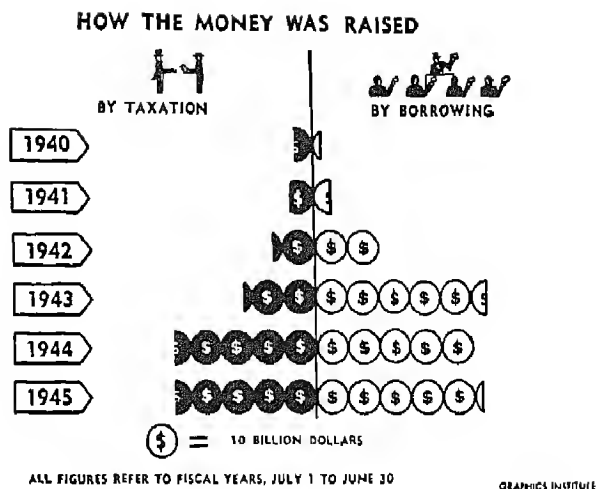
Grand City sprawls along both sides of Middle River, and five bridges span that stream. The bridges are old, and finally it becomes necessary to tear down the Fourth Avenue bridge and replace it with a new one. The new bridge will cost \$750,000. To add this amount of money to the city budget for the next year would mean raising the taxes or borrowing money. The tax rate of Grand City is already high; the city council doesn't want to have the rate raised if it can be helped; so the council decides that it will get the money for the new bridge by borrowing.

Before the city can borrow money the voters must agree to let the city go into debt. After all, they are the taxpayers and they will have to pay back the money that is borrowed. The council decides to put the matter up to the voters, and at the next election the voters are asked to vote for or against borrowing money for a new Fourth Avenue bridge. Let us suppose the people vote in favor of it.

Now that the voters have authorized the borrowing, the city council passes an ordinance in which the city agrees to borrow the money and to pay it back over a period of ten years. The ordinance directs the city treasurer to make out 7500 *bonds* for \$100 each. Each one of these bonds is a printed promise that the city will pay \$100 to the holder of the bond at the end of ten years. Meanwhile the city will pay \$4.50 interest to the holder of each bond every year.

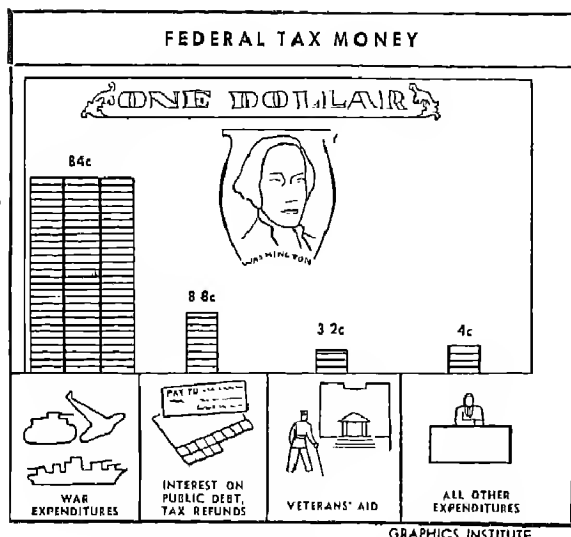
Any citizen who wishes to lend money at interest can go to the city treasurer and buy one or more of these bonds. Often cities put such bonds in the hands of banks or bond companies for sale. Many people want to invest their savings in such bonds, and cities do not usually have much trouble in selling the bonds and getting the money they need.

Of course, the government of Grand City must make some arrangements to pay these



bonds when the ten years are up. One way the city can do this is by establishing what is called a *sinking fund*. Each year the city will "sink," or put aside, \$75,000 to pay for the bonds. In ten years there will be \$750,000 saved and the bonds can be paid. The city will also have to pay \$33,750 each year in interest on the bonds. That means the city must collect a total of \$108,750 extra taxes each year from taxpayers to pay for the bridge. But the taxpayers knew this, or should have found it out, when they voted for the plan at election. They knew that they must have a new bridge, so it became a choice as to whether they should raise the whole \$750,000 in one year—which would be practically an impossible thing to do—or spread out the payments, like installments, over ten years.

Many people do not like the idea of having a lot of money in a sinking fund. They say it might be lost in some way or be a temptation to some dishonest official. In some cases cities have spent the sinking fund for some other purpose, and then not had the money when the time came to pay the bonds. Instead of using the sinking-fund plan, many cities retire some of the bonds each year. Instead of borrowing the entire \$750,000 for ten years, perhaps Grand City will decide to borrow \$75,000 for one year, another \$75,000 for two years, and so on. Then 750 of the \$100 bonds will be paid at the end of the first year, an-



This chart tells the story of how the federal government spent its money in the last fiscal year of World War II.

other 750 at the end of the second year, and so on each year, until all of the bonds have been paid. This process is also called *amortizing* a debt.

Borrowing money for improvements that will last a long time, like the bridge we used as an example, is a good way to run a city's business. But it wouldn't be a good idea to borrow money to pay running expenses or to buy things that wear out quickly. It would be foolish to go in debt for ten years for official automobiles, say, that would be worn out at the end of five years or less.

GOOD GOVERNMENT means fair taxes; fair taxes mean that some officials are hard at work seeing to it that government gets its money's worth when the tax money is spent. Back of every good government you'll find officials at work getting 100 cents' worth out of every dollar. It is no more sensible to waste government money than to waste one's own income.

The first step toward attaining a proper sense of values begins with the individual. *You* are the important person, for you are the one who has to learn to make wise finan-

Borrowing is used by our local, county, state, and national governments. In fact, borrowing has always been the main method of paying for wars. Practically every family in the country loaned the United States Government some money during the last war.

Taxes Are A Way To Buy Things Together

IF MONEY IS SPENT wisely and honestly, people of a community get much for their taxes. In most communities they get fire and police protection, and education is made available. In most communities such government services as courts, food inspection, health departments, and libraries are run for the benefit of the people. We have such things as paved streets, parks, and recreation programs because we act together through our governments. Few citizens could afford them if they had to furnish these things for themselves, but by sharing the expense through taxation we can have them.

Although a lot of people grumble about taxes, few of them actually would be willing to do without the things that taxes buy. Every good citizen will admit that a part of his duty as a citizen is to pay his taxes. Another part of his duty is to see that his money is spent wisely by the government officials whom he helps to put in office.


















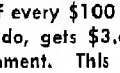
cial decisions. Probably you'd like to have more finances about which to make decisions, but whether the amount involved is large or small, your decisions are going to have a lot to do with your future. It's a matter of dollars and sense; you must have the sense to get the dollars and the sense to spend them wisely.

Your first task, in this matter of "money sense," is to set up for yourself a standard of living. Your standard of living is determined, to a large extent, by your



How Denver's Tax Money Is Spent

Denver has a combined city and county government, so this chart includes the cost of county government, too.

FIRE PROTECTION		FIRE DEPARTMENT .....42½¢ FIRE HYDRANTS .....4½¢ FIREMEN'S PENSIONS .....3½¢	50½¢
POLICE PROTECTION		POLICE DEPARTMENT .....45½¢ COUNTY JAIL .....2½¢ SHERIFF .....1½¢	50½¢
HEALTH AND CHARITY		DENVER GENERAL HOSPITAL .....25¢ STEELE HOSPITAL .....1½¢ HEALTH DIVISION .....8½¢ DENVER FARM .....2½¢ DETENTION HOME .....½¢ CITY MARKET .....½¢ CORRECTIONAL INSTITUTIONS .....½¢	38½¢
STREET AND ALLEY MAINTENANCE		HIGHWAY DEPARTMENT .....15½¢ SHOPS .....3½¢ ENGINEERING AND SURVEY .....2¢ PAVING .....4½¢ STREET OIL .....2½¢ OIL MAINTENANCE .....4½¢	32½¢
CLEANING AND SANITATION		STREET CLEANING .....17½¢ SEWER DEPT. ....2½¢ SEWAGE DISPOSAL .....5½¢	25½¢
RECREATION		CITY PARKS MOUNTAIN PARKS GOLF LINKS PLAYGROUNDS BAND CONCERTS ETC.	22¢
COURTS		DISTRICT COURT .....7¢ COUNTY COURT .....3½¢ JUVENILE COURT .....2½¢ MUNICIPAL COURT .....½¢ DISTRICT ATTORNEY .....2½¢ JUSTICE COURTS .....1¢ JURY COMMISSIONER .....½¢	16¼¢
DEBT		INTEREST AND RETIREMENT	14¾¢
PERMANENT IMPROVEMENTS			14½¢
REVENUE		ASSESSOR .....4½¢ TREASURER .....6½¢ MOTOR VEHICLE .....1½¢	13½¢
STREET LIGHTING			13½¢
PUBLIC WELFARE		ADMINISTRATION .....1½¢ AID TO .....1¢ AID TO .....1¢ AID TO .....1¢	12½¢
LIBRARY AND MUSEUM		PUBLIC LIBRARY .....9½¢ COLORADO MUSEUM .....2½¢	12¢
GROUND, BLDGS., AND AIRPORT		GROUND AND BUILDINGS .....9½¢ AIRPORT .....1½¢	10½¢
SPECIAL IMPROVEMENTS			9½¢
ADMINISTRATION		MAYOR'S OFFICE .....7½¢ CITY COUNCIL .....1¢ AUDITOR .....1½¢ CITY ATTORNEY .....1½¢ CITY PLANNING COMMISSION .....1½¢ CITY SUPERINTENDENT OF SCHOOLS .....1½¢ BOARD OF COUNTY COMMISSIONERS .....1½¢ INSPECTION DEPARTMENT .....1¢	6¾¢
EMERGENCY FUND BUILDING DEPT. ETC.		EMERGENCY FUND .....7¢ BUILDING DEPARTMENT .....2½¢ ELECTION COMMISSION .....3¢ CLERK AND RECORDER .....2½¢	15½¢
MISCELLANEOUS		JUDGMENT AND CLAIMS FUND .....2¢ WORKMAN'S COMPENSATION .....1½¢ COMMISSIONER OF SUPPLIES .....½¢ MISCELLANEOUS .....2½¢ WATER DISTRICTS .....½¢ CIVIC SERVICE .....½¢ MEMORIAL DAY .....½¢	7½¢
Out of every \$100 collected annually in property taxes from its citizens, Denver, Colorado, gets \$3.64 per month. The rest goes to pay for schools and state government. This service-cost chart shows how Denver's \$3.64 is spent.			\$3.64



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"I said to her, 'Let's grab a cab'—not thinking we'd find one. Well, we did and then I couldn't pay for the movies!"

Which simply proves our point—whether you have a little money or a lot, you need to plan your spending.

ideas and ideals in regard to your appearance, health, food, clothing, education, and social activities. But your standard of living is also determined, and sometimes limited, by your income, by the matter of leisure time, and by other matters you may not be able to control.

Straight thinking is needed in order to decide what you need, want, and can have as far as the above items are concerned. You've got to ask yourself some straight questions and give yourself some straight answers. Are you going to try to keep up with every one of your friends and neighbors? You know perfectly well that your family can't keep up with a family that has twice your income to spend. And that family can't keep up with a richer family. People who try to compete in that

way are following false standards. And false standards often lead directly to disaster.

One way to avoid financial disaster is to be thrifty. A thrifty person is not a penny pincher or a tightwad or whatever you call a miserly soul. The thrifty person uses his money wisely, and in being wise about using it, gets more than careless people do. He manages by making careful choices to satisfy more of his wants than unthrifty persons do.

One aid to making a careful choice in money matters is to make a budget. Did you ever try making one? Did you follow it? A budget is a plan for spending anything—money, time, or whatever it may be. Many people make strict budgets for themselves and in a few weeks' time give up in desperation. They say, "The budget won't work!" Probably their budget was too strict. Some provision has to be made for "incidentals" and "miscellanies," for the unforeseen items that always crop up.

Your budget does not have to be on paper or in a little black book if you know where you are going financially. Here are some references on the subject of budgets.

Johnny Get Your Money's Worth (and Jane, Too), by Ruth Brindze, published by Vanguard Press, Inc., 250 Fourth Ave., New York City 10.

Read *The Whistle*, by Benjamin Franklin, which you'll find reprinted in the following:

Good Reading for High Schools, American Writers, edited by Cross, Smith, and Stauffer, published by Ginn & Co. (1931), Statler Bldg., Boston.

This is an incident in Franklin's life. If you have ever spent money unwisely and have been told that you "paid too much for the whistle," you'll understand Franklin and yourself a little better after reading this story.

Speaking of Franklin, here is a quotation from his writings about investing money: "If a man empties his purse into his head no man can take



it away from him. An investment in knowledge always pays the best interest."

If you want a career that has to do with money and investments, you will find opportunities as a bank worker, bookkeeper, cashier, agent, collector, accountant, stock broker, real-estate agent, and insurance agent. If you are a person of absolute integrity, if you like to work with money and accounts, and if you can meet the public well, you will probably be successful and find happiness in work of this kind.

Most of the jobs in banks are clerical ones. According to the latest statistics available, in about 20,000 banks there were 250,000 employees, and 200,000 of them did minor clerical work. The other 50,000 were chief clerks, paying tellers, receiving tellers, cashiers, and assistant cashiers. At the time the figures were compiled, women held about 40% of the bank jobs.

Working conditions in banks are good. And there is a certain "prestige" in being employed in a bank. For some people that is important. The salaries, however, are just average; but the steady work, moderate hours, and frequent holidays help to balance this.

For further reading about banking, see the following books:

Do You Want to Become a Banker? by Wilbur F. Crook, published by F. A. Stokes Co., 521 Fifth Ave., New York City.

This book gives the qualifications and tells the opportunities in banking. It recommends a course of study for that career.

The Promise of Tomorrow, by Myer and Coss, published by Civic Educational Service, Washington, D. C.

Chapter 14 of the last-named book gives specific information about banking.

Every business needs a bookkeeper. A high-school graduate with an understanding of the fundamentals of bookkeeping so that any required system can be learned can usually qualify for such jobs. Good eyesight and the

ability to take care of details with accuracy are required. Read:

Training for the Modern Office, by Edward M. Robinson, published by McGraw-Hill Book Co., Inc., 330 W. 42nd St., New York City 18.

A cashier must be able to handle money with speed and accuracy. Many smaller businesses hire bookkeeper-cashiers. This work is a little less confining than bookkeeping work alone, but it calls for a more versatile person and one less likely to be nervous when constantly interrupted at a task.

Agents and collectors must, first of all, like to meet people. They must be fluent talkers and possess pleasing personalities. They must not be easily discouraged by cold looks, curt replies, and closed doors. Agents do the selling, collectors and credit men do the follow-up work in getting the money.

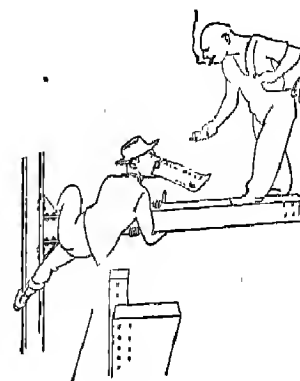
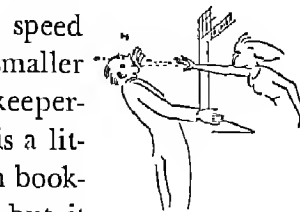
The Credit Man's Workshop, by J. Pearl McKinney, published by Business Book House, Box 112, Charlottesville, Va.

This book gives information about credit work, but you'll be especially interested in the 175 credit and collection letters which are reproduced. In these letters you can see the problems of credit men.

If you are interested in real-estate work, read the following:

Real Estate Selling and Leasing, by Nelson L. North, published by Prentice-Hall, Inc., 70 Fifth Ave., New York City 11.

Approximately 65,000,000 people in the United States have insurance of one kind or another. And somebody sold it to them. If you think you'd like to sell insurance, do some reading on the subject.



The Promise of Tomorrow, by Myer and Coss, published by Civic Educational Service, Washington, D. C.

Chapter 21 of the above book is a discussion of opportunities in insurance selling.

Life Insurance, by Solomon S. Huebner, published by Appleton-Century Co., Inc., 35 W. 32nd St., New York City 1.

This book discusses all phases of life insurance and gives much vocational information.

What do you know about investment brokers? Do you have the false idea, held by so many, that people who sell securities don't have to work? That they "get rich quick" without turning a hand? The average worker in a brokerage office does have to work, and he has certain very definite difficulties. In the first place, it is not easy to get such a job. Nor is it easy to keep one, for there are years when that particular business may not be good and when staffs are cut down. It is true that some investment men have large incomes, but recent statistics showed that 85 per cent of the people in the investment business earned about \$1800 a year. If you are interested in this field of work, perhaps you may become one of the 15 per cent who receive higher salaries.



Accountants are very necessary in the world of work because "figures won't lie—but liars will figure." Accountants do the important

work of verifying the work of bookkeepers. Jobs in accounting range from those which a high-school graduate can fill to those which require one to be a C. P. A. (Certified Public Accountant). All accountants are fairly well paid, but the C. P. A.'s salary is in the higher brackets. It ranges from \$3000 to \$25,000 a year. The average yearly income for all

C. P. A.'s for the fifteen-year period before World War II was \$7500.

The road to becoming a C. P. A. is a long, difficult one. The final hurdle is an examination which only one out of every ten candidates passes, according to reports. For further information read:

Accountancy as a Career, by Lawrence W. Scudder, published by Funk & Wagnalls Co., 354 Fourth Ave., New York City 10.

Here are some general references which deal with money, buying, spending, and the like:

What Do You Want for \$1.98?, by Kay Austin, published by J. B. Lippincott Co., 227 S. 6th St., Philadelphia 5.

Robbery by Mail, by Karl Baarslag, published by Farrar & Rinehart, Inc., 232 Madison Ave., New York City 16.

100,000,000 Guinea Pigs, by Kallet and Schlink, published by Vanguard Press, Inc., 424 Madison Ave., New York City 17.

Guinea Pigs No More, by Joseph B. Matthews, published by Crown Publishers, 419 Fourth Ave., New York City 16.

Fifty Ways to Save Money, by Malcolm McCaw, published by Longmans, Green & Co., 55 Fifth Ave., New York City 3.

One Thousand Ways to Make \$1000, by Francis C. Minaker, published by the Dartnell Corp., 4660 Ravenswood Ave., Chicago.

If you are interested in a government job which involves the duties of collecting, handling, spending, and accounting for the tax money, you should first find out how these jobs are secured in your locality. Must you be elected or appointed, or do you have to take a civil service examination? When you know, you can proceed accordingly.

FOR STUDY AND DISCUSSION:

1. What is meant by the term *taxation*?
2. Name several things which are provided for you by the government. Is there a simple way to determine which citizen or group receives the most benefit from a given service? Explain.

3. Estimate how much it would cost your parents to obtain for your family some of the things that government provides.
4. Is an income tax a just tax? Give reasons for your answer.
5. According to the experts, what are the requirements of a good tax? Discuss each of these requirements.
6. Name the five different classes into which most taxes fall.
7. What are the advantages of the real estate tax?
8. What are the disadvantages of the personal property tax?
9. Explain the work of an assessor.
10. How does each governing body determine its tax rate?
11. Explain the different steps taken to arrive at John Doe's tax bill.
12. Give arguments for and against the sales tax; for and against import tariff.
13. Explain each of the following terms: excise, duty, requisition, budget, appropriation.
14. Give examples of licenses and fees that are collected as a part of government revenue.
15. How does a government "borrow" money? For what purposes is it wise for a government to borrow?
16. What is meant by a special assessment? Has your city or town levied one recently? If so, what was it for, and who had to pay it?
17. Explain these statements:
 Taxes are a way to buy things together.
 Government officials have to use several kinds of taxes if they are to have a good, all-around tax program that is fair, easy to collect, and dependable.
18. Trace the usual steps taken in spending government money.
19. Why does the method of spending tax money require many different steps?
20. What would happen if people went on a tax strike and refused to pay taxes? Who would be the losers in the long run? Why?
21. Study carefully the chart on page 483. For what two services does Denver spend the most money? Could these expenditures possibly be considered economical? Before making a decision, you might like to refer to page 133, where you will find a discussion about fire costs in Denver.

MORE THINGS TO DO:

1. Suppose you had to give up some of the services supplied by government. List them in the order in which you would be willing to forego them.
2. Visit your city hall. Find out and report on some of the companies that pay for a franchise.
3. You have found out how Denver spends its tax money. Perhaps you'd like to know how realty and personalty taxes in your community are spent. Get the facts from your local treasurer and see what part of every \$100 collected annually is spent on each of the services listed on page 483. Remember that to make a fair comparison you'll have to add the *county* costs, if some of these services are furnished by your county government, too, since Denver has the combination city and county government.
4. How convincing and forceful can you be? Suppose you have just heard someone state that he objects to paying taxes of any kind. Give a talk pointing out why it is the duty of every citizen to pay his taxes.
5. Make a chart and rate the following kinds of taxes according to the three characteristics of a good tax given on page 468: realty, personalty, sales, income, duty, vehicle, and excise.

6. Bring in a few recent newspaper articles about taxes. Discuss the significance of each of these articles.
7. Write a newspaper editorial explaining why governmental expenses have increased so much in the last twenty-five years.
8. Perhaps some of you can get permission to bring in your fathers' tax bills. If so, study them carefully. Make a list of the items of information which can be obtained from the bills.

COMMITTEE WORK:

What vocations have you read about in your study of the material suggested by the Library Committee? Which ones particularly interested you? Compare your choices with those of your classmates.

Appoint a committee of three to lead a class discussion evaluating the work of the Bulletin Board Committee.

What help did you get from the films supplied by the Moving Picture Committee?

Summarize briefly the reports of the special committees.

CIVICS IN OTHER SUBJECTS:

1. Here is a subject that you might use for a theme, talk, or debate in your English class: It is the duty of every citizen to pay his taxes willingly and intelligently.

Another suggestion for English class is a dramatization of a political rally supporting a bond issue.

2. This chapter should furnish you many ideas for your art class. Budding cartoonists might show the rising costs of government, the unwise spending of tax money, or the need to support a pending bond issue.

A good subject for a mural would be: the services we get from our tax dollar.

3. For extra problems in math class you might determine a few tax bills, find tax rates, find what percentage of the actual value the assessed valuation of property is in your community, and find what percentage of the tax dollar is used for the various government services.

Looking Ahead to the Next Chapter: What is the title of the next chapter? How do the pictures on page 490 illustrate this title? Read the summary statements on page 491 and discuss them.

What changes in the past have you seen take place in your community? What changes are going on right now? (Prepare yourself to tell of other changes in your community as you discuss Chapter 16 by asking your parents, or friends who have lived in your community a long time, to tell you about the changes which have taken place. Keep in mind the second statement on page 491 when you hear their report.) What causes can you give for these changes? Which of these changes "just happened," and which were caused by deliberate planning?

What changes are being planned for your community at the present time? Do the natural resources of a community have anything to do with the changes that occur? Explain your answer.

What is your reaction to this statement, "Change is inevitable"?

What part can you play in helping to plan desirable changes for your community? In your study of Chapter 16 you will find many suggestions that will help you in doing your part in community planning.

Look at the pictures and charts and read their legends. What do they tell you about how communities change, and about planning for the future?

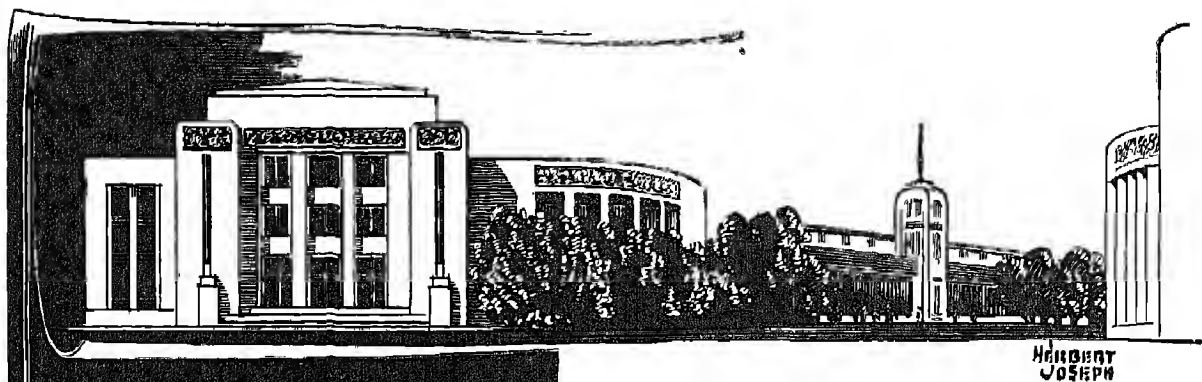
Committee Work: The Moving Picture Committee should be able to find several good films that will correlate with this chapter. There are many films that show national government planning such as the building of large dams or the construction of highways (the highways to Alaska and South America are good examples). Many industrial films or films produced by public utilities show planning that affects many communities. Some of these films are in Technicolor.

The Library Committee might plan to take the entire class to the library and follow through on the lesson in finding references which is given at the end of the chapter. Different members of the committee might be assigned to take charge of certain parts of this lesson. The Committee might make up a list of questions to test the class, and then chart the scores on this test.

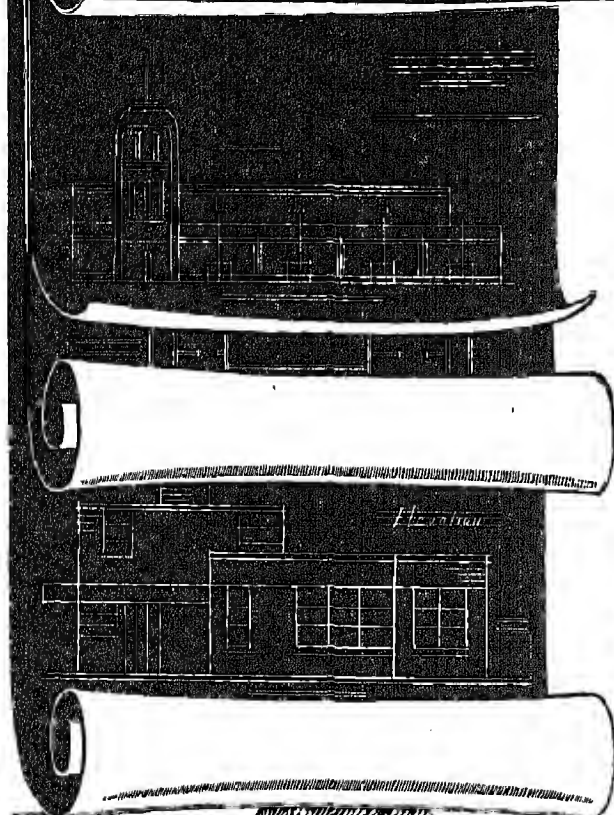
What ideas for special committees do you find in the activities given on pages 495, 504, and 510?

The Bulletin Board Committee might ask each member of the class to write and hand in one or two suggestions for its display.

Reading: The purpose of this coming chapter is to show that communities change, how and why they change, and the importance of community planning. Keep this purpose in mind as you read the chapter. Remember that the first reading should be fast, the second should be for details. Don't skip that second reading, for if the first reading was fast, you will have missed a great deal.



16.



COVENTRY, ENGLAND, was peaceful and still in the soft moonlight of the night of November 14, 1941. Only the volunteer watchers heard the off-beat throb of the approaching enemy planes. Then the sound of sirens rose and fell, and the inhabitants woke to find the first of five hundred bombers overhead. These first dropped incendiary bombs, and succeeding waves of planes dropped demolition charges into the burning community. The raid continued most of the night, and more than four hundred tons of explosives showered down on Coventry. By morning great areas of the city were in ruins. Shops and houses were wrecked, public buildings demolished. The cathedral, centuries old and one of the community's landmarks, was a burned shell. In a single night of flaming violence Coventry had been changed.

What happened at Coventry was unusual in two ways. The change was brought about by

You will discover that—

1. All communities change, but at different rates of speed.
2. Communities change in various ways—the people change, the buildings change, services for the people change.
3. There are different causes for the changes that occur in communities, such as new inventions, new ways of using resources, shifts in transportation, and disasters.
4. Besides these changes which "just happen" are those which citizens deliberately make after planning.
5. Community planning has a good record of accomplishment.

Planning for the future is an intelligent way to meet changes that are bound to occur.

Planning for the Future

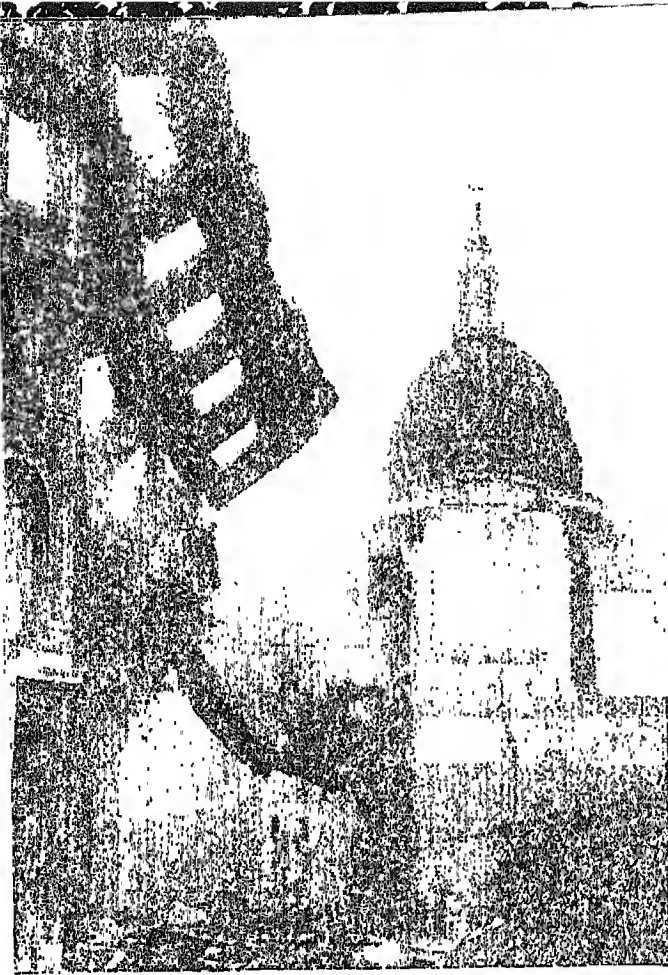
the violence and destruction of war. And the change came quickly—overnight. But change, in itself, in Coventry was something that it shared with every community, for every community changes. Coventry's tragedy was that it had to suffer under the unthinking cruelties of war. In other communities change usually takes place slowly and peacefully.

Even when communities change peacefully and slowly, they are not alike in the way the changes happen. The manner of the change is different for different communities. And the speed of the change, or the lack of speed, is never quite the same. Let us look at some communities that have changed and see why and how their changes came about.

San Diego, California, was changed by war, too, but not in the way Coventry was changed, nor so rapidly. In the spring of 1940 this community was about 170 years old—old for communities in our country. It was a peaceful

and quiet city of about 200,000, a little larger than Coventry, England. It was a transportation center with an excellent harbor. Ocean-going vessels docked there to have their cargoes transferred to freight trains and to receive cargo. Here the Pacific fleet of the United States Navy put into port between its voyages out into the Pacific Ocean. Many Navy men liked the community so well that they made their homes in San Diego when they retired. Farmers from the Middle West moved to San Diego to spend their old age. There were some airplane factories in San Diego and other rather small manufacturing plants. It was not a community that had sprung suddenly into life; it had grown slowly over the years.

The same event which caused the terrible change in Coventry—war—set into motion forces that began to make changes in San Diego. Our country became convinced that



War brings sudden, dramatic change to a community. But when wars are over, most peacetime changes are more gradual—like a flower opening or fading—and have no one time for happening.

it needed thousands of new planes and more and more ships of war, for it was inevitable that the war which had come to England would come to us also.

Suddenly the airplane industry became very important in San Diego. There were several reasons for this. San Diego already had plane factories that employed men with the "know-how" of airplane construction. Then, too, there was the all-year-round fine climate. Planes could be tested any time. And since, on an average, all but nine days of every year are sunny in San Diego, planes could be put together outdoors. Because of this fact, expensive shelter against bad weather was unnecessary. And finally, San Diego had a good harbor, sheltered from the ocean and easy to defend against enemy naval or air attack.

Workers by the thousands came to San Diego from all over the United States. They came in trains, on busses, and in autos and trailers to find work and to make homes. Between July 1940 and July 1941 the community grew from 200,000 to 300,000. One aircraft factory alone soon employed 17,000 people. San Diego found that it didn't have enough houses, schools, streetcar lines, sewers, water mains, telephones, stores, movies, hotels, or restaurants. Rents soared. Families were jammed into every available house and apartment, and "trailer-towns" sprang up.

All this time, while the airplane factories were growing, the size of the United States Navy was being increased. Thousands upon thousands of new sailors had to be trained for their duties. During the year between July of 1940 and July of 1941, the number of sailors and marines stationed at San Diego increased from 15,000 to 35,000. Besides these, a new army camp brought 20,000 soldiers to town.

Needless to say, San Diego was changing. This rather quiet seaport had grown into a large manufacturing center. The 50% increase in population meant new housing projects for the families of factory workers, marines, soldiers, and sailors. New dance halls and other places of amusement sprang up. There were bewildering traffic jams in streets that had formerly accommodated all the streetcar, bus, and auto traffic without difficulty. Even the spirit of the people seemed changed. People usually walked leisurely down Broadway and drove quietly through Balboa Park. In the changed San Diego they were apt to hurry.

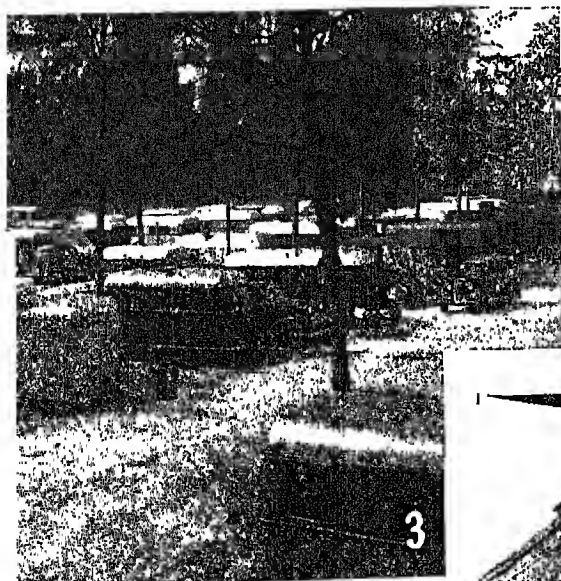
Up And Down In Five Years

COVENTRY WAS changed in a single night, San Diego in a year, but Wheeler, Montana, is an example of a change that took longer. By 1936 Wheeler had come into existence because 10,000 workmen had gathered near by to build the Fort Peck Dam across the Missouri River. A community sprang up almost overnight to



War reaches far across a country to touch with change even those communities living without fear of bombs, far-distant from the shadow of enemy wings. Many of these wartime changes are almost as rapid, though less terrible than those wrought by bombs. What causes these other changes?

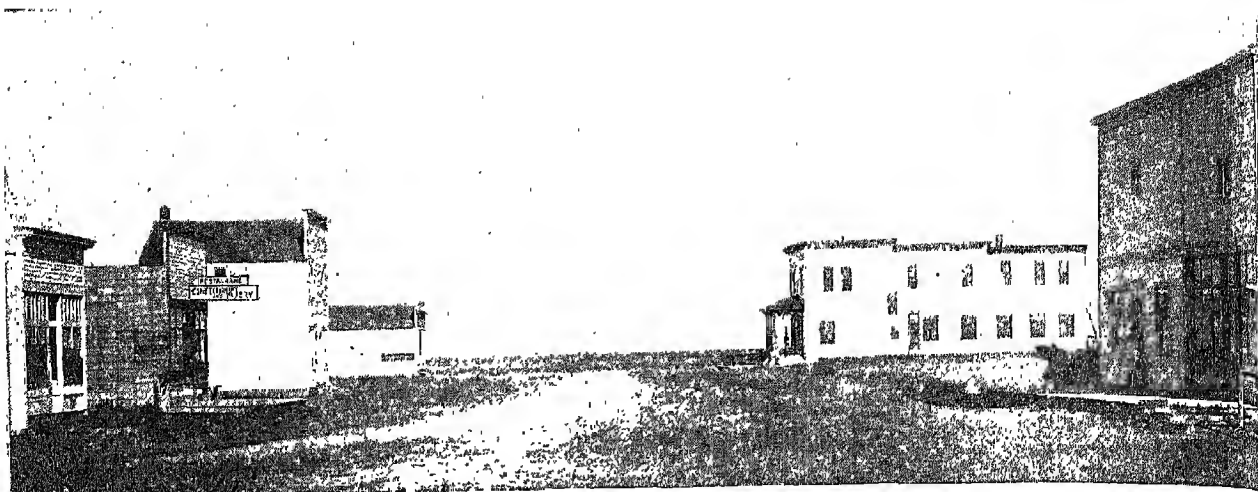
Servicemen flood the towns, bringing demands for food, housing, entertainment, transportation — all the goods and services needed for living. They bring many changes.



New factories arise to feed the new needs of war. Workers flock to these centers of industry. Boom-times mean rapid changes.

As the population shifts, following the tides of war, small places grow big overnight, face sudden shortages. Resources are strained — housing most of all. New families overflow into trailers (above), and find shelter in boxcars (right).





Towns that spring up around a "boom" often become desolate ghost towns when the boom subsides.

meet the workers' needs. Before long, nearly 3500 people lived in Wheeler and catered to the wants of the construction gangs. The dusty streets of Wheeler were lined with stores and shops of every sort.

Finally the dam was completed. It was four miles in length, the largest earth-filled barrier ever constructed. But once built, there was no more work to be done on the whole project. As workers were laid off they began drifting to other parts of the United States; and the business of Wheeler fell off. Paynights weren't so gay, the stores did less and less business. The reason for Wheeler's existence was fast disappearing.

Gradually the business people of Wheeler began moving away. The frame stores were just abandoned. A few of them burned down; others simply collapsed through neglect. Some were bought by farmers who pulled them off to use as sheds. A picture taken in 1941, five years after Wheeler came into existence, shows that all but a few of the buildings were gone. Soon where there once had been a community there would be only a few scratches in the sod of the Great Plains.

Most Communities Change Slowly

IN THE EXAMPLES just given, the communities changed so fast that people easily noticed what was going on. But changes often take place so slowly that they are hard to observe.

If you were to leave home now and come back, say, in ten years, you would notice many changes, while those who had stayed at home might not be aware of them. Changes are taking place all the time in all communities.

The story of Rip Van Winkle by Washington Irving brings out the way in which slow changes are noticed by persons who have been away. You may remember that in this story Rip went to sleep for twenty years in the mountains and then returned to his village.

As he approached the village he met a number of people, but none whom he knew, which somewhat surprised him, for he had thought himself acquainted with everyone in the country round. Their dress, too, was of a different fashion from that to which he was accustomed. . . .

He had now entered the skirts of the village. A troop, of strange children ran at his heels, hooting after him, and pointing at his gray beard. The dogs, too, not one of which he recognized for an old acquaintance, barked at him as he passed. The very village was altered; it was larger and more populous. There were rows of houses which he had never seen before, and those which had been his familiar haunts had disappeared. Strange names were over the doors—strange faces at the windows—everything was strange . . .

It was with some difficulty that he found his way to his own house, which he approached with silent awe, expecting every moment to hear the shrill voice of Dame Van Winkle. He found the house gone to decay—the roof had fallen in, the windows shattered, and the doors off the hinges . . .

He now hurried forth and hastened to his old resort, the village inn—but it too was gone. A large

rickety wooden building stood in its place, with great gaping windows, some of them broken and mended with old hats and petticoats . . .

There was, as usual, a crowd of folks about the door, but none that Rip recollected. The very character of the people seemed changed. There was a busy, bustling tone about it, instead of the accustomed drowsy tranquillity.

The Ways In Which Communities Change

BESIDES CHANGING at varying rates of speed, you know that communities change in many ways. Here are some of these ways:

First of all, the people change. Los Angeles is a good example of that kind of change. The people who lived there about a hundred years ago were mostly of Spanish and Indian ancestry. The men were soldiers, traders, farmers, priests, cattlemen. Newcomers from the eastern part of the United States began to come in after 1850. In time they outnumbered the former inhabitants. Still later thousands of Middle Western farmers, attracted by the warm climate, moved to Los Angeles when they retired from active work. Soon people of English, Scotch, and Irish ancestry made up most of the community, and the people of Spanish and Indian ancestry formed only a small part. The kind and number of inhabitants had changed tremendously.

A second way in which a community can change is in its houses and other buildings. This was the way Coventry was changed when it was bombed. The buildings destroyed there will not be replaced by others that will look the same. In fact, Coventry has a plan for great improvement. In Wheeler, Montana,

buildings collapsed or burned, or they were carted away to other sites. This sort of change—the disappearance of the buildings—is one that is the most noticeable.

A third way a community can change is in its methods of producing and distributing goods and services. There were several examples of that in Chapter 9. In this chapter you have read about San Diego changing from a quiet seaport into a busy manufacturing city. Birmingham, Alabama, is another example. It gradually changed from a market town to a great steel-producing center.

A fourth way communities change is in their general healthfulness. Chicago, for example, once had one of the highest typhoid-fever death rates of any city in the country. Now it has a very low death rate from that disease.

A fifth way of changing is in the facilities for transportation and communication. Almost any big city is a good example of this sort of change. The citizens of New York City once rode in horsecars, but now they ride in electric trolley cars, subways, busses, and automobiles. In the early days a person had to use the mail or call a messenger to communicate with someone on the other side of town. Now he can send a telegram if he chooses, or call the other person on the telephone and talk with him directly.

A sixth way of changing is in the matter of government. You read about Denver as an example of a city government that was changed many times as the citizens realized their needs were changing. In that same chapter you read about other communities in which

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■ An "old-timer" understands his community because he remembers events and the changes brought about by such things as a great fire, a flood, an epidemic, early industries, an army camp or defense plant, the boom and depression periods. Here's something that may give you some of the same understanding. Let the whole class take part in preparing questions based on subjects such as old and new methods of local transportation, community industries, change in housing conditions, control of disease, fire, and flood. Turn the question over to committees whose members call on local old-timers to get their answers and then report.

governments were changed—Des Moines, Galveston, Cincinnati, and Dayton.

These examples show only a few of the ways that changes may take place. There are others, perhaps a little harder to classify. For instance, the appearance of a community may change considerably. It may become more or less attractive. Chicago's lake front was once an ugly railroad yard; today it is a park with beautiful public buildings. Many a peaceful little Ohio and Pennsylvania village became a gritty manufacturing town when steel mills first began thriving in that region.

Changes take place in the ways people of a community enjoy themselves. In the 1890's one of the favorite amusements in many cities was trolley-car riding on Sunday afternoons. Tours on the streetcars were advertised as being soothing to tired and frayed nerves. Today we use streetcars for necessary trips only, while auto driving has become a form of recreation. People now go to the movies and listen to the radio, forms of amusement unknown not many years ago.

As you read in Chapter 5, communities also change in the kinds of education they provide their citizens. Not many years ago the high school existed for only a few pupils, since most young people went to work as soon as they finished grade school. And not long ago high schools offered courses mostly in foreign languages, mathematics, English, and history. These same subjects are offered students today, but they also can choose studies, such as music, art, physical education, shop, home economics, science, and social problems. Today millions of boys and girls make use of their opportunity to go to high school.

Some Reasons Why Communities Change

SINCE COMMUNITIES change in so many different ways, there must be many reasons for the changes. In spite of this fact, it is possible to set down a few things that are generally responsible for the changes.

Probably you have read about some of the changes that came when the railroads were built. The invention of the steam locomotive resulted in many changes. But let us take another invention, one which is more recent—the automobile. The automobile has been one of the chief causes of change in American communities during the past fifty years.

For one thing, the automobile has caused great changes in the way communities are laid out. The old-fashioned family community had to be compact, with buildings close together and not spread out over much land. Men needed to live fairly close to the factories and offices where they worked, unless they could depend on streetcar lines. The coming of the automobile has made it possible for people to live much further from the center of the city. Los Angeles is an example of a community which developed a great deal after the invention of the automobile. It has spread its population over a large territory—from one corner of the San Fernando Valley to San Pedro harbor—a distance of almost fifty miles. A community this size would have been unthinkable before the days of the automobile.

The automobile has brought about changes in public transportation as well. In many communities streetcars have disappeared altogether. In some cases motor busses have replaced the trolley cars. In other communities private cars have so increased in number that neither streetcars nor busses could make a profit transporting people to and from work. In 1910 anyone who observed the busy trolley lines and electric interurban lines would have been justified in thinking that they were here to stay. But by 1940 thousands of miles of electric railway track had been torn up or abandoned. Some of the old cars can be seen here and there, some doing duty as lunch cars and some as summer cottages. This interesting growth and decline in the number of trolley cars is one of the most dramatic examples of change in the story of our American communities.

In 1856-29 Days Rail and Stage



In 1869-7 Days First Transcontinental Railway



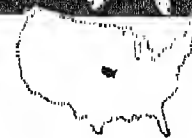
In 1930-90 Hrs. By Railroad



In 1946-56 Hrs. 15 Min. By Railroad



1946-9 Hrs. 27 Min. By Air Lines



Improved coast-to-coast transportation makes the United States smaller and smaller.

The automobile has brought about some rather bad changes in the appearance of communities. Along the highways of our country are thousands of advertising signs which usually detract from the view. And there are often hundreds of shacks serving as filling stations, hamburger stands, soft-drink bars, fruit stores—anything to pick up a little business from the motorist. At first most of these places were cheap and ugly, but of late years improvements have been made. The oil companies, for example, have realized that it is good business to have attractive places as filling stations. The larger companies have taken the lead in employing architects to design good-looking buildings, and their example has been followed by restaurant owners and by a few other businesses that cater to travelers on our highways. The advertisers are also coming to realize that their messages will be better received if they do not hide some bit of scenery or clash too violently with the surroundings.

Then, too, the character of the people in thousands of communities has been changed by the automobile. Just before the coming of

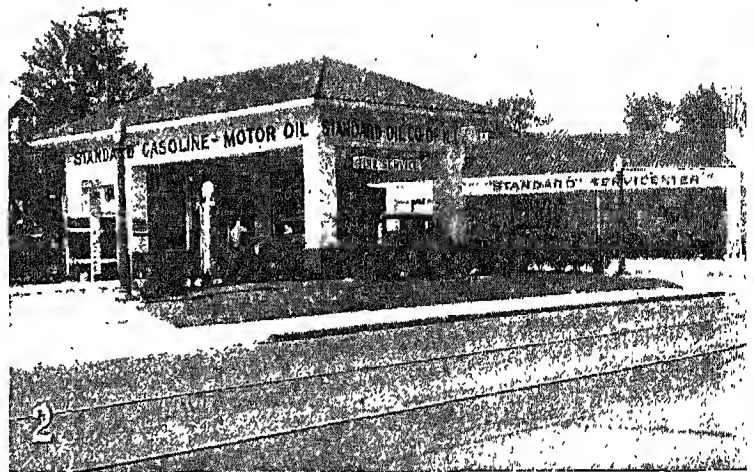
the automobile, you could have called the American people a “settled” people. The great pioneer movement to the westward was practically over. The traveled citizen was an exception. Most people were stay-at-homes, and many of them bragged that they and their parents before them had been born and reared in the same community. Today you do not have to hunt for people who have traveled far and wide by automobile and train. A large number of people have seen life in communities other than their own and have made comparisons. Often they like other communities so well that they move to them.

The manner of using leisure time has also been changed by the motor car. In our country the weekend or Sunday afternoon auto trip has become a regular form of recreation for many. The car also makes it possible to go more frequently to the movies or other amusements. To a large extent the automobile has taken recreation out of the home. It has also enabled people to travel during vacations to our great National Parks and other scenic spots in the country. It has brought many people closer to nature than ever before,



Almost everywhere you look automobiles have brought changes—tourists' cabins, "hot dog" stands, service stations. Paved roads and high-speed cars make a combination that most Americans cannot resist, and by the millions they take to the highways. Cars loaded with tourists line many of the roads, signs clutter roadsides beseeching the passers-by to "eat Mac's juicy, jumbo hot dogs," or to "see the world's most famous caverns."

Service stations have sprung up like mushrooms, dotting the highways or standing in clusters at the intersections of busy streets. (A typical station is shown in Picture 2.) Attendants are hired by the thousands and with their modern equipment they service cars and tend their every need at all hours of the day and night (Picture 4). Vacationists' auto camps spread across the country from coast to coast—in the mountains, beside lakes, and along the coasts—and tempt the worn travelers to pitch their tents and enjoy the relaxation which Nature generously offers.



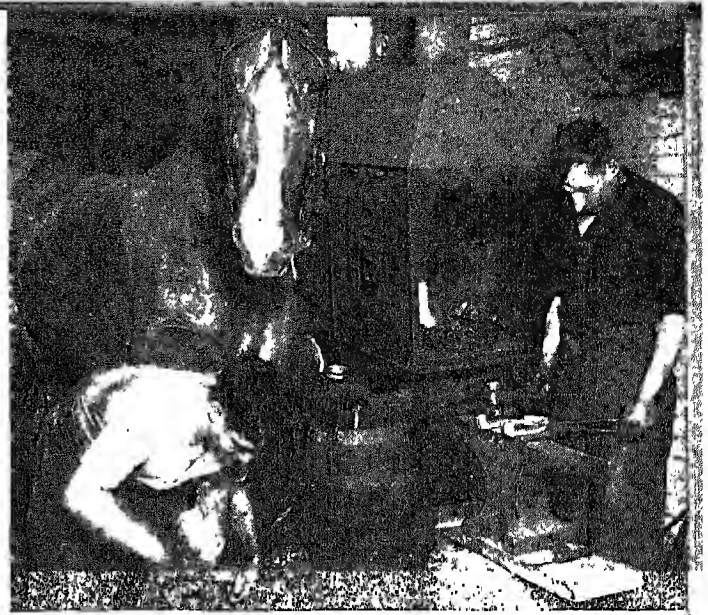
since places to fish, hunt, and hike are brought within reach of all car owners.

The automobile brought many changes in the ways people earn their living, too. Fifty years ago there were no auto mechanics or garage workers, filling-station attendants, or clerks in auto-parts stores. On the other hand, other kinds of businesses were practically killed by the automobile. Every town had its livery stable, its blacksmith shop, and harness maker. Nearly all of these have disappeared today. In spite of the fact that some businesses could not survive the coming of the automobile, most businesses have become better because of the motor car. For instance, the Saturday shopping trip of the farmer gives businessmen far greater sales than ever before.

Of course the automobile has created new problems in public safety, and in that way has been responsible for certain changes. Our new streets and highways must be constructed with automobile traffic in mind, and old ones must be rebuilt to accommodate pleasure cars, busses, and trucks. Traffic signals and various kinds of grade crossings and viaducts have brought changes in our communities.

The importance of the automobile in daily life was startlingly brought out when millions of Americans had to give up their customary use of cars during World War II. Both tires and gasoline were rationed, and the manufacture of cars, except for those used by the Armed Forces, was stopped. Many people used streetcars and the railroads instead of their automobiles. Many began walking to work; there was a revival of bicycling. Deliveries from stores were cut down. Particularly in the cities, people realized how greatly the automobile had changed their way of life.

The automobile is not the only invention which has brought about great changes in community living. The motion picture has changed the ways in which people have fun and enjoy themselves, and it has changed the way things are learned, as well as the things that are learned. It has also brought new and



Maybe you've read about the village smithy, but dollars to doughnuts you've never seen him in action! Automobiles swept his shop from the scene, except in some rural communities.

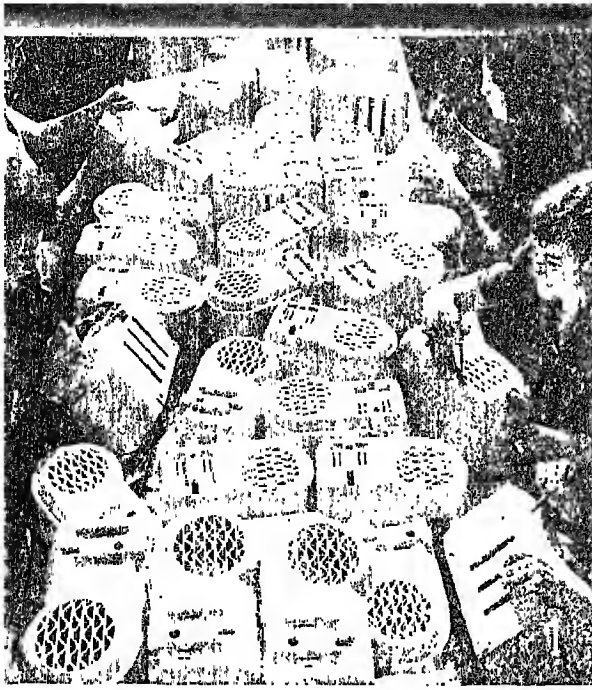
different kinds of work to people in communities. The movies make up one more reason why farmers and their families drive into towns like Rochester and stay for an evening.

So far most of the changes brought by the movies have been unplanned, but we are learning to take advantage of this invention and actually plan some of the changes. A good example to give here is the educational use of the movies. As you read in Chapter 5, some schools are now using moving pictures as an aid in teaching. And a few schools are holding classes in appreciation so that boys and girls will be critical of the movies they see and understand what effect the movies will have on their own opinions and attitudes. The same is true of the radio, an invention which has changed the leisure-time habits of millions of people all over the land.

Perhaps you can think of other inventions which are making changes in our way of life.

Our Use Of Resources Brings Community Changes

CHANGES IN COMMUNITIES are also brought about by the discovery of new resources and of new ways to use resources. In 1848 San Francisco was just a sleepy little seaport. But a man running down the street holding up a



Plastics are now a major industry. How many things used daily are made wholly or partially of plastic? You might start with radio cabinets (Picture 1) and go on from there. Copper became valuable as uses were found for it. One of its most important uses is in electric wiring (right). That giant, steel, has taken over the job of Atlas in supporting much of our world (see huge girders in Picture 3), but awaited discovery for many centuries. Gleaming, lightweight chrome (Picture 4) is another newcomer in resources, and has fostered many changes.

Year by year men are discovering new resources and new uses for old resources. Each of these discoveries has brought a train of changes in its wake: new industries, new jobs, new wealth, new conveniences for living.



few tiny yellow nuggets and shouting, "Gold! Gold from the American River!" changed that. San Francisco was never the same again. The discovery of gold hastened its destiny, and the sleepy little port became a world-famed metropolis. Thousands of new citizens from every corner of the globe flocked there to use the city as a base from which to go into the gold fields. Others came to establish stores and offices and to furnish services to meet the needs of miners and prospectors.

New needs and uses for resources and materials we already have can also play a part in the building and changing of communities. In the year 1834 a man named Ichabod Washburn was running a wire factory in Worcester, Massachusetts. Washburn had improved the method of drawing iron into wire. His factory was a small one, for there wasn't much use or need for iron wire in 1834. But in 1844 came the invention of the telegraph and there was a demand for many miles of wire. Washburn's factory was flooded with orders. Wire-making was an important factor in making Worcester a prosperous factory town.

As time went on Ichabod Washburn's factory was taken over by his son Charles, who thought he knew all the ways wire could be used. In the middle 1870's he began getting more and more orders from DeKalb, Illinois. The orders got larger and larger, making more and more work for Worcester citizens. Finally, in 1876 Charles made a trip to DeKalb and found a plant there making his smooth wire into barbed wire. The settlement of new country to the west had brought tremendous demands for this new barbed wire. It was an economical fencing material, and landowners in the western states bought tons of it.

Here's an example of how the western farmer's need for fencing brought prosperity to the Worcester mill hand. Probably western money helped paint a cottage in Worcester and build a new home in DeKalb.

The telegraph and the telephone, and the tremendous increase in the use of electricity

and electrical appliances brought a great demand for copper. Communities like Great Falls, Montana, and Bingham, Utah, grew up because of this demand. Copper that had lain untouched through the ages was mined and smelted in newly founded communities.

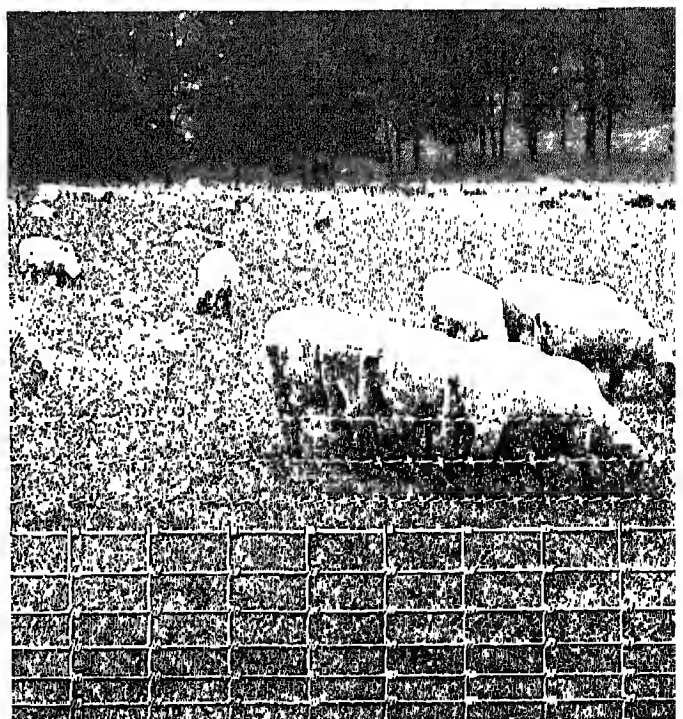
Transportation Routes Produce Changes

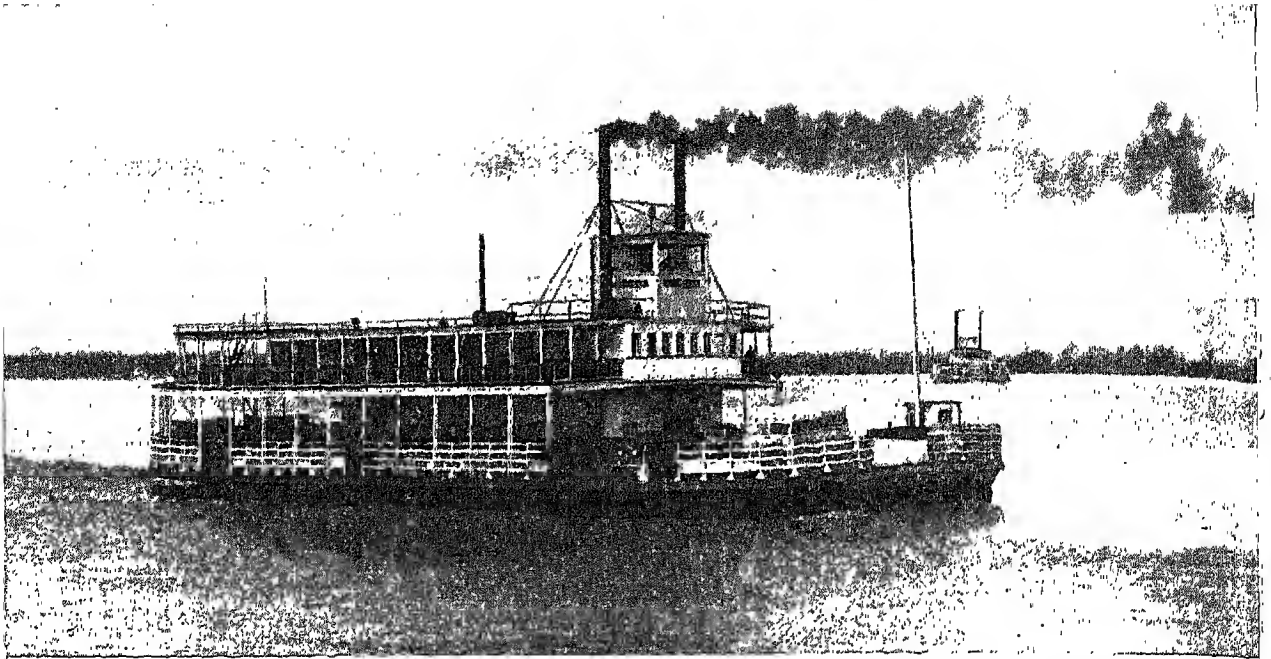
A THIRD CAUSE of changes in communities is a shift in transportation routes and methods. For example, the Erie Canal across New York State, which was completed in 1825, was responsible for many community changes. Such New York communities as Syracuse, Rochester, and Utica prospered because of the canal. Rochester was the city where the boats left the canal to enter the Genesee River to reach markets to the south.

Around this canal grew up many folk songs and ballads, most of them funny. Some bring in the names of communities which grew up beside the canal. Here's one:

I've got a mule, her name is Sal,
Fifteen miles on the Erie Canal.
She's a good old worker and a good old pal,
Fifteen miles on the Erie Canal.

This picture isn't all wool and a yard wide! The real point is barbed wire—miles of it—a simple invention that brought change to two communities.





There are still steamboats on the Mississippi, but their old importance is gone. Railroads robbed them of their bustling trade, left them to putter at odd jobs like old people with too little work to do.

We've hauled some barges in our day,
Filled with lumber, coal and hay,
And we know every inch of the way,
From Albany to Buffalo.

Low bridge, ev'rybody down!
Low bridge, for we're going through a town,
And you'll always know your neighbor,
You'll always know your pal,
If you ever navigated on the Erie Canal.

We better get along on our way, old gal,
Fifteen miles on the Erie Canal,
Cause you bet your life I'd never part with Sal,
Fifteen miles on the Erie Canal.
Git up there, mule, here comes a lock,
We'll make Rome 'bout six o'clock,
One more trip and back we'll go
Right back home to Buffalo.

Before the railroads reached them, the farmers of the Middle West sent most of their goods to the East down the Mississippi River, through the Gulf of Mexico, and around up the Atlantic Coast. The communities along the Mississippi River grew and prospered. Mark Twain wrote the story of several in his *Life on the Mississippi*. River transportation made them grow as towns and shipping centers. But another shift in transportation

occurred. After the War Between the States came the great railroad development which gave farmers of the Midwest quick transportation to the eastern states. Farm products and manufactured goods now went by freight train, rather than by boat, and most of the river communities began to lose their importance as transportation centers.

Many people thought the day of the river town as a transportation center was gone forever. Many believed that the great day of river shipping was past, and that it would never return. But sometimes changes bring old days back again, even if for a brief time only. When World War II demanded every possible kind of transportation, the rivers were put to greater use as highways. The Mississippi and the Ohio, and other rivers, too, once more became important avenues of transportation with cargo vessels docking at scores of river towns.

Disasters Bring Sudden Changes

DISASTERS ALSO change communities. This was the kind of change that came to Coventry, England, that moonlit night in November 1941. It was the kind that came to Santa Barbara,

California, one sunny morning when the earth split and buildings collapsed. It was the kind of change that came to San Francisco and Chicago as the red, roaring flames raced through the streets and consumed the work of men. Disaster also brought change to Galveston when waters of the Gulf crashed into the city in giant waves and left wreckage and ruin behind when they ebbed. There have been many such disasters, and there will continue to be many more, for man has not yet learned to control the forces of nature.

**Some Kinds Of Changes
Just "Happen"**

THE FOUR KINDS of changes just mentioned: those that come about because of inventions, of new discoveries of resources and their use, of shifts in transportation, and of disasters—these kinds we can say just "happen." Such changes take place without thought, direction, or planning on the part of the people in the communities that are affected. For example, when the automobile came along, people accepted the changes that came with it. One was a new problem of public safety; people had to solve that problem because it was such a vital one.

There is another kind of change that takes place because people deliberately choose to make the change. Chicago had less typhoid in 1928 than in 1900, not because it just "happened" that way, but because the government of that community planned and made changes in the methods of sewage disposal and water supply. When New York City built its great subways, the change in transportation was one deliberately brought about by the people.

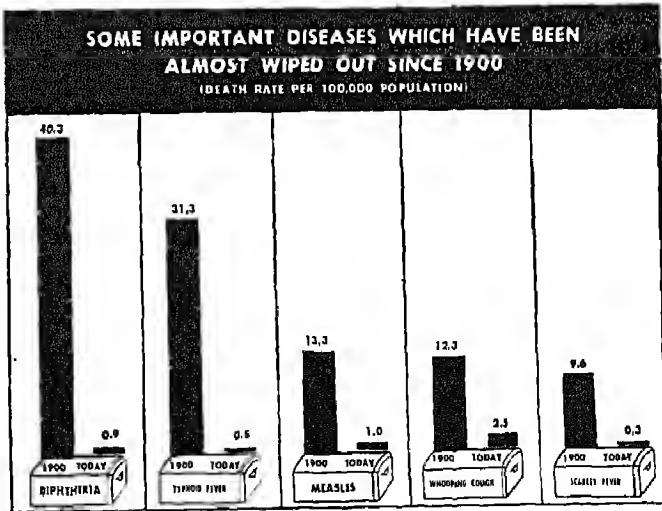
This kind of change—the planned kind—is usually brought about by the people of a community in order to meet new problems. In the case of Chicago, the problem to be solved was that of typhoid. Changes in the use of resources and in transportation had made Chicago grow tremendously. The typhoid was a result of having people crowded together un-

der poor living conditions. This was a change that just happened, for nobody planned it. Nobody planned the typhoid, either, but the people of Chicago, through their government, had to meet the typhoid problem.

The trouble is that we are likely to be slow in meeting problems that are brought about by these different changes. Long after the automobile was invented and people knew that it had brought problems with it, most communities were getting along with "horse-and-buggy" street systems. Many little communities are getting along with one-man police systems, when a better system could be worked out by coöperating with neighboring communities. Getting together to form such a system would be taking advantage of the fast transportation which the automobile affords.

To use the example of the automobile again, that particular invention has brought about new needs and conditions in our communities. But, unfortunately, many of our communities haven't made the changes necessary to meet these new conditions.

As you read in a previous chapter, the township system grew up in the days when it took about an hour and a half to go by horse and buggy from one corner of a township to another. The township was small enough to permit any farmer living in it to drive to the justice of the peace or to some other official, transact his business, and get back home the same day. Today, with an automobile, and not an extra good one, either, you can drive across almost any Midwestern township in ten



or twelve minutes—and stay within the speed limits. There really isn't any need for such a small unit of government. Yet that small unit remains. In all cases these small units of government have to be supported, and most of them just add to the cost of government without giving the taxpayer an adequate return for the money they cost.

Changes Which We "Make Happen"

THE CHANGES WHICH we "make happen" usually come about because of the intelligence and effort of community leaders. People plan for such changes. Leaders know that communities change, and that a changing community should plan for its future. Otherwise, the changes that are bound to occur may lead in the wrong direction. The changing community which does plan for its future secures success and a happier life for its people. That is why planning is important in any community, small or large.

The idea of community planning, like so many other good modern ideas, is not particularly new in the world. By 1682 a commission appointed by William Penn had done a careful job of planning for the new community of Philadelphia. The Commissioners even laid out the width of the streets and the size of the blocks to give the people plenty of room for gardens. But trouble came to Philadelphia partly because of those plans. The streets which seemed so wide in 1682 were pitifully

narrow for the crowded traffic of the 1920's. The big city blocks, which had been meant to provide space for gardens, were filled up with tenements, built two and three to a lot. Penn's plans had not worked out the way he thought they would.

There are reasons for this. For one thing, most of the plans for Philadelphia were made before many people had settled there. And when more people did come, they did not continue the planning. This brings out an important point to be remembered about community planning. Planning needs to be done continuously by the people of a community working together. Plans must be made by the people themselves. Of course, this does not mean that the people of any community won't need and shouldn't have expert help. There will always be a place for experts in any kind of planning. But it does mean that plans handed down "from above" to a community are not likely to be the best plans for that community. Only the people of a community really know the problems that must be met.

The people of Philadelphia also learned a second truth about planning: planning needs to go on all the time and is a job which is never finished. The citizens of Philadelphia now have an active planning commission at work. They could not rest content with Penn's old plan. Philadelphia could not stand still with a plan dated 1682. Its citizens have built a new civic center, great boulevards, excellent parks, and have widened many of the

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■ You've read about and investigated local changes. Why not get some of your information down on paper? Appoint a committee to get a large map of the area in which you live and secure a copy of the zoning regulations. Have them mark the various zones and also the location of unused lots, vacant buildings, unsightly dumps, unattractive parking areas, and places that have possibilities for improvement. If your community isn't zoned, all the better, for here's a chance for you to work up some ideas. Have the class pool their ideas for improving the eyesores and plague-spots. Even such exciting things as a swimming pool, a club and recreation center, a little theater, and the latest in tennis and game courts aren't fantastic in a long-run planning scheme. If you can have the city engineer or the street and park commissioners sit in on one of your discussions, or listen to some of your reports, you can eliminate the impossible ideas at once and work out the better ones.

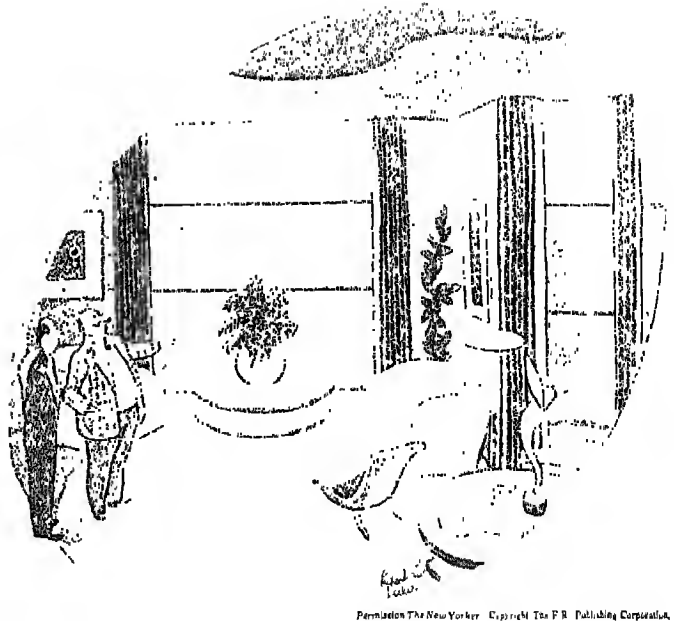
old narrow streets. They continue to plan for the future. Citizens of a community can never say, "Well, we've planned now. Thank goodness, that's over." Like "woman's work" in the old jingle, the job of planning is "never done."

How Chicago Planned For A Future City

ONE OF THE FIRST and best examples of modern planning was the work of the Chicago Plan Commission. This Commission was established in 1909 as a permanent advisory body whose members are appointed by the mayor. To the original Commission the mayor appointed 353 members. This seemed like a very large and unwieldy body to work together, but results showed that a big Commission was wise. The Commission had a big job to do. Because the work of the Commission is such a good example of planning on a large scale, suppose we see what the Commission did.

The Chicago plan was originated by Daniel H. Burnham, an architect who was chief of construction for the Columbian Exposition of 1893. He was a dreamer who saw visions of a beautiful city that could rise out of the Chicago of 1909. He looked out over the tangle of railroad tracks along part of the lake front, and in his mind's eye he saw Lake Michigan bordered with parks for miles along the east edge of the city. He looked at the collection of shacks and old buildings that made up the produce market close to the business district, and saw them replaced with fine buildings along wide, handsome streets. Could such visions ever be realized? The Commission thought they could.

First of all, the Commission had to have the citizens of Chicago with them. To accomplish this they began one of the biggest educational jobs of the kind ever undertaken in any community. The plans of the Commission were written up in booklets and sent through the mails. Movie shorts were made to be shown in neighborhood theaters. A manual describ-



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"Everything in this room is made of glass, except the windows. They're plastic, of course."

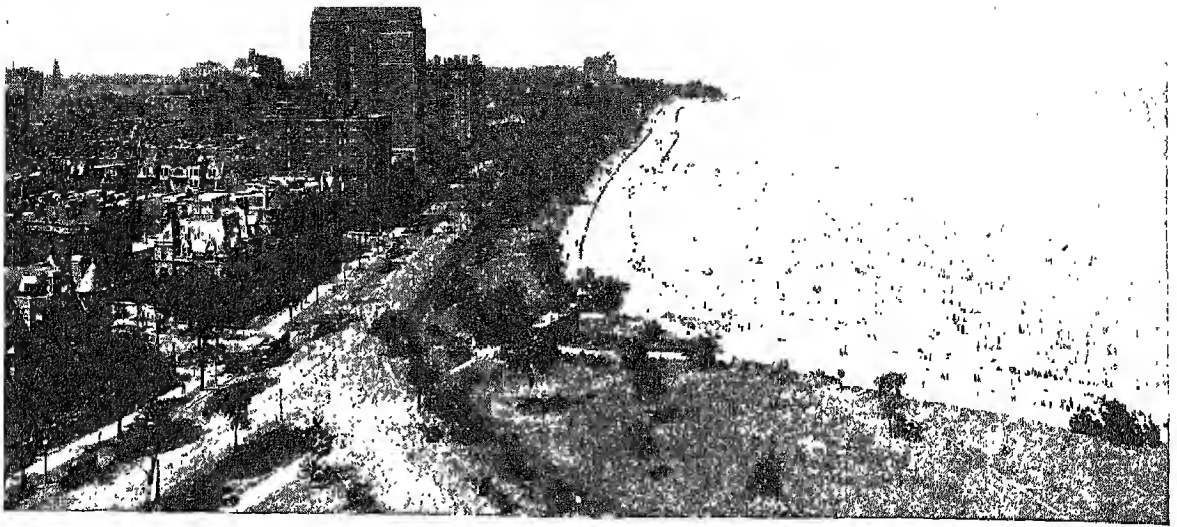
Not only are plans made and carried out for cities, but some are made and carried out (?) for homes.

ing the Commission's plans was prepared for use in the Chicago Schools. The chairman of the Commission, Charles Wacker, and his secretary, Moody, gave lectures with lantern slides in all parts of the city.

The result of this campaign was that many of the people of Chicago believed in the plans and talked about them. No longer were the plans those of the Commission alone; they had become the plans of most of the people of the city. They were no mean or skimpy plans, either. They included the idea of making the whole lake front over into a continuous park. Certain streets were to be widened into great traffic thoroughfares. The plans also included parks in areas that were then open country.

The first job was the widening of Twelfth Street. This street ran through some of the poorer sections of the city. It was changed, along much of its length, to a wide thoroughfare with a green parkway. This was the first job started under the Chicago Plan.

Not only did Daniel Burnham suggest the Chicago plan, but he also helped to convert a portion of the lake front into a park

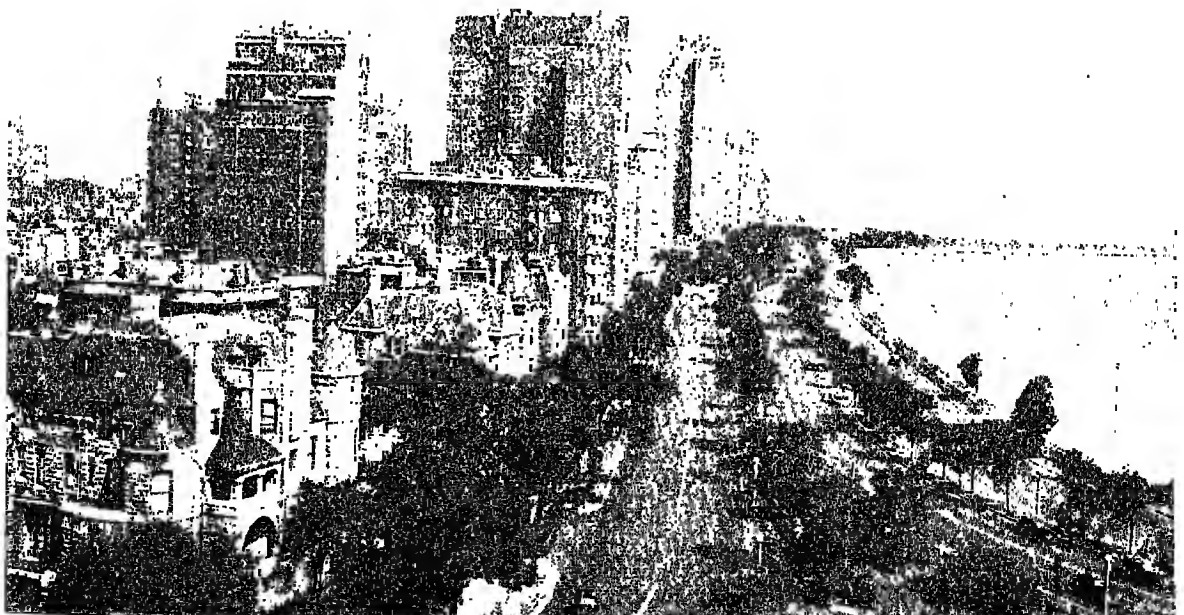


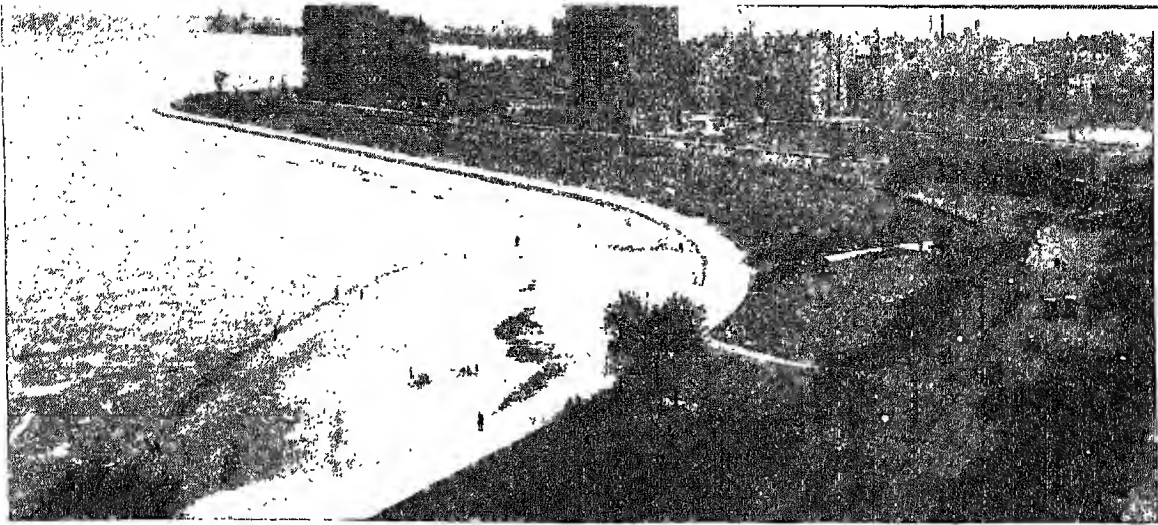
The pictures on this page show views of the same section of the Chicago lake front. Filled-in land made possible the beautiful landscaping and wide drives shown below.

when working on the Columbian Exposition. The Chicago Plan Commission got his expert help in remodeling the lake front. His job was difficult enough, but in one way it was made easy—there were no buildings on the lake front to interfere with planning. This fortunate condition was the result of the energy of another man, Montgomery Ward, who had hired lawyers and fought in the courts any attempts to put up buildings on the people's lake-front land. Ward had become known as the "Watchdog of the Lake Front," and he had really saved it for the people. Because Ward had been so good a watchdog, Burnham had his chance to work.

The Chicago lake-front plan took shape slowly. New land was filled in; trees, shrubs,

and grass were planted. The railroad tracks were sunk below street level to get them out of sight. The railroad was persuaded to install in the city clean electric power in place of its smoky locomotives. Rich men were interested in the project, with the result that memorial buildings were put up on the lake front. The great Chicago Museum of Natural History was built, and the Shedd Aquarium, and the Adler Planetarium. The park commission of the city built a big stadium for athletic events and outdoor celebrations, and the city government constructed an enormous recreation pier. Later came the splendid Buckingham Fountain. All these beautified a lake front that was now a park for hundreds of thousands of people to use and enjoy. Chi-





Again you see proof of planned changes along Chicago's lake front. Contrast the two pictures shown here and notice the important changes which occurred in twenty years.

cago had one of the most beautiful water fronts in the world.

Meanwhile the plans for the north side of the city were progressing. The old produce market was moved to a part of the city more accessible to the food merchants. Old buildings were torn down and a double-decked or "two-layer" boulevard was built along the south bank of the Chicago River. The lower level of the boulevard is used by heavy truck traffic. This boulevard, named Wacker Drive in honor of the man who had been chairman of the Chicago Plan Commission, was opened in 1926.

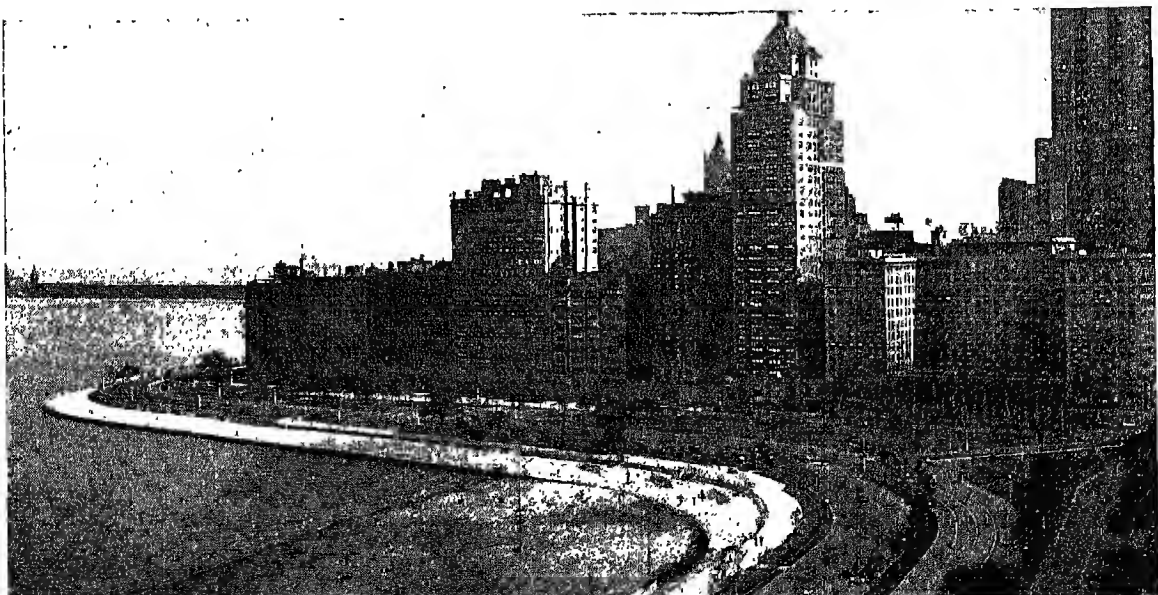
But the Chicago Plan is not yet finished. It will probably never be finished. The plans now include another boulevard to run on the other bank of the river, several superhighways,

and the elimination of slum districts. Some day these dreams will come true. But the citizens who work with the planning know that conditions are always changing, and that the plans must be changed, too, in order to meet the new conditions.

Zoning Is Using Land Wisely

OTHER CITIES have appointed planning commissions and boards. Over a thousand communities in the United States have committees of citizens and experts who are at work on plans for the future. In addition, there are about five hundred planning boards that are at work for whole counties.

These commissions have worked on a wide variety of planning problems. The com-



monest problem is that of getting the best and most intelligent use of the land. This means laying out the design of the city so that there will be ample space for residences, factories, a business district or two, and public recreation. It means planning so that factories will not be built in the midst of residences, and so bring down the desirability and value of the homes surrounding them. It means planning the location of parks and stores so that they are easily accessible to the homes. It means locating public buildings so that the services the government provides are easily available to the people of the community.

One important feature of this type of planning is *zoning*. The purpose of zoning is to set aside certain parts, or zones, of the community for certain purposes. One zone is set aside for factories, and no factories may be built outside that zone. Another zone is set aside for stores and offices, another for apartment buildings, and still another for single-family homes. Apartments are not permitted in the zone for single-family homes.

The idea back of zoning was that it would help to keep the different parts of the community separate, and would protect the man who bought residential property. The family that bought a small house in a residential zone was assured by the zoning laws that a factory could not be built next door. Neither could a filling station occupy the next corner. Any man who wished could look at a zoning map of the community to see where certain kinds of buildings would be permitted.

Of course, zoning ran into difficulties in some places, for no scheme is ever perfect and every scheme will be attacked by some people who want to make money out of property regardless of other people's rights.

Suppose a community has a business district that is six blocks long on both sides of a certain street. In the seventh block there are small, new residences on one side of the street and on the other side one store and some big old homes with wide yards. If this community

decided to zone the section, the chances are that the zoning board, which would be composed of citizens of the community, would declare that both sides of the street in the seventh block were residence property. If the zoning laws in this community were like most of the zoning regulations, the only way a man could get a permit to put up a store in the seventh block would be to get permission from two thirds, say, of the property owners on both sides of the street (and some of those in the rear, too). Well, probably the owners of the big old houses with wide yards would be in favor of letting stores into that residence zone, because they could sell their property for a better price. But the property owners on the other side of the street, those who had smaller and newer homes, would be against building stores. So you can see that right away there would be arguments about zoning.

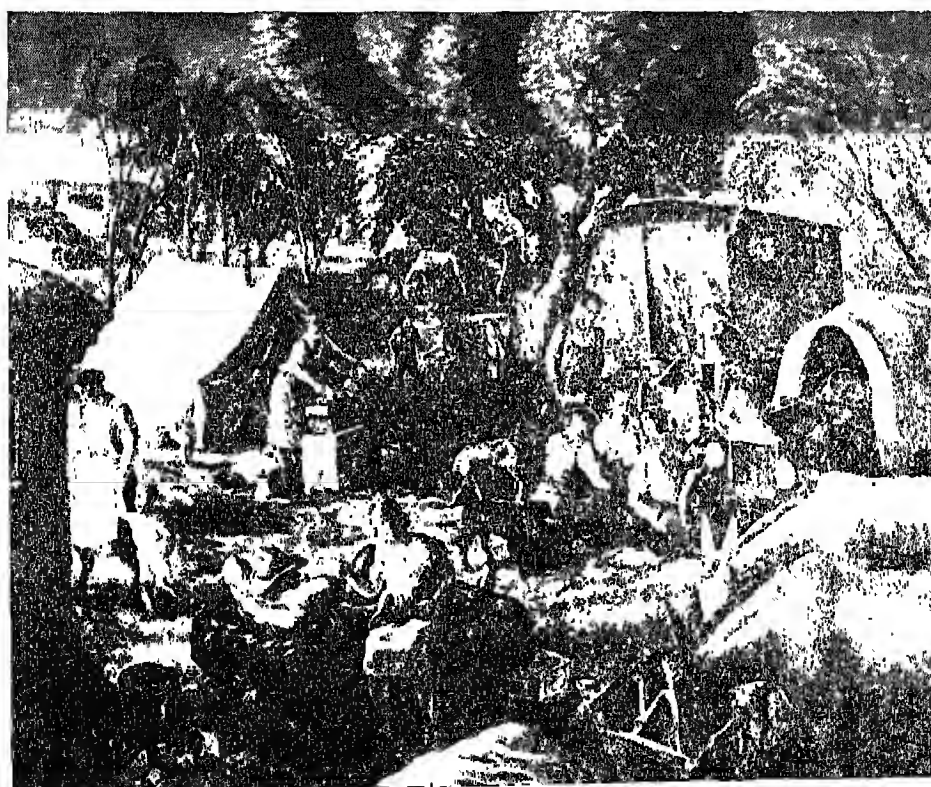
Ordinarily, nothing much can be done about stores and factories that exist. The community can't force the owners to tear down the buildings and move. In a few cases the people have gotten together, raised money, and bought out the owners. But in most cases this is a very expensive thing to do. Most planning has to take into consideration the fact that business is likely to stay where the buildings are. But that does not prevent the people of a community from planning a newer business district that will be more attractive. Regulations can be made for the new business district and perhaps certain advantages can be offered that will attract businesses. For example, parking spaces for cars would be an attraction to many businesses.

The Neighborhood Unit Or Superblock

TODAY MANY PEOPLE feel that zoning is no longer a complete answer to the problem of community planning. As you read in Chapter 9, many types of modern factories can be as attractive as any home, store, or office. With clean power and quiet machinery, such



Charles Burchfield resorted to the use of irony in naming his painting (above) "Civic Improvement." Why is this irony? Will the removal of this tree improve the appearance of the street? Have you ever seen tree-trimmers who seemed overenthusiastic about their job? In painting the "Road Menders' Camp" (below) John Steuart Curry depicted a once familiar scene in American life, and at the same time he approached civic improvement from behind the scenes. In this picture the road workers with their families are resting at the end of a long, hard day.



factories need not be a blight in a residential neighborhood. There would be few reasons why such factories should not be scattered through a community.

The work of the city planners of today goes beyond zoning, which, after all, was just a way to separate the homes from other parts of a community. The modern planner wants to plan the home districts as well as the business and factory parts of the community. The most frequent idea encountered in connection with modern community plans is that of the neighborhood unit or superblock which has been mentioned before.

The superblock makes an entire neighborhood in itself. It is large enough, usually about a half-mile square, to contain all the facilities the people who live there will need. Being that large, it contains enough people to support an elementary school. This school, with recreation equipment, would be located at the center of the neighborhood in the midst of an attractive park. The houses of the neighborhood would face inward toward the park and the school center. The same building that housed the school could also contain community recreation facilities, and a large part of the building could be used both day and night. The stores and factories in this neighborhood unit would be located on the main streets bounding the superblock. They would be separated from the houses by a greenbelt of trees and shrubbery.

One advantage of the superblock is that traffic is automatically regulated by it. There would be no traffic streets in the center of the superblock. The school and recreation center would be reached by walks radiating to the

various surrounding groups of homes. Automobile traffic would come off the main streets bounding the superblock and run into the sidestreets that lead to the rear of the houses. This means that the whole front area of the residences and the recreation part of the superblock is free from traffic and perfectly safe for small children.

Something like the superblock is found in Frank Lloyd Wright's plans for "Broadacre City." Of course it can be argued that such plans are impractical, because we can't tear apart cities that are now built up and proceed to make them over. Of course, that is true, but we can make plans for the future. The work of the planning commissions will have to move slowly, just as carrying out plans for Chicago's lake front moved slowly and took nearly seventeen years to make a real showing. Plenty of people thought the Chicago plans were wild and visionary and predicted they could never be brought about. Those plans do not look wild and visionary today, now that they are a reality. Undoubtedly the superblock seems just as wild a project to some people.

Even in large cities people are beginning to get a vision of what they can do in neighborhood groups. The superblock is just one example of planning how best to use land for our human needs. Planning for a whole community includes planning for health, for recreation, for education, for public safety, and for all our other needs. These human needs are really the key to the whole matter of community planning.

A noted architect, Richard Bennett, wrote an article about planning for these human needs that gives a very clear picture. Part of

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■ A class period spent in the library reading the latest materials on planning such features as superblocks and airports might prove to be fun. And the knowledge might prove very useful when the time comes to plan such things for your own community. First appoint a group—preferably those interested in engineering, architecture, landscaping, and home designing—to make a bibliography on city planning for the class to use. If the group doesn't know how to tackle a bibliography, they might examine the fairly simple one on inventions given on page 516 in this chapter. Reading leads to good discussions.

this article, which appeared in the magazine *House & Garden*, follows:

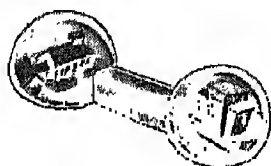
Maybe you think that you live in your house. But if you are a normally active person, living is done on a far broader scale and under many different roofs. Perhaps the simplest way to see where you "live" is to make a sort of geography map of your own life. If someone asked you how the plan of your house or apartment looked, it wouldn't be difficult for you to show him. With a pencil you would put down the living room there, the front hall and coat closet near by, the stair to the bedroom floor. Even if you insist you can't "draw a straight line" you could probably give a stranger a pretty good idea of how your rooms are arranged. Making a plan of where you really live is just as easy, and the results will give you something to think about. Begin with a sketch, no matter how rough, of your own house. Then encircle the sketch like this:



Now you have your home enclosed in its "sphere of influence." The result should look a little like a soap bubble on a drainboard. Then sketch the place next most important to you—probably the office where the family living is made. Your family may have more than one place of work, but we start by putting in Father's office:

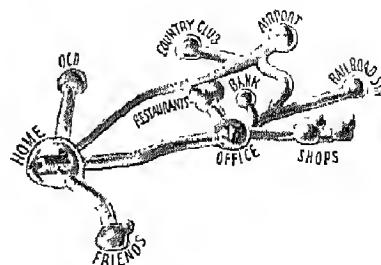


When the two bubbles are connected, you have this:

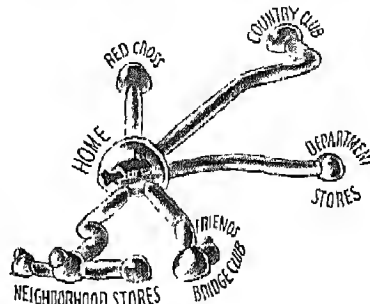


The plan of where you really live is under way. The route between the two has to be enclosed in a tunnel of its own, for living also is done on the way to and from work. If it takes a three-hour round trip from breakfast table to desk and back again, the tunnel will be a long one. If you work down the street, it will be very short. At this point the plan

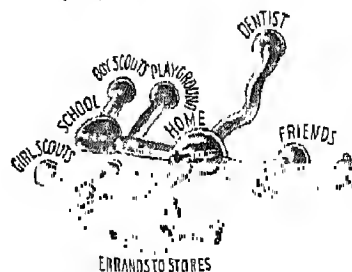
begins to get complicated. You can make one like this for Papa:



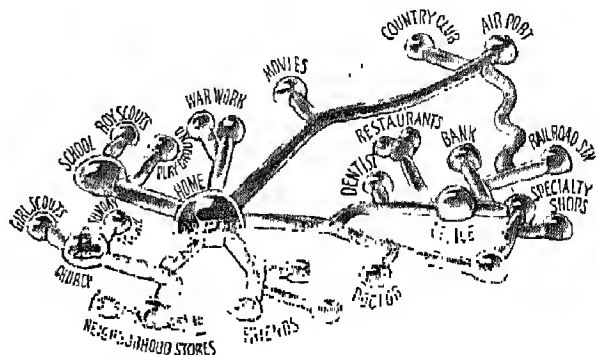
and one like this for Mama:



Living plans for the children in a family will vary a great deal—from year to year, in fact. But this one will do for our purposes:



The real fun begins when the patterns you have made are merged into a total family pattern. The bubbles and tunnels are sprawled all over town, from



the business section to the golf clubs. They overlap and interlock. Together they make up a real and quite intelligible picture of where a given family does

its living. Each one of you probably spends a tremendous part of each day living in places other than your own house.

There is still another way to look at the plan of your family's living activities. Note that of all the places on the plan, the only one over which you have any degree of control is your home. The lawn may be trimmed or ragged with weeds; the walls may gleam with new paint or they may not; interiors will be as fresh or as dull as you choose to make them. Your own home is a part of the local geography to other people who pass it daily—a part they cannot control, just as you cannot control the drabness or beauty which their homes add to your daily life. These are the things that depend on your tastes and your pocketbook. Once away from home your control ends, even though your potential influence does not.

If you knew enough about your neighbors' lives, and had the patience, you could chart your neighborhood. It would resemble a whole school of these family octopuses set down in a rather small area so that they sprawled all over each other and interlocked. It's simpler to imagine it than to draw it. Other families, like your own, are living a large part of each day in places which they did not help to plan. These places may be very different, and much less desirable than their own homes.

Furthermore, if you can picture a neighborhood as a complicated maze of family-living-area bubbles, interlocking, you have only to assemble dozens of these neighborhood charts and you have a small city. Or assemble hundreds of them and you have a large city.

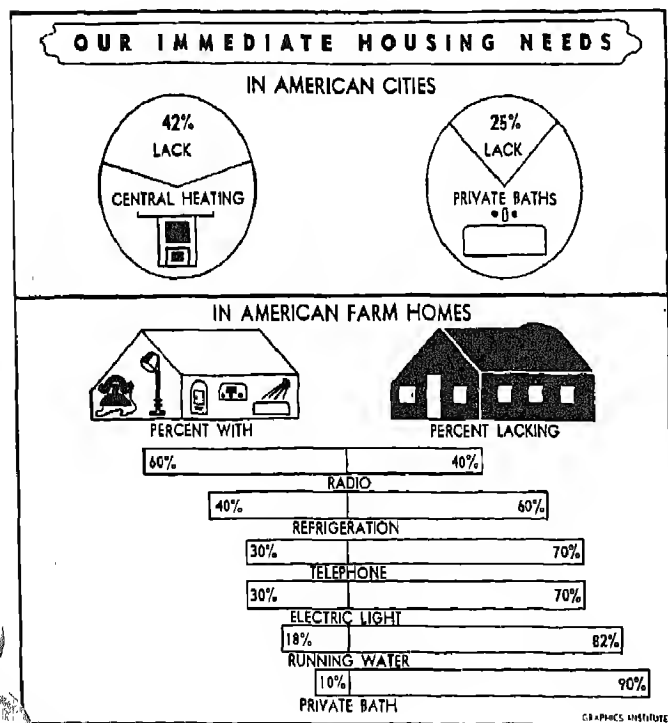
Mr. Bennett goes on to say in this article that such a large number of family patterns becomes tremendously complicated, as can be easily understood. And he asks the questions "Who does control the neighborhood and the city where you live? Who decides whether this part of your living will be gracious and quiet or noisy and shabby?" These are the real questions that vex all city planners. They want to know who is to do the deciding and how they can be sure that the decisions made will be for the good of the community. In all this confusion one fact really stands out. Here is the way Mr. Bennett puts it:

... It is easy to see that planned communities and planned cities could vastly enrich our lives. But such planning takes cooperation, not just between members of one family with comparatively similar interests, but between many different families of very different interests.

Community Planning Can Be Simple

ALTHOUGH COMMUNITY planning can become very complicated, actually this entire job can be outlined in four simple steps, provided we keep in mind the fact that the planning is being done to satisfy the needs of human beings who want to live and work comfortably and happily.

The first step in planning is a *survey*. That job is to find out as accurately as possible what human needs are in the community. This is a part of the planning in which young people in school can help a great deal. Surveys usually require the time of many people, for questions have to be asked and answers noted down, cars and pedestrians counted, information of all kinds recorded. Sometimes high-school classes start surveys, such as the surveys of recreation needs you read about in Chapter 6. Many times they can help in surveys begun by the city council or local organizations. Perhaps a survey is being made now or being planned in which the help of your class would be welcomed. Find out how you can help.

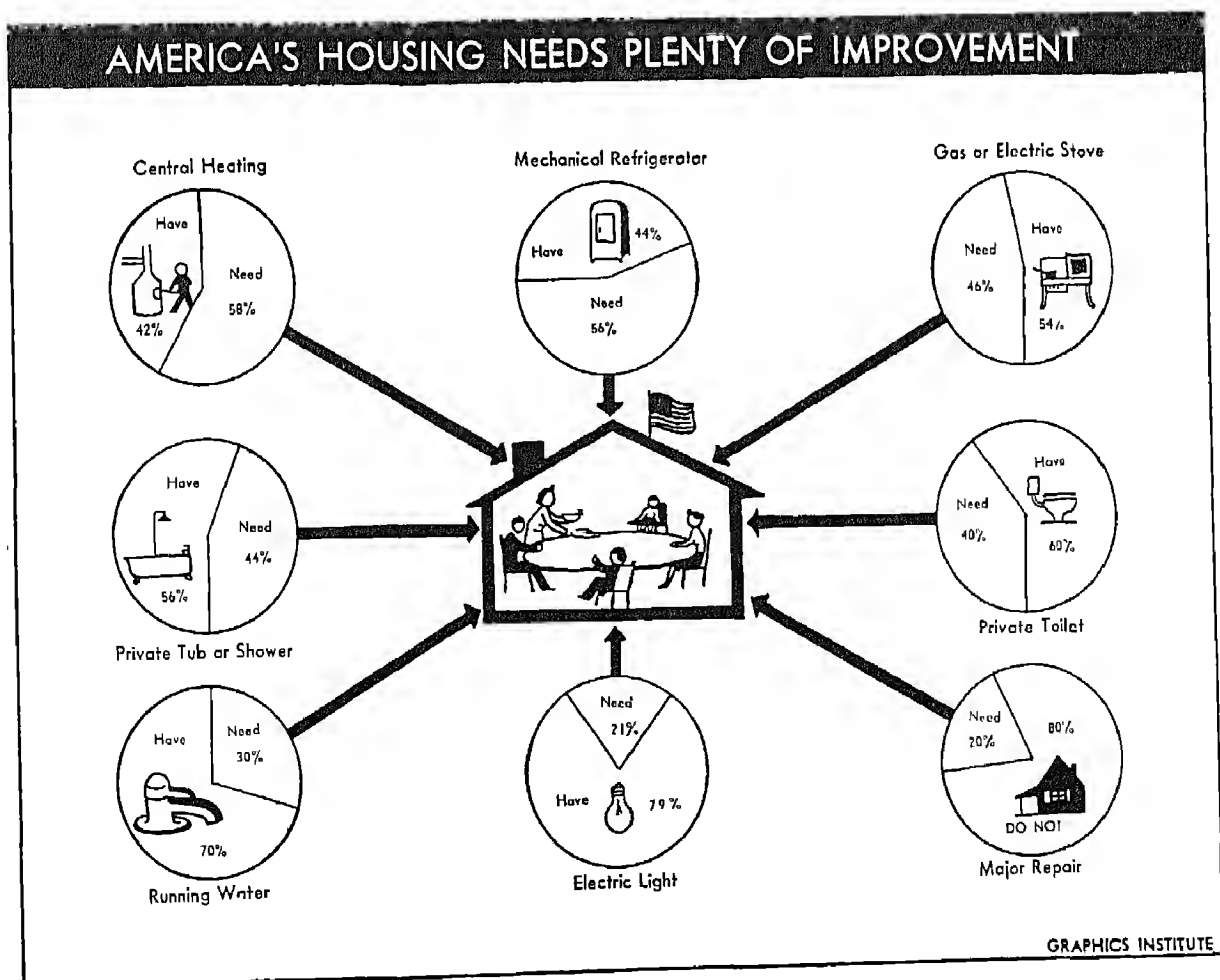


The second step is to determine which needs are most important in your community and should be worked on first. Here is where the people who do the planning must possess a clear idea of what is of value. A fine example of how planning can go wrong when it is based on false ideas is found in the case of Nazi Germany. The Nazi planners decided that the most important thing to plan for, the most valuable thing they could do, was to make Germany strong enough to conquer the world. Democratic countries feel that the most important thing is to carry on the activities of peace.

The third step in planning is to outline what must be done in order to meet needs that are considered most important. Perhaps you'd call this making the real plan. It means deciding where the new park shall be located, east or west of the railroad. It means deciding that the swimming pool shall be at Fourth and Oak streets instead of in some other place. Or that the highway shall be detoured around the

business district by using Broad Street. Or that apartment buildings cannot be built in the area south of Chestnut Avenue. Making all these decisions involves a lot of detailed work. You can see that those who decide will have to have accurate information on which to base the decisions. They have to rely on the results of the surveys. They must determine which needs ought to be taken care of first.

The fourth step is to do the work called for in the plans. This seems like a very simple statement to make, for anyone knows that plans have to be carried out or they are not of much use. But many plans fail at this stage because trouble develops. Perhaps a group of citizens oppose the plans because they will cost too much money. Or a large number of citizens may be indifferent to the plans because they have not taken the trouble to understand them. At this stage the leaders need courage and determination. And they also need help. Right here the young people of a community can really help.



The best kind of help young people can give at this stage of the work is to make the effort to understand the plans. There's good sense in making this effort, because the young people of today are the ones who will actually have to carry out the plans that are put into effect later on. Chicago's planning has been going on for nearly forty years. The people on the Chicago Plan Commission possibly were in high school when the planning was begun.

Perhaps some of you will one day be members of a planning commission, directing the

work that is going on and discussing future improvements. It isn't too early to begin now to understand the problems your community and other communities face. Even if you never become a member of such a commission, you'll be a citizen and probably a property owner, and ought to be interested. The planning commission of that community where you make your home, wherever it is, will be depending on you and other understanding citizens to support and approve their plans for the future.

YES, COMMUNITIES change, very much the way people in them change, often in ways you change as you grow older. For you know per-

You have been thinking about community planning—how about home planning? Is it important?

"You'd be a more interesting person, Mom, if you didn't spend so much time planning meals. Now, I never even think of food till I get to the table!"



Reg. U. S. Pat. Off.
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fectly well that you are changing, don't you? Just in the past year you have changed quite a lot. You have learned a lot and have acquired skill at doing things you couldn't do, or didn't bother about doing, when you were in the lower grades of school. If you've followed the material at the end of each chapter of this book, you've become a lot more expert than you used to be at finding reading references and in looking up subjects in books of reference. Let's see if this is really so.



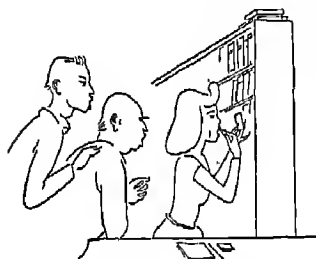
Suppose we see what references could be found on the subject matter of this chapter. The easy way for the author would be to simply ask you to do it. But another way, and perhaps a better one, is to have you follow the author as he looks up possible references. If you can follow him, and if what he does makes sense to you, you've been learning something about reference hunting. Incidentally, skill at seeking out references is a good thing to have. It's a practical help if you must have information about your work, if you want to find out something about games or hobbies, or if you just want to read for pleasure.

As you are going to be looking over the author's shoulder, so to speak, sup-



pose we use "we" and "us" in talking about this hunt for material. The first thing we have to do is to decide what the chapter is about. One way to make sure is to turn to the list of five statements and the summary of them that was placed at the head of the chapter. These statements and the summary not only should give us a clue to the subject matter of the chapter but should also furnish us with some key words that will be useful in looking up subjects in the various reference books we must turn to in the library.

Turn back to page 491 and read the five statements and the summary. We find *communities, change, inventions, resources, planning, and future* occurring in the statements. Those should be enough key words for a start. We know pretty well what the chapter is



about. Now let's go to the library and see what we can discover. You've read about the *United States Catalog* and the *Cumulative Book*

Index which list *all* the books published in English. We'll try another reference book because we do not want to wade through all the references in those two books. We'll ask the librarian for:

Standard Catalog for High School Libraries,
published by H. W. Wilson Co., 960 University Ave., New York City 52.

This reference book is published about every five years, but it is kept up to date by supplements which are published semiannually.

In the preface to this *Catalog* the publisher tells how the books listed were selected. Most of the books mentioned are in the *Catalog* because a number of high-school librarians reported them as being popular with students. By using this *Standard Catalog for High School Libraries* we automatically save ourselves a lot of trouble. We won't be bothering with a lot of books written for college use or for experts to read, and we won't be disap-

pointed by finding that some of the books are too "kiddish."

On the flyleaf of the *Catalog* we find "Directions for Use," and in the directions we discover, without too much reading, that the *Catalog* is divided into two parts. The first part is arranged alphabetically. Under *C*, for example, we will find books by authors whose names begin with *C*, such as Chump, books dealing with subjects beginning with *C*, such as "Communities," and books with titles beginning with *C*, such as *Captain Blood*, by R. Sabatini.

The quickest way to find all the material on one subject, or all the books by one author, is to look in Part 1.

The second part of the *Catalog* is arranged according to the Dewey Decimal classification of books. That's a useful arrangement, for most libraries have their books shelved in the order



of the Dewey system. This is the part to use when we want to get complete information about a book, its publisher, its price, and a descriptive note about it.

The library we are using has the latest basic volume of the *Catalog*, and we know that the books listed will not be out of date. First let's turn to one of the entries in Part 1 and see what we can find under the key word "Community." We find a book *Community Hygiene*, by L. B. Chenoweth and W. R. Morrison, and we also find an entry in bold-face type, **Community life**. Under that we read "See pages in the following books:" One book mentioned is about Girl Scouts; the other is a school book on citizenship. Neither is what we want, and there are no other entries in this place under the key word "Community." What to do?

Let's try the other key words. There's nothing to be found under the word **Change**, but under the word **Inventions** there's a long list of books. Do we want to see them all?



Right here we have to stop and again ask ourselves the question, "What are we doing this for?" A few will be doing it because they have to or because they want

a good grade. But others will be sold on the idea that it's a good plan to know something about our business in life, which consists of living in some kind of community and earning a living in it. And a few will have already discovered the fact that they can get fun, as well as information, from reading.

If we stick to the subject of the chapter, which isn't a *must* for everybody, we'll discard some of the books about inventions that we find listed. We are looking for some books that will give us information about ways communities change. Perhaps some of these books about inventions will contain information:

Inventions

Bachman, F. P. Great inventors and their inventions. 1941	608
Burlingame, R. March of the iron men. 1938	608
Chase, S. Men and machines. 1938.4	338.4
Cressy, E. Discoveries and inventions of the twentieth century. 1930	608
Darrow, F. L. Thinkers and doers. 1925	608
Darrow, F. L. and Hylander, C. J. Boys' own book of great inventions. 1941	608
Hartman, G. Machines and the men who made the world of industry. 1939	608
Hathaway, E. V. Partners in progress. 1935	920
Holland, R. S. Historic inventions. 1911	608
Hylander, C. J. American inventors. 1934	608
Kaempfert, W. B. ed. Popular history of American invention. 1924	608
Parkman, M. R. Conquests of invention. 1921	608
Reck, F. M. and Reck, Mrs. A. C. Y. Power, from start to finish. 1941	621
Rogers, A. From man to machine. 1941	608
Thompson, H. Age of invention. 1921	608
Wheeler, H. B. F. ed. Marvels of the modern world. 1940	600

Yates, R. F. Machines over men. 1939

621.31

See also pages in the following books:

Bogart, E. L. and Landon, C. E. Modern industry p444-63 338

President's research committee on social trends. Recent social trends in the United States p122-66 309.1

Reed, W. M. America's treasure p326-38 330.973

Van Loon, H. W. Story of mankind p402-12 909

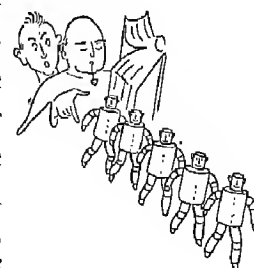
Well, that's a fairly good start for a single key word. Have you noticed one thing about the entries as they are printed? Most of them are followed by the Dewey number 608. We must put that down and remember to look at the shelves where the books are kept under that number. There we will find that all the books with the number 608 are about inventions. But what about the other books listed with different numbers following them? Let's look the numbers up in Part 2 of the *Catalog*.

Turning to the beginning of Part 2 we find an *Outline of Classification*. It takes up a single page and is only two columns wide, making it easy to find a subject by running your finger down the page. This outline is a list of the main classes only. If we look for 608 we won't find it. But we see that 600 is Useful arts, and books about Inventions are classified under that main heading. Let's turn to the listing under 608 and see what we find. Take a book at random: Here's:

Burlingame, Roger, 1889-

* March of the iron men; a social history of the union through invention. Scribner 1938 500p illus \$3.75 608

There's a lot of information there. The author's full name and the date of his birth. No other date is given and so we know he was living when the *Catalog* was printed. Then comes the title of



the book. (There are few capital letters here—just a library custom.) Following the semicolon is the subtitle of the book, which explains what the book is about. Then we see that it was published by Scribner in 1938. If we want the full name of the publisher and the address, we must turn to a list in the back of the *Catalog*. Next comes the information that the book is 500 pages long, it is illustrated, and it costs \$3.75. Then comes the Dewey number, 608.

Underneath the brief and condensed information about this particular book by Burlingame we find another entry, not so easy to understand. It reads:

1 Inventions	2 Machinery—History
3 Technology—History	4 U. S.—Civilization
	(W) 38-27712

This is information for a librarian to use. It suggests that the librarian list this book in the card file under Inventions, under Machinery, sub-topic History, and so on. The number given is the Library of Congress catalog card number.

Next we find more information about this particular book, *March of the Iron Men*. It's a list of the subjects taken up in different parts of the book. The librarian who listed this book put down the following:

Agricultural machinery p217-36; Architecture, Colonial p34-44; Cotton p165-78; Firearms p339-56; Franklin, Benjamin, 1706-1790, p68-88; Machine tools p400-17; Printing—History p3-15, 383-99; Railroads p237-60; Rifles p119-34; Shipbuilding p314-35; Steamboats p193-214; Telegraph p261-92; U. S.—History—Revolution p135-48; U. S.—Immigration and emigration p16-33; U. S.—Industries p51-67, 105-118; Woman—Social and moral questions p357-80.

Under this analysis of the subjects treated in Burlingame's book, we find another statement about this work. It reads:

The author traces American social history from the first settlements down to 1865 entirely in terms of its mechanical ingenuities.

Then there is still another note. It tells us about another book:

Roger Burlingame's "Engines of democracy; inventions and society in mature America" (Scribner 1940 606p illus maps \$3.75) (W) is a sequel to his "March of the iron men." It describes inventions and their social influences in the United States in the later nineteenth and early twentieth century.

We ought to be able to make up our minds as to whether or not we'd like to try this book. Can we find out anything more about it? We've missed two more bits of information. Right next to the title are some code marks which we can identify by turning to the key at the beginning of this part of the *Catalog*. The two asterisks * mean that the book is doubly recommended for first purchase by high-school libraries acquiring books on inventions. And the letter s says that it is for high schools only.

We can find the same sort of information about all the other books listed under the 608 classification. Suppose we turn back to the original list and see what classifications were given to some of the other books. We find the numbers 338.4, 920, 621, 600, 621.31, and 338. Looking them up in Part 2 we find that books classified under 338.4 are about Machinery in industry; those under 920 are Collective biography; books under 621 are about Machinery; those under 600 are about Useful arts; those under 621.31 are on Generation of machinery; and those under 338 deal with Raw materials. Unless we are interested especially in one of these classifications, let's look a little further.

Running down the *Outline of Classification* which is at the beginning of Part 2 of this book, we pass the Social sciences, classified in the 300 series. If we were still at work on some of the earlier chapters of this book, we might want to look up 360—*Welfare and social associations*, or 370—*Education*, or one of the others. But nothing seems to apply to this chapter until we get to the 700 series. Fine arts. Under this number we find 711—*City planning*,



which is exactly what we are looking for, and also 720—*Architecture*, which may give us some references we like.

Now we can turn to section 711 and see what the *Catalog* contains on the subject of *City planning*. We find a book *City planning; why and how*, by Harold McLean Lewis, and a brief summary of the book. Under the heading 711—Pamphlet, we find listed *Planning cities for today and tomorrow*, by Fred A. Crane. Both of these are directly on the subject of the chapter.

Perhaps you are one of those interested in buildings. If so, you'd want to go on and look through the many titles listed under 720—*Architecture*. Going on, you'd find that 720.9 lists books on the history of architecture, 720.973 lists books on architecture in the United States, 725 covers architectural books about public buildings, 726 deals with cathedrals, 728 with houses, 728.6 with farm buildings.

This far we haven't found anything about vocations in this *Catalog*. There's no hint of that subject in the *Outline of Classification*. What then? Well, let's go back to Part 1 for a moment and see what we can see under the key words *Vocation* and *Occupation*.

Under *Vocation* we find *Choice of*. "See Profession, Choice of." Looking on a bit further we find *Vocational stories*. Then there follows a long list of stories, without a number but marked Fic (for fiction). We'll look those up, too, in the last pages of Part 2. Now, turning to *Occupations*, we find more references mostly numbered 371.42, but occasionally marked with another number. Here's that report of the President's research committee on social trends again. Maybe that will be worth looking into, for this is the second time we have seen it listed. Then turning to *Occupations*,

Choice of we find again, "See Profession, Choice of."

When we turn to that listing a few pages further on, there's a long list of books. Let's take one that looks interesting and look it up in Part 2. Here's one:

Nall, T. O. New occupations for youth, 1938. 371.42

Turning to 371.42 in Part 2 of the *Catalog*, we soon find the entry we are seeking:

Nall, Torney Otto 1900-

s New occupations for youth; with an introduction by J. H. Bentley. Assn. press 1938 192p \$1.75 371.42

1 Occupations 2 Profession, Choice of (W) 38-27237

Twenty-three interviews with outstanding members of various fields of work on the subject of possible careers for young people. Among these occupations are: Air stewardess, radio librarian, reporter, minister, social worker, astronomer, forester, photographer, seaman, automobile worker, and aerial photographer.

Well, there's a method of using just one reference book to find what you want. It's not hard. The main thing to learn is not to give up when the first search seems to yield nothing. Remember that there's usually more than one key word that will lead you to references you want. Once you get the knack you can use this method with other catalogs.

One final word about this. Follow up your use of the *Catalog* by a visit to the shelves on which the books are kept—if your library allows you to do it. Look at the books that are classified under the subjects which interest you. Thumb through some. You are bound to find some you'll enjoy.



FOR STUDY AND DISCUSSION:

1. What three examples did the authors give to show that communities change at different rates of speed?

2. Explain the different ways in which communities change and give an example of each. Draw on your own resources for some of these examples.
3. Discuss the causes for changes in communities.
4. What different effects of war are illustrated on page 493?
5. Give some examples of the ways in which inventions change communities. Give examples (not mentioned by the authors) of inventions that have helped change communities. What inventions are making changes in our way of life today?
6. What effects of the automobile are pictured on page 498?
7. How has the use of resources caused changes in communities?
8. Explain the effect on communities of changes in transportation routes and methods.
9. What types of disaster bring sudden changes to communities? Discuss the effects of each type of disaster mentioned.
10. The authors spoke of changes that "just happen." What did they mean by that?
11. What two important truths about planning should be kept in mind?
12. How can you account for the changes shown in the chart on page 503?
13. What important things did you learn from the account of how Chicago planned for a future city?
14. What is meant by zoning? What are its advantages? Why can't people always agree on zoning? Why isn't zoning a complete answer to the problem of community planning?
15. What three items does the modern city planner want to include?
16. Describe the superblock and cite its advantages.
17. Explain the four steps in community planning.
18. What important ideas did you get from the drawings which accompanied the passages from Richard Bennett's articles? What fact was stressed by Mr. Bennett?
19. Explain these statements:
 It isn't too early for you to begin now to understand the problems your community and other communities face.
 There will continue to be disasters, for man has not yet learned to control the forces of nature.
 People are likely to be slow in meeting problems that are brought about by different changes.

MORE THINGS TO DO:

1. Write a brief editorial for a class paper entitled "Our Responsibility to the Future."
2. Find and bring to class newspaper articles that deal with community planning; that illustrate national planning.
3. Make a series of three charts, one for each of these titles: Our Community of Yesterday, Our Community of Today, Our Community of Tomorrow. Collect or draw pictures to illustrate these charts.
4. Dramatize a scene which might take place (a) in a meeting of a community planning commission, (b) in a community that has just experienced a great disaster, (c) in a community that is having an epidemic of some disease, or that is experiencing a crime wave.
5. Are you a good prophet? Choose one of these subjects: our community, my trip around the world, my wardrobe, my use of leisure time, a day at school, my house. Pretend you are gazing into your crystal ball and then write a prophecy for fifty years from now.
6. Divide the class into small groups and have each group work together in planning a

special project for your community. Keep in mind the things which you have learned about planning. After the planning reports have been made, the entire class should set up an evaluation chart and rate the plannings of each of the groups.

7. Make a list of the things in your community that you enjoy which have resulted from community planning.

8. Hold a panel discussion on each of these questions:

Do you think people appreciate the things that are given to them more or less than the things they work for?

Do you think that citizens of your community who have planned and worked for certain improvements appreciate them more than those who took no part?

9. If you live in a small community, draw superblocs that would meet all of your community's needs. Check to make sure that you have included all the important elements in your community. If you live in a large city, make drawings to cover the needs of one section of the city only.

COMMITTEE WORK:

What things about planning did you learn from the films shown by the Motion Picture Committee? Which films did you like the best? Why?

Did the lesson in the use of the library, conducted by the Library Committee, help you to become more efficient in finding information? Summarize the important things that you learned. How did your score on the test compare with the highest score made?

What information about your community did you get from the report of the special committee who interviewed the "old-timers"?

What interesting suggestions did the special committee make about zoning in your community? What steps are you going to take to help carry out these suggestions?

How helpful was the bibliography on city planning that was made by the special committee?

CIVICS IN OTHER SUBJECTS:

1. This chapter should give you some ideas for moods that you might like to express in some of your compositions for English class. Here are a few suggestions: the pathos of Old Rip as he returned to the sleepy village, the pride of an old-timer as he tells about the glories of the past, the enthusiasm of a businessman in a rapidly growing community as he describes its progress, the shocked condition of a disaster victim as he realizes what has happened. What others can you think of?

2. The growth of your community might make an interesting subject for a mural for your art class.

Draw some cartoons which call attention to needed improvements in your community.

Looking Ahead to the Next Chapter: At the end of practically every chapter in this book your attention has been directed to the vocations which are tied in with the subject matter of the chapter. By this time you should have become familiar with all kinds of jobs connected with health, safety, education, recreation, transportation, making and marketing, and government. In Chapter 17 you will find some good pointers to help you solve the problem of selecting your vocation. Here are some questions to stimulate your thinking on this subject.

Is every job in the community important to the welfare of the community? Explain your answer.

Why should you think now about the work you will do later?

What have you learned about vocations in general from this course that will prove helpful?

What considerations beside money should be taken into account when you are choosing a vocation?

Explain the difference between a "production" job and a "service" job. Give several examples of each.

A person may be able to do a certain job efficiently and yet not be particularly interested in it. What part should interest and natural ability play in the selection of a vocation?

Together make a list of all things the class thinks are important in selecting a vocation. Save your copy and after you have studied Chapter 17 see how many other items you think should be added.

Explain the meaning of the five statements on page 523.

Look at the pictures and charts. What do they tell about vocations?

Committee Work: The Moving Picture Committee might get some good ideas for films on vocational subjects by asking class members for suggestions. Some of the boys might want to see films on chemistry or sanitation engineering; some of the girls might be interested in films showing the work of the costume designer.

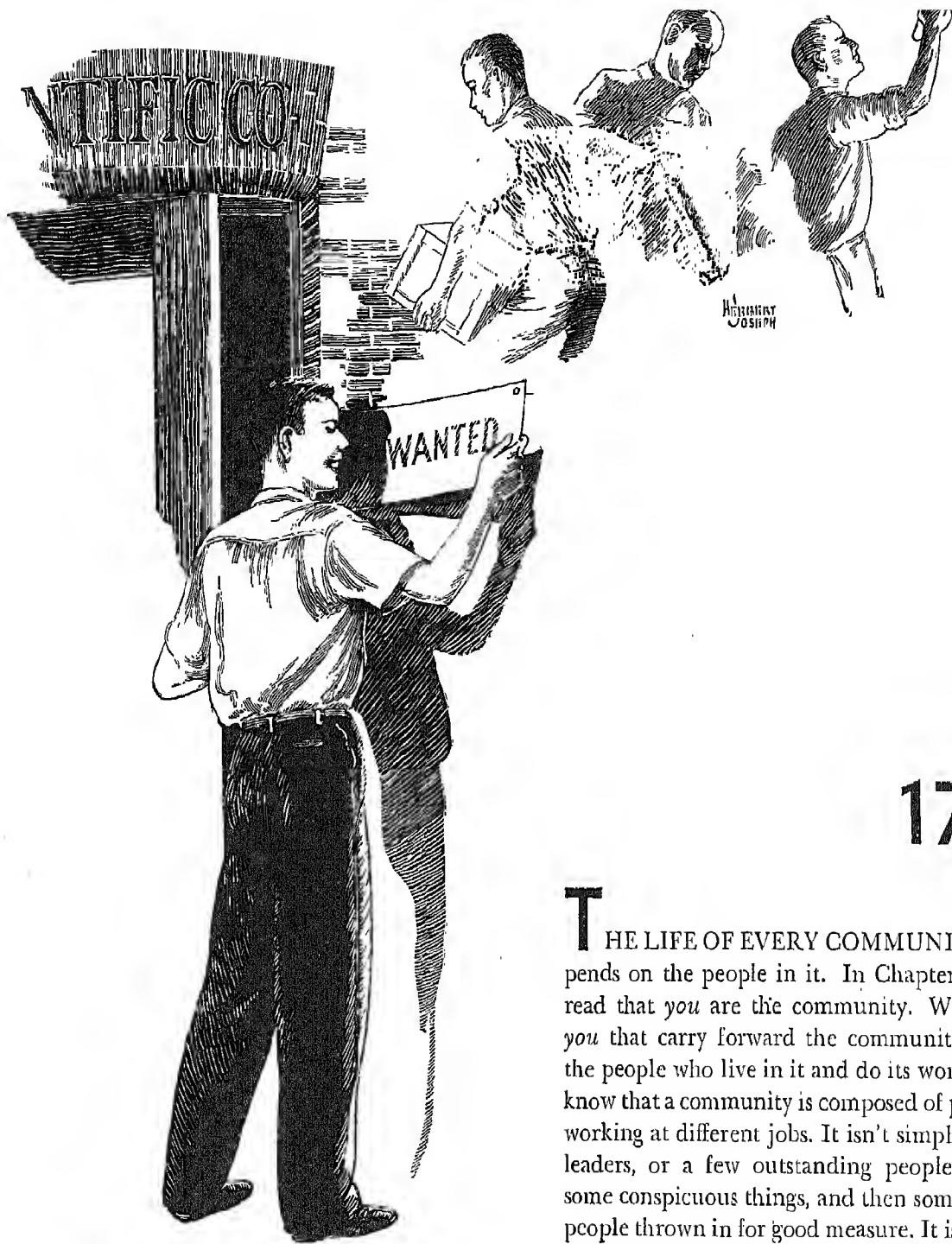
The Corresponding Committee also might ask the class to submit requests for vocational material which it might secure. At this time the Committee might display all of the pamphlets and other materials it has obtained during the study of this course. This material should be displayed under appropriate headings.

The Library Committee should collect vocational references in addition to the ones listed at the end of the chapter.

There is a suggestion for a special committee in the activity listed on page 528. You will probably want to appoint a committee to assume the responsibility for carrying out the suggestions on page 535, too.

The Bulletin Board Committee might divide the display space under vocational headings and invite each member of the class to make one or two contributions to the sections in which he is interested. Here is a chance for the Committee to display its originality in preparing clever headings.

Reading: The chapter will give you suggestions about selecting a vocation, and it will give you directions to follow to help you investigate vocations. Look for these ideas as you read the chapter. Remember to read the chapter twice. Do you recall the purpose of each reading?



17.

THE LIFE OF EVERY COMMUNITY depends on the people in it. In Chapter 1 you read that *you* are the community. Well, it's *you* that carry forward the community, *you*, the people who live in it and do its work. You know that a community is composed of persons working at different jobs. It isn't simply a few leaders, or a few outstanding people doing some conspicuous things, and then some other people thrown in for good measure. It is everybody—those who safeguard the community's health, create its beauty, make and market its goods, educate its youth, protect its citizens, and carry on every other kind of work. These people include not only the doctor but also the probationer nurse who scrubs a hospital room and the old man who runs the hospital elevator; not only the judge but also the court clerk and the courthouse janitor; not only the executive of a manufacturing com-

You will discover that—

1. Every community is made up of people with jobs to do.
2. Each of these jobs has a certain importance to the community.
3. The importance of a job can't be measured by clothing, hours, or pay.
4. Every job also has a definite importance to the individual.
5. People get along best in jobs that fit their aptitudes, interests, and personalities.

Making a good choice of lifework is important to the individual and to the community in which he lives. .

Selecting a Vocation

pany but also every person who works in the plant and its offices. Carl Sandburg expressed it well in another part of that poem you read in Chapter 9, taken from *The People, Yes*:

So many forgotten, so many never remembered at all, yet there are well-diggers, school-teachers, window-washers who unless buckled proper dance on air and go down, down, coal heavers, roundhouse wipers, hostlers, sweepers, samplers, weighers, sackers, carvers, bloom chippers, kiln burners, cooks, bakers, beekeepers, goat raisers, goat hay growers, slag-rollers, melters, solderers, trackgreasers, jiggermen, snow-plow drivers, clam-diggers, stool-pigeons, the buck private, the gob, the leatherneck, the cop . . .

—and this is only a small part of the roll call of more than 20,000 different kinds of jobs in our country today.

Of course, people at work probably think very little, if at all, about “serving their community.” They work because they have to—

to get money to pay the rent and the grocery bills. But even if they don't stop to think about it, people who are doing useful work are really serving their communities in a most important way. And so are those who, like yourself, are getting an education in preparation for the business of living as an adult. For you are going to help carry on the community's work some day. A part of your education, certainly, should help you do some straight thinking about the kind of work you would like to do.

There are three good reasons why you should do some straight thinking about yourself and the kind of work you propose to do—you want a chance to get decent pay, you want to have some fun at work and at play, and you want to do something useful. If you are eager to work toward jobs that offer these three things, it's necessary for you to

look ahead, to start laying plans for your vocational future, and then to do some earnest work to carry out your plans.

When Is The Best Time To Plan?

THERE'S SOME disagreement about the time when high-school people should choose their occupations. Some believe that this choice should be made not later than the ninth grade. These people think that this early choice gives a boy or girl a head start on getting the necessary training. Others don't agree with this idea, but feel that it is best to get broad training and then decide on a job later. These people say there's no cause for worry if a boy or girl hasn't decided on a life job by the time of graduation.

Probably the best way out of this argument is a compromise between these two viewpoints. A student in his first year of high school might very well decide on a broad field of work without pinning himself down to a specific job. For example, one young man might feel interested in the whole field of engineering without deciding definitely that he was going to be a mechanical engineer, a chemical engineer, or an electrical engineer. Or, if he wanted to be a teacher, he wouldn't need to decide whether he were going to be a teacher in grade schools, high schools, or colleges, or whether he would teach history or chemistry.

This rather early choice of a broad area of work is sometimes quite important, for it has a lot to do with the subjects you take in high

school. Sometimes students decide in their senior year that they want to go into engineering or medicine, for example, and suddenly find they haven't had the subjects needed for entrance into college work in those fields. Those who are thinking of engineering, for instance, have to take more mathematics than those who are going into law.

This early choice is also important to those who are not thinking of going to college. Some of the subjects you take in high school are known as "general" ones. They are required of everybody, no matter what line of work is being planned. General subjects are designed to help young people become better citizens of their communities and of their country as well as better members of their families and groups. This subject you are taking now, dealing with community citizenship, is a "general" one. But in addition to such studies, high school offers many vocational subjects that will prepare you for future work. An early choice of courses will help those not planning on college to get the greatest possible benefit from their high-school years.

How Do We Look Into The Job Future?

THE CHOICE OF a broad vocational field is a difficult one for some people to make. Perhaps the best way to do it is to find the answers to some of the most important questions about jobs. Which are the "coming" jobs with lots of openings in the future? What are the requirements necessary to get a job in the different job fields? How do these fields

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■ Camera fans, collectors of moths, figure-skaters, chicken-raising experts, beekeepers—all persons with hobbies love to talk about their specialty. Let them have a chance to do it. Make a systematic inquiry as to what everyone in the class does along hobby lines. Set aside some time in which to talk over the hobbies and arrange your class into groups of four or five, with one student to act as chairman of each group. The various chairmen and the teacher can get together and decide which students are doing things sufficiently worth while or entertaining enough to be presented to the entire class. The students chosen to make the talks probably will want to arrange exhibits, so give them ample time for organizing.

match up with a person's abilities and interests? How much and what kind of studying do you have to do to prepare for the various job fields? What are the chances of getting started in the field?

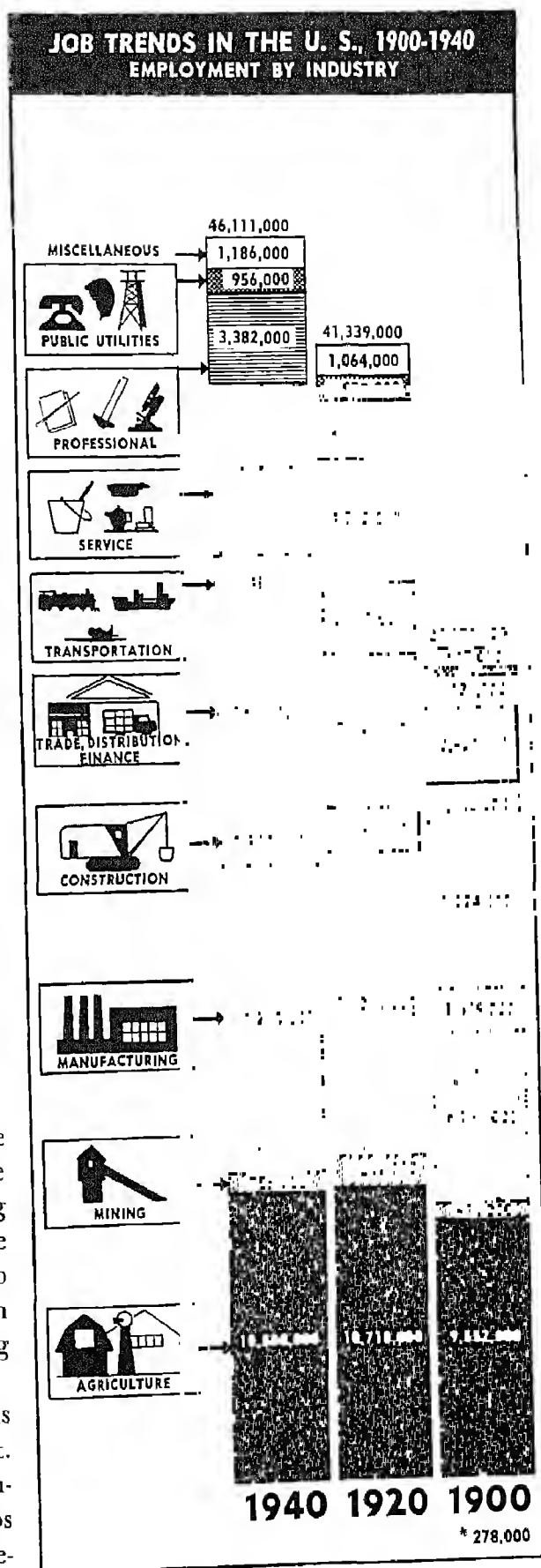
Those are a few of the questions that can be asked at this stage. Even a person who has pretty definitely made up his mind about a specific job is doing a smart thing to ask such questions about the work he has chosen. You have already become acquainted with the sort of reading material and information that will give you the answers to such questions. The closing part of each chapter of this book has dealt with career investigation in the kind of jobs suggested by the subject of the chapter. By this time you know how to go about getting the specific information you want. That information will give you the answers to the questions you would naturally ask about your job.

The rest of this chapter will be devoted to giving you some pointers and some general directions to follow in your reading and investigation of vocations. Details are something you will have to work out for yourself. As you are the one most concerned, for it is your future that is at stake, it is perfectly fair for you to have to do the lion's share of the work. But you are entitled to all the help possible.

Past And Present Trends In Jobs

THE FIRST THING to do in considering choice of a job field is to look at job trends to see which fields are "comers," which are dying out, and which are going along about the same as ever. It wouldn't be very smart to decide to be a maker of buggy whips when all indications showed that people were going to stop driving buggies and buy autos.

Our national government considers this matter of trends in jobs as highly important. When the census is taken, every ten years, information about all the different kinds of jobs is compiled by the Bureau of the Census, De-



*Laborers
 12 4 hr. up
 Good camp
 Fine food
 Steam heat
 Ship now*

*16 laborers 6 50
 Pay every 6 per
 day day
 Report here at
 6 A. M.*

partment of Commerce, Washington, D. C. And so we have a lot of official information on what's been happening to jobs over the course of a great many years. Consult such information in your school or town library.

If we look back over our history for some years we can see some important job trends. About seventy or seventy-five years ago, three workers out of every four had to spend their time *producing things*—food, clothing, houses, and so on. The fourth worker put in his time rendering some kind of service—as a clerk, teacher, minister, musician, and so on. In other words, it took three fourths of our workers, here in the United States, simply to make the necessities of life and a few of the luxuries.

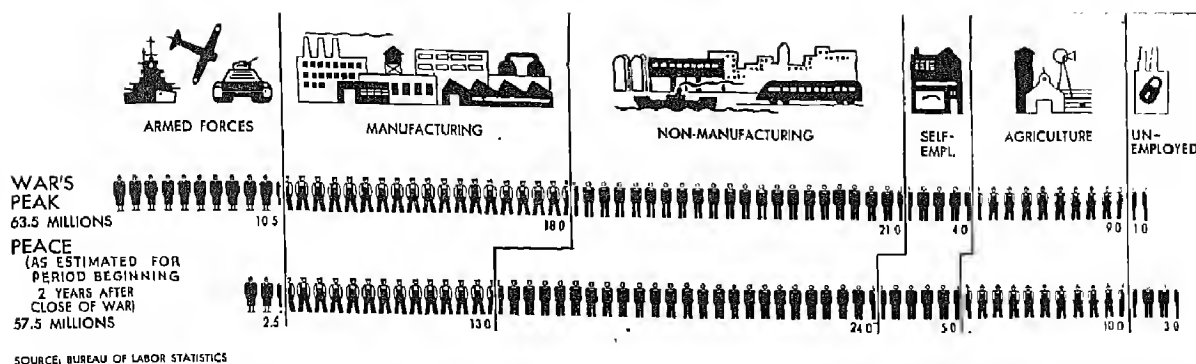
Gradually a change took place. More machinery was used, both in factories and on farms. That meant more could be produced with fewer workers. But more workers were needed in service jobs, especially in the kind of work we call “business”—selling, bookkeeping, stenography. By the time of the 1930 census, the government found that only two out of every four workers were needed for production, while the other two were in service jobs of some kind.

People who like to look into the future say that the time is coming when only *one* out of every four workers will be needed for producing goods. This means that the other three will be in service jobs of one kind or another. Then we will have exactly the opposite of the condition we had about seventy or seventy-five years ago.

Is this a bad state of affairs to look forward to? You'll hear some people argue one way, some another. From the cold-blooded standpoint of the statistician, sitting in his office in Washington, it really doesn't matter. It is quite easy to point out that new jobs open up in service fields just about as fast as jobs end in the field of production. But those figures are pretty cold comfort for the man who can't find a production job for which he has been trained, and can't get a service job either because he hasn't been trained for that. The chances are that the buggy-whip maker who lost his job *didn't* get a job in a garage fixing the automobiles that were the indirect cause of his losing his job. He didn't know how to

Workers eagerly scan labor ads in an employment office—the fewer the jobs the bigger the crowd!





Here is some interesting information about employment in war and peace years. When you enter a vocation, where will you be found on such a chart? Are your plans and work of today helping you to reach the goal that you have been dreaming about for years?

fix automobiles. If he was lucky he was a misfit only for a short time, and then got a job as a gadget polisher, or something of the sort, in another factory. But you can be sure that he didn't have an easy time getting into another line of work.

There are times, though, when changes are made under different circumstances. During World War II, for example, it looked as if production jobs were on the upswing again. Most likely, though, this temporary break in the trend won't delay the expected result much. War calls for extraordinary effort, and it brings out new inventions, speedier methods, different materials. The use of these in peacetime will just hasten the time when a smaller percentage of workers is needed in production.

What does all this mean to you? It means you have a choice of entering two different fields, in one of which there will be fewer jobs, and in the other more. But don't jump to the conclusion that a person is foolish to choose production work for that reason. Jobs in some kinds of production will increase, while certain other production jobs will become fewer in number.

What Are The Chances In Production Jobs?

A GOOD EXAMPLE of this fact that some kinds of production jobs increase while others decrease in number, can be found in the history of the automobile. About forty years ago, not many people were employed in automobile

production jobs. We know now that auto jobs were then on the increase, for the time was coming when thousands would work in automobile factories. But at the time those auto jobs were increasing in number, the buggy-whip makers and whiffle-tree scrapers were losing their chances to get jobs, for the buggy and harness business was declining rapidly.

How are things today? Can we make any forecasts? Let's take agriculture as an example. There will be more demand for highly trained specialists, men who have studied scientific agriculture, experts in soil chemistry, veterinarians, and so on. The stories in Paul de Kruif's *Hunger Fighters* tell of the kinds of jobs that will be more and more needed as time goes on. But the work of farm laborers in the field will be taken over more and more by new kinds of farm machines and by new methods of growing things.

Perhaps the automobile industry will employ fewer men to produce the cars we need and want. Together with the aircraft industry, the makers of machines for transportation will want to hire better trained engineers and designers. It will be their job to invent and design better cars and planes that can be made faster. That means fewer men will be needed to put the cars and planes together. A lot of the workers required will be what are called "semiskilled." They will work at automatic or semi-automatic machines, making the same part over and over again. Or they may work on assembly lines, putting the parts together, doing the same job, going through

the same motions, over and over. They will need a certain amount of "know-how" for the work, but that kind of instruction can ordinarily be given in a short time.

The engineers and other experts will have to be even more skilled and imaginative than now. When the first autos were made, an engineer in a motor-car factory needed to know the possibilities of only a few machines. The auto factory was just a large machine shop with only a few standard kinds of tools in it. Today the automobile factory is full of many different kinds of highly specialized machines. The old-time motor engineer probably wouldn't recognize the place or know what the machines can do. The production plant of the future may have even more complicated machines and processes than those of today.

Service Jobs— And Their Future

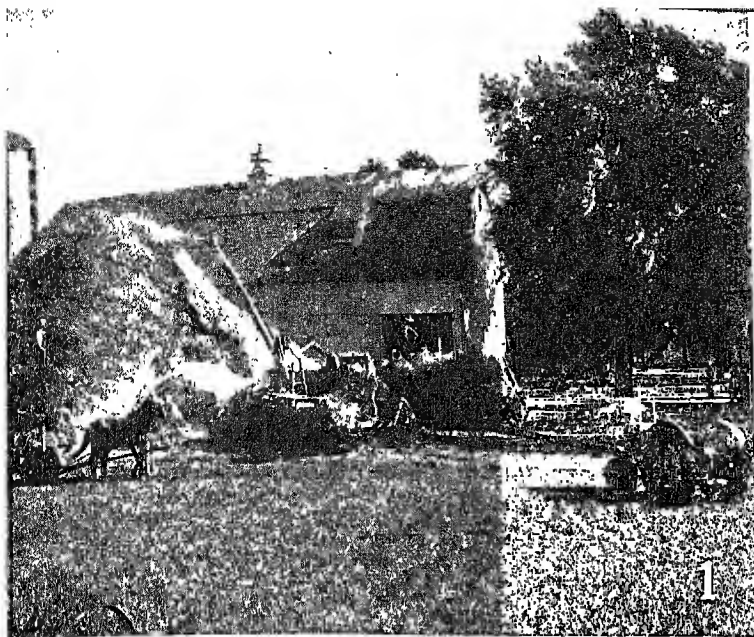
THERE ARE MANY kinds of service jobs—the so-called "white-collar" jobs, and the blue-shirt jobs, too. It would be a mistake to think of service jobs only as those in which people talk, write, or paint pictures. But it's just as much a mistake to think of them as jobs to "wait on" people. Just to mention a few at random, some of the service workers are filling-station attendants, railway brakemen, automobile mechanics, beauty-shop operators, electrical repairmen, grocery clerks, and stenographers. And there are talking and writing workers, such as teachers, clergymen, salesmen, advertising copy writers, editors, authors, and hundreds of others. The one thing that

these hundreds of thousands of workers have in common is that the service worker does not *produce* any goods—his job is to render service to other people.

You've read a good deal about the activities which people carry on in communities—activities such as maintaining health, creating beauty, transporting people and goods, protecting life and property, educating, governing, and planning. All these activities demand many service workers. Just to protect the health of a community, for example, there must be doctors, dentists, nurses, laboratory technicians, meat and food inspectors, mechanics and attendants at the water and sewage plants, sanitary engineers, garbage men, health teachers, and many others. You could make similar lists for each of the other community activities. All told, both directly and indirectly, they require the services of many different kinds of service workers.

The chances are that there will be more and more demand for such types of service work in the future. Some of the service jobs that will open up will be public, some private. Many of these service workers will be working for themselves or for private employers, but a great many will be employed by one of our many governments. Today most transportation companies are privately owned, doctors and dentists are usually in private practice, much of our entertainment and recreation is provided by privately owned businesses such as movies, baseball clubs, rinks, and the like. At the same time, though, there are more and more publicly employed workers—profession-

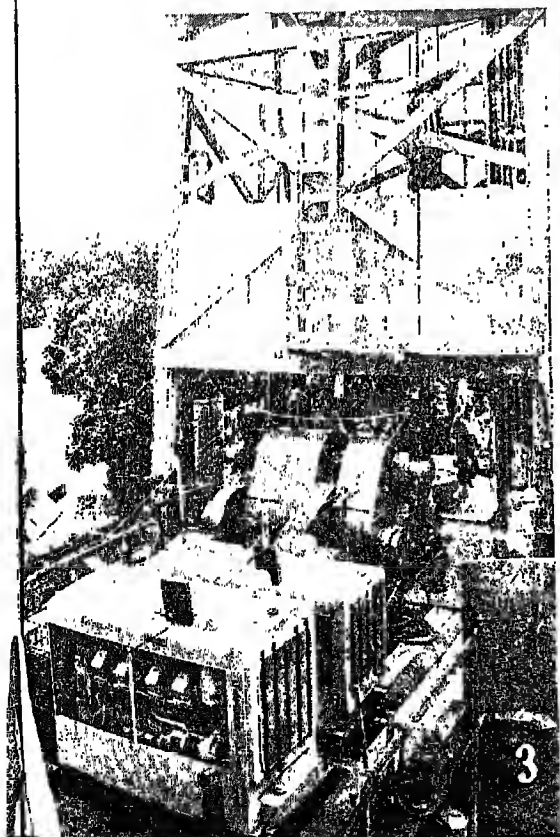
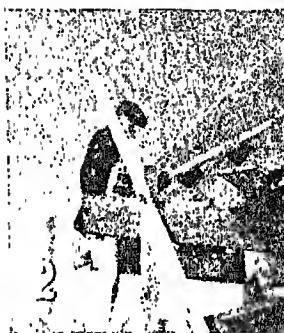
■ Have you looked up the required and elective subjects your high school offers for the course you are taking? Do it so you can plan now to prevent later difficulties. And make a tour after school hours, visiting the labs and shops, and talk to the teachers of advanced subjects to find out which electives will best meet your needs. A committee might arrange for a few talks to the class by the owner of a local business firm, the head of a personnel department, a lawyer, a nurse, a carpenter, or someone acquainted with new jobs in electronics or plastics. Then you might write down your entire high-school program—give a good reason for taking each subject that you include and go over the program with a teacher or counselor.

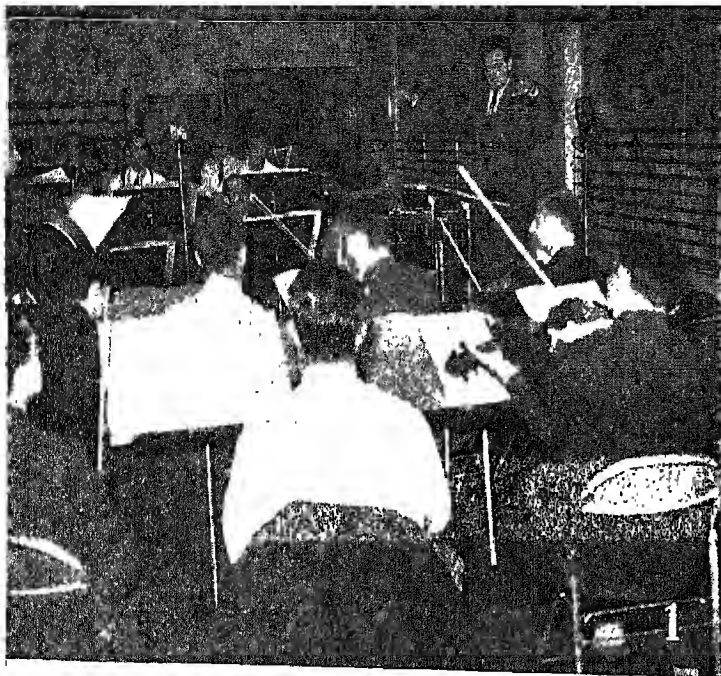


Do you want to be that one in four who will in the future be employed in making things? Do you like to be able to see what you have accomplished? Do you enjoy working with your hands? Do you like to use machines and tools? If "yes" is your answer to each of these questions, production work may be right down your alley.



Farmers have rewards besides the financial ones — knowledge that they are making a real contribution to the nation's welfare, the satisfaction of threshing (Picture 1). The job may be hard (Picture 2), but when it's done the carpenters can gaze admiringly at their work. Then there is the painstaking job of assembling radio parts (Picture 4) and the thrill of pumping black gold from the earth (Picture 3).





"Doctor, lawyer, merchant, chief"—on and on it goes! Remember that old chant? Today, instead of having only a few different kinds of occupations from which to choose, young people are faced with thousands. Does it seem like a puzzle? It's an interesting one, though, isn't it? These pictures highlight the variety of service jobs. The musicians in one of Radio City's broadcasting studios (Picture 1) should remind you that there are many kinds of employment for trained musicians. Picture 2 shows one phase of a beauty operator's work. How would you like railroading (Picture 4)? Perhaps you have the interest and the ability (and the cash!) to become a surgeon (Picture 3).



one particular "calling" in life and that he succeeded if he found it and failed if he didn't. And so these people talked about "correct" job choices. We know now that for each person there are a number of correct job choices, not just one. This is a good thing; it gives you a wider choice.

Your aptitudes should have something to do with your selection of a job field. The dictionary defines aptitude as special fitness, a natural tendency or natural ability. That is different from the kind of ability which comes from training. A person handy with tools, for example, may have an aptitude for mechanical work even though he doesn't have the ability of a trained carpenter or machinist.

There are many different kinds of aptitudes. One that gets a lot of attention in school is called "academic aptitude"—the ability to learn things from books. Sometimes this is called "intelligence" and is supposed to be measured by what are called "intelligence" tests. Usually the people who score high on academic aptitude or "intelligence" tests have what it takes for certain parts of the work in law, teaching, the ministry, engineering, and other such occupations.

Then there is mechanical aptitude. Some people just take naturally to working with their hands and with tools or machines. These people may or may not rate high in academic aptitude. Plenty of people can explain the working of a machine at first sight but would bog down at understanding a description of it in a book. Mechanical aptitude can also be measured by various kinds of tests. There are a number of such tests which you can take if you are interested in finding out how well you do along mechanical lines.

There are also artistic aptitude, social aptitude or ability to get along well with people, clerical aptitude, and others. Some of these can be tested.

Most people who work with these tests have the caution—"Don't take test results *too* seriously." The test results are one source of in-

formation, but the tests themselves are not perfect. They are simply a kind of uncertain measuring instrument. It used to be customary to draw a line at a certain score and say that anyone who scored below that point couldn't make good at certain jobs. We know now that this wasn't always true. Today, people who advise students on job choices will give similar tests, but they also insist on taking a lot of other matters into consideration. Perhaps the most important thing for you to know about tests is that it takes an expert to give them and to interpret them. Don't try to figure out for yourself what a test score means. Have the help of a teacher or counselor who has studied those tests and knows how to interpret them and to analyze the scores.

Your interests are just as important as your aptitudes. If you know you are interested in being a bus driver, or anything else, you have made a good start toward your decision. You won't have to dream about being something else. That brings to mind a good poem by the noted American poet, Edwin Arlington Robinson.

Miniver Cheevy

Miniver Cheevy, child of scorn,
Grew lean while he assailed the seasons;
He wept that he was ever born,
And he had reasons.
Miniver loved the days of old
When swords were bright and steeds were prancing;
The vision of a warrior bold
Would set him dancing.
Miniver sighed for what was not,
And dreamed, and rested from his labors;
He dreamed of Thebes and Camelot,
And Priam's neighbors.
Miniver mourned the ripe renown
That made so many a name so fragrant;
He mourned Romance, now on the town,
And Art, a vagrant.
Miniver loved the Medici,
Albeit he had never seen one;
He would have sinned incessantly
Could he have been one.

Miniver cursed the commonplace,
And eyed a khaki suit with loathing;
He missed the medieval grace
Of iron clothing.

Miniver scorned the gold he sought,
But sore annoyed was he without it;
Miniver thought, and thought, and thought,
And thought about it.

Miniver Cheevy, born too late,
Scratched his head and kept on thinking;
Miniver coughed and called it fate,
And kept on drinking.

Even though you are not aware of being definitely interested in some occupation, you can find out more about yourself by taking *interest* tests. These tests ask about your interests in a great many different things—whether you like reading, playing tennis, clay-modeling, or various things. Your total score on such a test gives a clue as to the kind of

jobs you might enjoy most. Of course the results, like those on aptitude tests, should be interpreted by an expert. You'd better view them cautiously yourself.

Your general personality—the kind of person you are—also throws some light on the question of job choice. Those who like to meet people and mix with others—sometimes called “extroverts”—are better suited for work as salesmen, receptionists, politicians, and others whose success depends on meeting people in the right way. Those who withdraw from people and prefer to work by themselves—sometimes called “introverts”—are obviously happier when they do their work alone, or under circumstances which permit them to do their work without interference from others. Such people are happy in jobs like that of laboratory technician, skilled mechanic, research worker, writer, and so on.

Are you developing your artistic aptitude? Do you know whether or not you have this ability? This picture, “Carter's Little Service Station,” was painted by Pauline Clay while she was still a student at Lincoln University, Jefferson City, Missouri.





Wherever young people are found—in classrooms, in drug-store booths, at quiet tables leaning over sundaes and malted milks—they talk of the present and plan for the future. Robert Philipp has caught the seriousness of this mood in "By the Lake" (above). To Kansas-born John Stuart Curry fields of ripe grain are a familiar sight. In his "Our Good Earth—Keep It Ours" (right) a brawny man of the soil looks with pride and satisfaction at his acres of billowing grain. Perhaps, for a moment, he, too, dreams of the future—the future of his children. They play at his side, too young to realize the precious heritage that is theirs—good health, productive land, the joys of freedom.



Of course there are jobs that require a combination of qualities. Good teachers, for example, must be persons who like to work in groups with others, but they must also enjoy studying and digging things out for themselves. And you should not lose sight of the fact that some changes in personality can be made. A person with a retiring disposition who is otherwise suited for the ministry, for example, can try to improve his self-confidence in working with other people. The main point is that he should realize that this is one of the things he must develop in order to prepare for his work.

All three of these things—your aptitudes, your interests, and your personality—are very important in making a choice of a job field. And all three should be considered together. Interests are probably the best starting point, but you need to check your interests against your aptitudes and your personality. Above all, if you take any tests along these lines, do it under the supervision of an expert. That has been said before, but it is repeated here because it is important. Otherwise you might be discouraged from entering some work you really want to do; you might be led into a choice in which you have little real interest.

What It Takes For Different Job Fields

MAKING A GOOD choice is really a job of matching what you have to offer (aptitudes, interests, personality) with what the job field demands. As you have just been reading, the job fields vary a great deal in what they require in the way of aptitudes, interests, and

personality. Some jobs have simple demands. A common laborer, for example, must be strong. A dentist, however, must have mechanical aptitude, academic aptitude, and a friendly personality.

With such different demands, naturally jobs also vary in the kind and length of training required. Training can vary from practically nothing to a period of many years. If you don't want to bother about getting any training, possibly you'll still be able to get a job. But it will be a fairly simple one, something that can be explained easily—such as putting on bolt No. 119 several thousand times a day.

There are sources of information to which you can turn to learn the requirements of the various job fields. Most of these you have become acquainted with if you have been doing the reading at the close of the chapters in this book. Your Library Committee can secure more books and pamphlets on specific fields of work, too.

In thinking about the requirements for various jobs, don't forget about the matter of health. You know, for example, that airplane pilots must pass very strict physical examinations. People who handle food must in many states and communities prove that they are free from various communicable diseases. There are many such rules and regulations that concern the job-holder's health. Most such regulations are a matter of state law or local ordinance, but there is an ever increasing number of private employers who are setting up physical standards for their employees. Be sure that you investigate this angle, be-

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- It shouldn't take much urging to get Sally and Joe (or whatever the names of your Friday night jam-session stars are) to put on a brief one-act dramatic skit entitled "How to apply for a job and not get it." Sloppy, know-it-all Joe and gum-chewing, heel-clicking Sally ought to produce a good discussion following their skit. To show they really know better, give them the chance to follow up with a skit showing how to really get the job. If the class artists take a few notes, they ought to be able to produce some good Do and Don't cartoons or posters.



Take "time out" from the serious checking on your own traits, and see just how many occupations Artist Gutsche represented in his drawing. Some say there are almost fifty — are there?

cause it is a very discouraging thing to discover at a late date that you can't meet the physical or health requirements of a job. Every person wants to be sure that he has the physical fitness to handle the work before he starts out on a period of training for the job.

Another good thing to keep in mind is the fact that there's nothing to keep you from changing your mind. Be prepared to make some changes in your plans. Many boys and girls who decide on a job in their first year in high school make a second choice at a later date. Often that second choice isn't far off from the first choice, and it shows that they have made good use of information discovered about themselves and the jobs. If you make your high-school plans carefully, and do

some reading about your choice of occupation, you are not likely to waste much time, even if you do make some changes later. Those who decide carelessly, or those who postpone making any decision at all, may have to revise their high-school or college plans a great deal and make quite an alteration in their plans.

Doing The Job Means Good Citizenship

WE USUALLY THINK of a "good" citizen as one who obeys the laws and votes on election day. In this book you have read about many other things that go into good citizenship. Among the most important is learning to do the best job of which you are capable.

Not all jobs are glamorous, exciting, and admiration-arousing. Only a very few people can be foreign correspondents, movie stars, or world-series heroes. There are thousands of jobs which may not seem very interesting, at least to other people. Among them are the many jobs that demand very little in either skill or training. But these tasks have to be performed, and in a sense they are more important than many of the glamour jobs. They are tasks that must be performed, and the people who do them certainly deserve our thanks. And they do deserve our respect if they are putting all they have into their work.

You know that the building up and maintaining of communities calls for many kinds of skills and abilities, many different interests, and many different personalities. Practically everyone has something to offer. If any person can take that something, much or little as it may be, and then develop it to the best of his ability, he will be adding to the life and happiness of his community.

HERE ARE some references which give general information about selecting a vocation:

How to Choose a Career, by J. Anthony Humphreys, published by Science Research Associates, 1700 Prairie Ave., Chicago.

How to Find the Right Vocation, by Harry D. Kitson, published by Harper & Bros., 49 E. 33rd St., New York City 16.

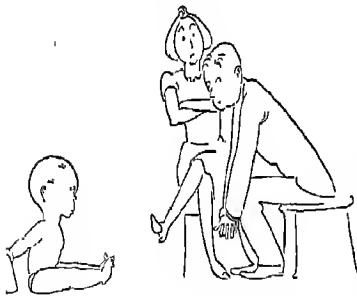
The Promise of Tomorrow, by Myer and Coss, published by Civic Educational Service, 744 Jackson Pl., N.W., Washington, D. C.

Tomorrow and You, by D. Carlson and others,
published by Stewart Publishing Co., Santa
Rosa, Cal.

Careers for Women, edited by Doris E. Fleisch-
man, published by Garden City Publishing Co.,
Garden City, N. Y.

"Picture Fact Books" on Vocations, edited by
Alice Keliher, published by Harper & Bros.,
49 E. 33rd St., New York City 16.

People who haven't made definite decisions about their vocational choices will usually say that they haven't any ideas about what they would like to do. Though they say this, it usually isn't quite true of most of them. Such people are reluctant to make a statement about their ambitions, partly because they aren't sure and partly because they are self-conscious about revealing their inmost aspirations. They are sometimes afraid that others will think their goal is either too high or too low and that embarrassing comments will be made as a result. Don't let ideas of this kind bother you. It is your right to "hitch your wagon to a star"—any star you choose.



Almost from the day you were born your parents probably have been thinking about what you would be when you grow up. They have made plans for you, watched your activities, and hoped for you in terms of your future. Undoubtedly you began thinking about "when I grow up" while you were very young. During a large part of your life, so far, your plans were no doubt based upon hero worship. You boys probably went through the list of railroad engineer, policeman, fireman, aviator, doctor, circus clown, and perhaps others; and you girls probably followed a similar pattern in women's occupations. But now the time has come when hero worship and wishful thinking should be re-



"I think we'd better have a heart-to-heart talk with Junior about what he intends to do when he grows up."

Be honest and think fast! Have you ever given your parents cause to worry about your future?

placed by straight thinking about vocations. This quest for the right vocation, you will find, will be just as interesting and exciting as your wishful thinking was, because this is *real*, not make-believe.

Selecting a vocation by straight thinking involves answering these three questions about yourself:

1. What are your interests?
2. What are your abilities?
3. What vocations require the kind of interests and abilities you have?

Doesn't this sound easy? Well, don't be fooled, it isn't quite so easy as it sounds. It takes some work and some straight thinking on your part. You may find, after answering these questions, that you have the qualifications for several different vocations. If you find that true, you will have the chance to line them up according to first choice, second choice, and so on. But keep them all in mind just in case you need a "spare" some day.

Then to make sure that you are really on the right road, you should make a vocational analysis of each of your vocational possibilities.



To do this you should read as much as possible about the vocation, interview people who are doing this kind of work, and observe them doing the actual work, if possible. Your Library Committee and teachers will help you locate reading material,

but why not dig around and find some of it yourself? A little coöperative effort with others in your class who are interested in the same vocations will be of help, too. Here's a list of topics to use as a guide in making your own vocational analysis:

1. History of the vocation
2. Occupational trends
3. Duties
4. Qualifications
5. Ways and cost of preparation
6. Methods of entering
7. Working conditions
8. Salary
9. Advantages
10. Disadvantages

After you have made your vocational analyses, select the vocation that seems best for you. Then plan the rest of your high-school course with that vocational goal in mind. You may also find that you can make greater speed toward your goal by using your leisure time during the school year to advantage. Vacation time can be used to great advantage also.

Perhaps some of you will want to take tests to help discover what your interests and abilities are. "Discover" is the right word, for some of these interests and abilities often remain hidden. Different kinds of tests are available: vocational interest blanks for men, and for women, too; personality inventory blanks, adjustment inventory blanks, scientific aptitude tests, educational aptitude tests, vocational survey blanks, and others. Let your teacher know what tests you would like to take, and probably your school will provide

some of them for you.

If your chosen vocation requires a college education, definite plans must be made for college entrance. (If you know which college you are going to attend, tell your adviser, for entrance requirements are not the same for all colleges.) Some of you may plan to go to college, not for vocational training but for the cultural advantages that such extended education may bring. The cultural values received may never pay you in money, but your life may be enriched by them in many ways. Perhaps some of you are still debating the subject of college. In considering whether to go to college or not, you might like to give some thought to the



THIS IS HOW MUCH EDUCATION U. S. ADULTS HAVE

Each Symbol 3 Million People

NO EDUCATION



GRADE SCHOOL



HIGH SCHOOL



COLLEGE



4 OR MORE YEARS

*People 25 Years or Older

list of reasons for the operation of colleges, which the University of Minnesota published a few years ago:

1. To teach wise use of resources
2. To develop an appreciation of culture
3. To sharpen intellectual tools
4. To give understanding of how men govern themselves
5. To bring about satisfying social adjustments
6. To broaden environment
7. To help in the selection of valid life goals
8. To prepare specifically for a few occupations and broadly for many
9. To build informational backgrounds which enable students better to interpret life

As you plan for your future there is another matter you should give some thought to. Do you want to be a leader or a follower? In



answering this question be sure that you know exactly what is required of leaders. Your first thought probably will be that a leader is his own boss and that he tells others what to do. This is not straight thinking.

Every kind of leadership requires some kind of following. Your class president is your leader, but imagine what would happen if he tried to lead you in a direction none of you wanted to

go! He must necessarily follow your interests and try to direct the whole group along a course that will meet most desires. A leader must understand people, have a well-rounded personality, and practice self-control.

In a democracy the followers are really the ones who govern; the leaders are the public servants. Make your plans so that whatever your destiny is, you will do your part with a spirit of coöperation and service.

By this time you should realize the importance of vocational planning. If you don't, a glance around you should show you that one of the chief reasons for unhappiness among adults is their dislike for their work. Don't get into this position. Plan carefully, prepare well, keep adjoining roads open, and look ahead for changes. Don't get caught like this poor fellow who wanted to be a pharmacist. He didn't notice while he was studying that most drug stores were changing.

Drug Store

JOHN VAN A. WEAVER

Pardon me, lody, but I wanta ast you,
For Gosh sokes, stap that toppin'! I'll ga nuts,
Plain bug-house if I hear that tap-tap-tap
Much longer!

Now I went ond used such language,
I got ta tell you why . . . Well, in the first place,
My business is all shot. Now drugs theirselves
Don't pay much, and the extra stuff, like candy,
Cigars and stationery, ond et cetera,
Don't make their keep. And that blank soda-fountain—
Excuse me, lady, but I just can't help it! . . .
Some day I'm going to catch the guy I bought it off—
I'm losin' money every day it's here.
And soda jerkers—now I can't get none
For love or money, so myself I got to
Mess with them malted milks, bonana splits,
And slop like that. And just as doggone sure
As I start workin' on some fine prescription,
The kind I love to mix—got to be careful,
The weights is hittin' on that perfect balance—
Why, then same fool wants a marshmallow sundae,
And tap-tap-tap—he starts in on the show-cose,
And tops ond taps till I come runnin' out,
Leavin' the drugs half-dane.

And that oin't all;

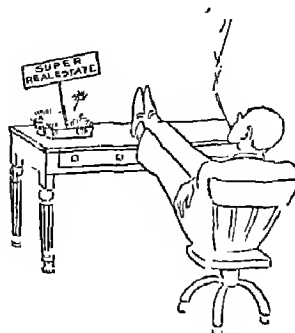
Here's the big trouble—I can't talk goad grommar.
People don't think a mon that mixes drugs
Can do it right and talk the way I do.
It makes me sick - - - why hove I got to sound
Like o school-teacher? Why I know my stuff:
"Registered Pharmacist"—see? I taught myself,
Workin' at nights whiles I was four years clerkin';
And then I took three months down at the U,
And passed a fine exom. But here's the thing:
I quit the public school in seventh grade,

And I never paid no attention to my talk.
 So it's the way I tell you—they're suspicious
 Because I use such slang. I try to stop,
 But it's too late now. I found out too late. . .
 I got a dream of what I'll do some day:
 I want to quit this drug stuff altogether,
 Have a nice office, with a big oak desk,
 And sell just real estate. I'd like to bet
 I'd make a clean-up at it. It'd be swell,
 That office

But this life is killin' me.
 It's the fool question they keep askin' me!
 You see that clock there? Well, just on a guess
 Three times an hour some silly fish come in here
 And calls me out, and asks me, "Is that right?—
 Is your clock right?" Honest to heaven, lady,
 One day I got so sore I took a hammer
 And smashed the face in. And it cost twelve dollars

To fix it. But I had peace for a week.
 Oh, gosh, my nerves! . . . But that's the way it is.
 I'm sorry I spoke so rough about that tappin',
 But when I get to sellin' real estate,
 They'll be no place where folks can take a coin
 And tap, and tap, till I come runnin' out.
 That's a man's business!

If I ever get it. . . .



FOR STUDY AND DISCUSSION:

1. Give three good reasons why you should do some straight thinking about yourself and the kind of work you propose to do.
2. When do you think is the best time to choose a vocation?
3. Give reasons why it is important to consider the future of vocations.
4. What shows that our national government considers the matter of trends in jobs as highly important? How have job trends changed in this country?
5. In your opinion what vocations are likely to have an increased need for workers? Which ones might decline? Give reasons for your opinions.
6. Account for the large number of high-school youths who expect to enter the professions. What suggestions should be considered by them?
7. Why is personality an important factor in making a choice of a job?
8. What is meant by aptitude? What is its importance in considering the choice of a vocation? What is the importance of aptitude tests?
9. Why is interest important in determining a job choice?
10. Explain these statements:
 Not all jobs are glamorous, exciting, and admiration arousing.
 People who are doing useful work are serving their communities in an important way.
 Most people have the ability to succeed in a number of jobs.
 In choosing a vocation your interests are as important as your aptitudes.
11. Distinguish between service and production jobs. Name several kinds of service jobs; of production jobs. Which type do you think may have the best future?
12. Jobs in the service field open up about as rapidly as jobs in the production field come to an end. Why doesn't this fact solve the matter of employment?
13. Name some occupations in which there has never been an oversupply of workers.
14. Why are the earnings of a farmer usually more uncertain than the earnings of a factory or a white-collar worker?
15. Explain fully each of the five statements given on page 523.

MORE THINGS TO DO:

1. Decide which aptitude tests you would like to take, then arrange with your teacher or counsellor to give you these and interest tests.
2. If possible, narrow down your vocational choices to three. Then use all the suggestions given in this chapter to guide your further investigation of the three you have chosen.
3. Refer to the list of things considered important in selecting a vocation which the class made before beginning the study of this chapter. Make revisions and additions to that list.
4. Make a list of rules which you think would be fair for every employee to follow. Then make a similar list for employers. Compare your lists with those of your classmates, and have a class discussion about the usefulness of such rules.

COMMITTEE WORK:

Ask the Corresponding Committee to report on the number of vocations for which it has collected material.

The chairman of the Moving Picture Committee might give a summary of the vocations illustrated in the films his committee has shown.

Did the Bulletin Board Committee omit any of the vocations which you have studied? What were your reactions to the way the materials were arranged on the bulletin board?

How would you evaluate the Library Committee's work on this chapter?

CIVICS IN OTHER SUBJECTS:

1. From your study of this chapter you should be able to think of several topics for themes, talks, and dramatizations for your English class. To give you a start, here are a few suggestions: what I expect from the vocation I choose, what my vocation has a right to expect from me, trends in industry, what I mean by success.
2. For your art class make a poster, mural, or cartoon which was suggested by the content of this chapter.

Looking Ahead to the Next Chapter: What is the title of the next chapter? What do you think it means? Why is it desirable to have goals to work toward? What is likely to happen to a person who never sets goals?

How much and what kind of help do you think a high-school student might need to reach his goals? In what ways can he help himself?

Read the six statements on page 543 and tell what you think each one means.

Look at the illustrations in Chapter 18 and read their legends. What ideas about future goals did you find?

Committee Work: There are many interesting books and references for the Library Committee to track down. From the authors' brief description select two or three references that you think will be particularly suitable for you.

Special committees should be appointed for the work suggested in the activities listed on pages 546 and 553.

The standing committees might prepare reports covering their activities for the entire course.

Reading: The purpose of this chapter is to point out certain qualities, or ways of acting, that are goals to grow toward. Keep this purpose in mind as you read the chapter rapidly. Reread for specific details that will help you to take part in class discussion.



18.

WHAT IS GOOD CITIZENSHIP? It is the ability to get along as a citizen, to do one's share in community efforts. It is one of the two goals of this education you are getting. The success of your education is measured by two standards, one of them having to do with your private life, the other with your public life. One way to see if your education is "taking hold" is to discover if you are a better person in your private life. Have you bettered yourself? The other way is to discover if you are a better citizen of your community, for your education is also aimed at making a good citizen of you.

Citizenship requires training and education. There are a few natural "stars" in athletics, music, and other human activities, but only a few. But certainly the majority of people must carefully learn the rudiments of whatever game they want to play or whatever

You will discover that—

1. Good citizenship is one goal of education.
2. All citizens are affected by community problems.
3. Good citizens help in the solution of these problems.
4. Most communities possess the means of working out solutions to their problems.
5. Good citizens make use of all possible resources in solving community problems.
6. In our democratic way of thinking, we believe that both leaders and followers are important.

Young people of today are the adult citizens of tomorrow, and today is not too soon to plan for tomorrow.

Determining Our Goals

art they intend to practice. It is the same way with citizenship. It is a game in which every one of us must take part, unless we intend to do a Robinson Crusoe and live on a desert island. We need to prove ourselves good citizens in order to take a useful part.

The severely practical person may raise an objection here and say, "What can young people, who haven't a vote, do that will have any influence in civic affairs?" And that is a good question, for the answer you give to it will show whether or not your education as a citizen has had some effect. Here's an example, retold from *Youth Serves the Community*, by Paul Hanna.

The roaring flames swept through the old building in spite of all the fire department could do. It was late at night, but the glare from the flames made things almost as plain as day. A number of boys and girls stood watching the fire.

"They can't stop it," said one of the boys. "It's getting worse every minute."

"With an old rickety building like that," said a man standing nearby, "the fire department just hasn't got a chance."

"It could happen to any of our houses, couldn't it?" asked the boy. "If a fire ever started, we'd be in the same fix, too, wouldn't we?"

"We certainly would," said the man. "And we ought to do something about it."

"What can we do?" asked one of the girls in the group.

"Well, we could talk it over with Mr. Atkinson at the settlement house tomorrow," said the boy who had started the conversation.

Those in the group thought it a good idea, and the word spread to other little groups watching the fire, until nearly everyone there knew that there would be an important meeting next day.

In the morning only a heap of ashes and charred timbers were left to remind the people that there had

been a house on the corner. But that afternoon the boys and girls had their meeting in the settlement house. Mr. Atkinson, the director, told them they were up against a serious community problem which needed to be studied. All of them lived in a neighborhood composed of families that couldn't afford to pay rents in the other parts of town. Practically all the houses in the neighborhood were old, rickety, and ramshackle. None of them were safe. You might say that they were the second-hand, discarded houses of the community. Mr. Atkinson advised the young people to organize a campaign to bring their problems before the mayor and the city council.

A few days later a parade drew up in front of the city hall. There were nearly 700 boys and girls in the parade, and at the head of the marchers was carried a banner which read: WE DON'T WANT TO BURN. The mayor, who knew the parade was being organized, had appointed a committee to receive the young people. The committee waited on the steps of the city hall, and some of the leaders of the parade approached. Suddenly all became quiet and one of the boys began to make a speech. Everyone listened as he told of the dangers people faced in their tenements.

"My mother hasn't slept one night since the fire," he said. "She walks back and forth, back and forth. She is afraid to go to sleep because we have wooden stairs and shaky fire escapes that go straight up and down. And she is afraid because the janitor keeps the backyard door locked."

The young man made a good speech, and when he finished everyone looked at the man who was to speak for the mayor's committee.

"We're just as sorry as you are about these things," the man began. "And we want to thank you for coming to tell us about them. Some day no one will have to live in houses like that. But it takes time. Why, half the people in our city would lose their homes if we started in on this problem all at once. We're going to work hard down here to make things better for you and for all the citizens of our community."

The young people went home a little saddened. They knew all too well that the mayor's spokesman had told them the truth—it would take time, a lot of time.

"I'm afraid we're just not going to get any place on this," said the boy who had started the idea several nights before.

"You can say that if you want to," replied one of the girls, "but I'm not ready to quit yet!"

"Well, what can we do?"

"We can start out by learning more about the matter than we know now. After all, we don't know very much about it. We couldn't argue with the man at the city hall. We actually don't know what we are talking about."

The girl had given them the clue for the next move. The boys and girls of high school age formed a group called the "Stuyvesant Housing Committee." They read books and went to lectures. They formed groups to visit new housing projects in other parts of town. They talked with people, and because they were interested they learned a lot. One day one of the boys burst into the meeting with an exciting piece of news. "They've got a bill before the state legislature. If it passes, the old buildings will have to be made safe."

"Oh, if we could only do something to help!" said one of the girls.

"Well, why can't we?" said the boy. "Why don't we send somebody to see our representatives and get them to work hard for the bill?"

"But we haven't any money. The car-fare to the state capitol is twenty dollars," objected the girl.

"Let's put on a basketball game and dance afterward," said another boy. "That'll raise the money. Lots of clubs raise money that way. I guess we can if we work hard enough."

And work hard enough they did, for the money was raised. One of the boys on the committee was sent to the state capitol. He saw the representatives and gave them the petition the group had prepared. Better than that, he talked with the legislators on the committee that had the bill in charge. Later the bill was passed and became a law. The representatives wired the boys and girls of the Stuyvesant Housing Committee as soon as the bill was passed, and that night the community held a meeting to celebrate. Now the people had a state law on their side of this effort to get safe housing conditions.

The work of the boys and girls did not stop there. They felt that the state law might not be enforced unless the people knew their rights and insisted on enforcement. They had to carry on some education. They got hold of a small hand press and printed thousands of handbills. A committee distributed them throughout the community. From these handbills people learned just what the new law was and how violations of the law could be reported.

Next the boys and girls began to report violations. Then they checked up to see whether anything had been done by the authorities about violations. They sold the people of the community on the importance of seeing that the law was enforced.

The committee didn't stop working because they had won a single victory over bad housing. They got together with other young people from settlement houses in other neighborhoods. A larger organization was started, the "Lower East Side Public Housing Conference."

News came about a chance to get federal money for helping to build new housing in tenement districts. The young people, through their larger organization, decided on a rally to show that people were solidly behind the idea. All the members worked hard to get people to come to the rally. Speeches were made, and the response of the people showed that they believed in better housing.

In the years that followed, the young people and others in the community kept working on their housing problems. The government announced that a housing project was to be started in their neighborhood. The old slums were to be torn down and cleared away. In their place today stand modern apartment buildings that are available at low rentals. Gone are the old hazards. Swept away are most of the dangers of dis-

ease. In the building of this housing project many people had a part, but surely a large share of the credit should go to those young people who started working years ago, when the odds were against them and their case seemed almost without hope.

These young people showed what it means to be good citizens of their community. Suppose we look at the story a little more closely and see what these boys and girls actually did.

First of all, they became concerned about a community problem. After the first thrill and excitement of the fire, they stood there with a realization of what the fire would mean to *them*, if their homes were burning. That realization of what it would mean to their own lives is the stuff out of which sympathy and understanding are made. They knew perfectly well that other people would lose their homes, and perhaps their lives, if other houses caught fire.

Next, they made up their minds to do something about the matter. It would have been easy to let it go with "Too bad, too bad!" Instead, because they understood what it meant to all of them, they planned a meeting.

Just as "sturdy oaks from little acorns grow," so a community-wide benefit often sprouts from one small idea. Students from a tenement district once combined an idea with work to promote homes like these.



In the third place, they looked for leadership. They didn't attempt to handle this by themselves, but looked for someone to help them. In this case they naturally turned to the director at the settlement house, Mr. Atkinson.

Fourth, they took their protest to the place where they expected a protest would receive attention—to their mayor at the city hall. They didn't sit around complaining among themselves, and they didn't annoy a lot of other people with their complaint. They went to headquarters with it.

Fifth, when the mayor's spokesman gave them an unsatisfactory answer, they listened to his point of view and tried to understand it. But they weren't fooled by the "buck-passing" or the excuses.

Sixth, they realized they didn't really know much about the problem, and in American style began to study it. This meant putting themselves squarely to the task of getting all the information they could. They used books, pamphlets, lectures, magazine articles, anything that widened their knowledge of housing.

Seventh, they were alert to the problem and discovered that the state legislature was working on a bill related to the matter. This shows that they kept in touch with practical affairs and didn't spend all their time just gathering printed information.

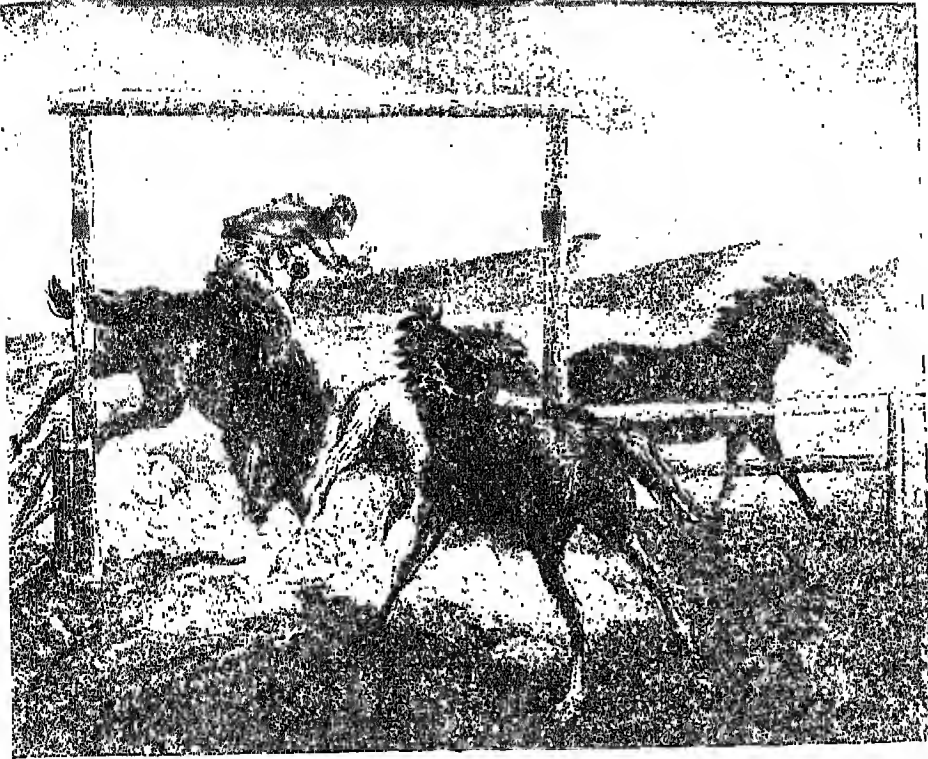
Eighth, they realized that if they acted quickly they might do something to help the legislators make up their minds about the bill. Therefore the dance and the delegate to see the representatives at the state capitol.

Ninth, they knew that laws must be enforced or they would soon become dead letters. They went to work to help the people in the tenements see that the law was obeyed by landlords and property owners. They sent out information in a form the people could understand and use.

Last of all, they kept on working to get an even better solution of the problem. They joined with other groups, which added strength to the movement. They realized that problems like this one of housing are never solved once and for all, but require constant attention, study, and action on the part of the people who are interested.

In tackling this serious problem of public safety and housing in their crowded community, these young people showed what others, no older, can do with many problems. Not all problems may be as dramatic as this one proved to be, but many are just as important. There are problems of public recreation, health, transportation, education, government, and others as well as problems of housing and public safety. Unless your community is an ideal one, it has problems. If you have gained anything by the study of

■ Later on in life there'll be inspectors and supervisors to keep you on your toes—everybody has such supervision. If your group had to stand citizenship inspection right now, what kind of rating would you receive? Providing you aren't models of behavior (and who is?) and that you can take criticism, set out to get a picture of your status as citizens. See if your rating is better or worse than that of the high-school-age group in the nearby town where they play basketball almost as well as you think you do. How do you rate in activities not connected with the school? Do some detective work to see how well your group gets along with residents—the theater manager, the traffic cops, bus drivers, the man at the corner drug store where the gangs hang out, the village librarian, the school janitor, and the choir director—and to report what character traits you are developing—traits like respect for authority and property rights. Don't put the people you interview on the spot by dealing in names and personalities. Bring information, via committees, back to class and discuss methods of raising your citizenship rating.



All through life you'll find yourself setting goals—some just the immediate goals for the day at hand, as the "Horse Wrangler" (above) by Lawrence Barrett has made breaking the colt his goal for the morning. Some will be important, long-range goals by which you'll steer for the future. Perhaps they will be goals for you as a person. Some of them, if you are a thinking citizen, will surely be goals for the community in which you live—whether it be a city or a tiny rural village tucked away in the hills like "Wolfeboro, N. H." (below) by Sam Thal.



your community during this course, you have some definite ideas about what the problems of your community are. And these problems should be a challenge to you.

Problem-Solving Can Be An Adventure

SOME PEOPLE THINK days of adventure are over. Actually, there are new worlds to discover in this business of being a citizen. Exciting and interesting things will still continue to happen. In the old days explorers looked for cities of gold and found new continents. Today there's adventure to be found when you look for solutions to problems. The girl who organized the parade and the boy who went to the state capitol will tell you that those events were real adventures.

But helping to solve community problems is not just an opportunity for adventure. The adventure is something you can look on as "extra pay" for the job. Actually, the solution of community problems is a responsibility—not just a responsibility of the adult citizens,

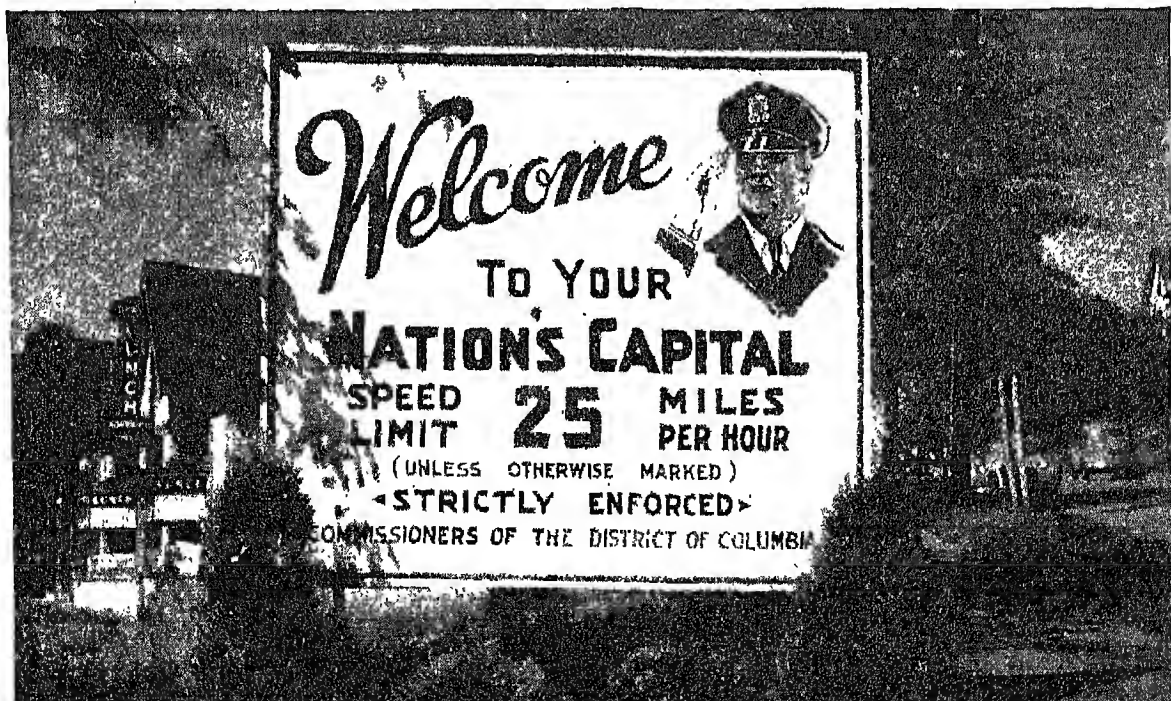
but of all, young and old alike. To work with others in the community is not only a right, but a duty.

Young people can't be expected to fulfill this duty to their community without some preparation for taking active part. After the fire, when the young people of the slum district began to work on their community housing problem, they looked for leadership at the settlement house. They were fortunate in securing understanding leadership of the kind that simply steered them into the right path and then left the actual leadership to the young people themselves. In this particular case, as is so often true, the right path consisted of preparatory work.

The Community Can Serve You

ONE OF THE best places to get preparation for playing your part in community affairs is the school. Helping young people become better prepared for living in their community is one of the chief aims of every school. When you

The "Your" before "Nation's Capital" means every "You" in America. As we share the Capital, so we share what it stands for: government, its rules, benefits, and problems.

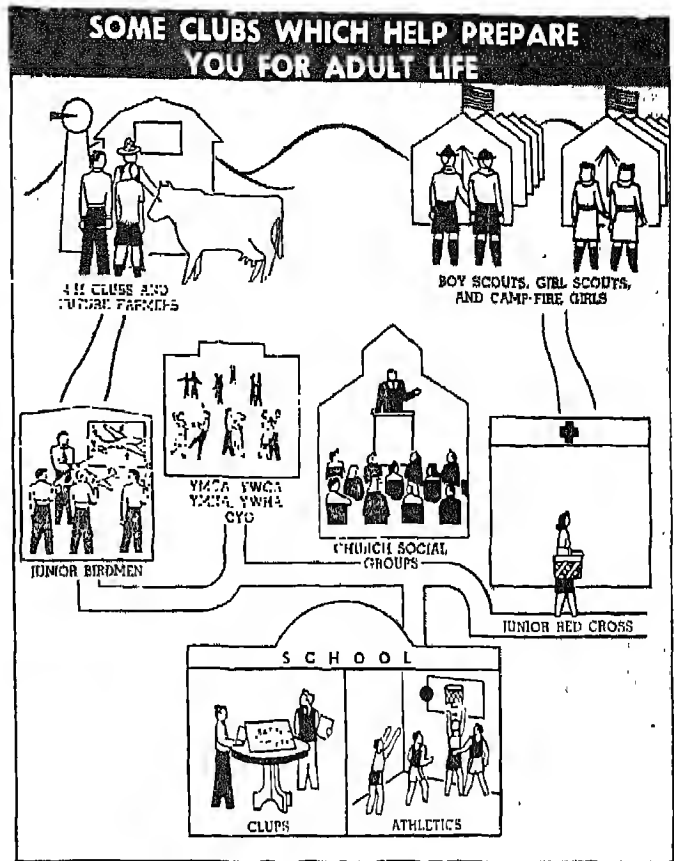


think of it, just about every department of your school offers chances for help. The work you are having in art, music, physical education, and English literature will help prepare you to solve problems in recreation. The work in science, health education, and home economics will help you solve problems in public health. In your art, music, math, and industrial-arts classes you gain understandings and acquire skills to help make your home and your community more attractive. And of course your work in languages and the social studies will help you work more successfully with other people in social groups.

The school is not alone in helping you prepare to play your part in community affairs. Many different groups are a source of help in your job of preparation. Your family is a constant source of help; so is your church. Work you do with the Scouts, the "Y," and 4-H Club, Future Farmers, or any such organization is all preparation for tackling and solving future problems. You've already discovered, from the reading references and pamphlets, as well as from this book itself, that you can rely on many different government agencies for preparatory help. All these stand ready to serve you.

Another important way the community serves young people is to give them the benefit of the valuable things done in the past. Every community has a past, a present, and a future. The present and the future belong to you, especially the future. But, if you are to understand the present and be able to help to chart the course of the future, you ought to know something about what has happened in the past. That is why the historical background of some problems is emphasized. All of us are better prepared to guide the changes that are taking place now if we know what we have changed from and how the changes have taken place up to the present.

The community serves you through its schools, its youth organizations, its churches, its history, and its government. All these help



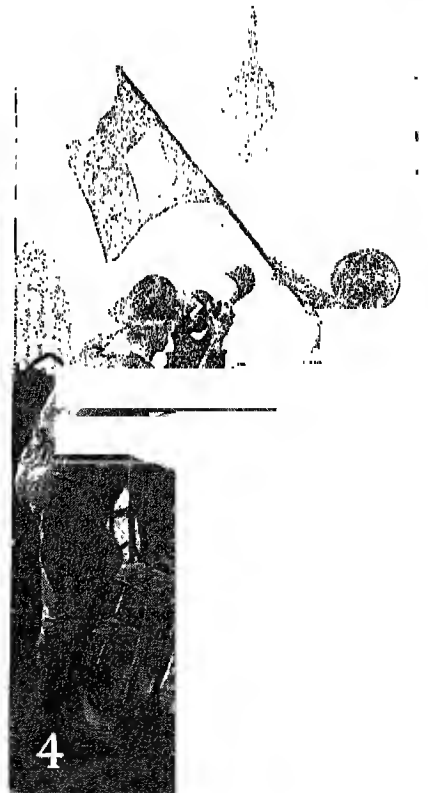
you to meet your needs for fun, for health, for learning, for beauty, and for safety. These add up to experiences that will be of value to you as a person and as a citizen. But a kind of payment is expected. In return you are supposed to serve the community, for this matter of serving works both ways. There are certain things you can do, certain things that form a part of your duty as a young citizen. The community serves youth, youth serves the community.

How You Can Serve The Community

ON YOUR SIDE, ONE of the important ways you can serve the community is to keep pointing to the future. Sometimes older people become too fond of the past. When they do, they are likely to fail to realize that important changes may be necessary. They may fail to understand that changing conditions bring new needs and new solutions to new problems. It is the job of youth to make their new needs clear.



These pictures are so familiar you may find yourself in one of them. (No reference to the porker!) They are all camera close-ups of clubs and organizations custom-built for high-schoolers. Nearly every community numbers one or more of these activities on its list of teen-age specialties. You won't have trouble recognizing the Girls' Athletic Association in Picture 1; the 4-H Club grin and blue ribbon (Picture 2); Dramatics Club rehearsal (Picture 3), and Boy Scouts (Picture 4). Besides being just plain fun, these organizations provide an excellent training ground for good citizenship.



Fortunately some older people are not tied to the past, as you well know. There are always to be found those who meet new problems with understanding. They are people who help to link you to the future. They are the ones from whom you can get action in the present that will help you in your future.

You can work with people like that without much trouble. But you'll find that you'll always have to work with the other kind, too. And so the best thing to do is to realize that both kinds have something pretty definite to offer you. If the whole thing were a game, there'd be no fun if everyone were on your side. The fun lies in beating the opposing side. Well, in these community problems that's where the fun lies, too. You'll have opposition, and you can learn something from it, as well as having the fun of fighting it, just as you fight your opponents in any game.

A Composite Picture Of An Effective Citizen

YOU'VE PROBABLY seen what are called composite photos of the American soldier, the teen-age girl, or the young businessman. These composite photos are made by putting together different features from separate pictures. Here's a word picture of an effective citizen. It is a composite picture, for it is put together from the actions of many good citizens. There's an old quotation, "Actions speak louder than words." Certainly there are ways of acting that tell us whether or not a certain person is a good citizen. Here are some of these ways of acting—ways we would find in this composite citizen, if it were possible to discover him.

1. *He makes an effort to discover the different ways he can help his community.* John Q. Citizen has accepted as a part of his responsibility the idea that he must help in the job of making his community a better place to live. He asks himself, "What can I do about this?" and doesn't very often find the

answer to be "Nothing." Usually he does find a way in which he can help. The businessman on his way to an appointment may be in too much of a hurry to stop and pick broken glass out of the street. Maybe a Scout will come along and find time to do it. But if the glass is still there when the businessman passes on his way home, perhaps a little constructive kicking is in order. Maybe the street-cleaning department head ought to hear about it, for he ought to know that the citizens are alert to such conditions. A good citizen has to use judgment, too. For example, if he can't tell the difference between a harmless, hilariously noisy party next door and a gang of hoodlums whooping it up, he may end up with a reputation as a petty kicker rather than as a good citizen. Complaining about the party might only spoil the fun, but his failure to complain to the authorities about the gang might mean some property destroyed.

2. *He seeks to be better prepared for service to his community.* If we are to serve our communities well, we need to know and be able to do a great many different things. For example, the person ignorant of the rules of hygiene isn't much help to his community in maintaining public health. The awkward driver of an automobile or the careless bicyclist endangers the safety of others. The person who helps his community most is the one who is well-informed and competent. The effective young person makes use of school, magazines, books, clubs, library, and other facilities that are offered. His idea is "I'll find out more about that." As an example: Until well-informed private citizens began to take the trouble to read and study the subject of road-making, engineers had difficulty persuading taxpayers that concrete roads were essential to the automobile age.

3. *He respects his community and its traditions.* Here's another matter in which good judgment is required. The good citizen knows something about the history of his com-



Editors and staff "beat a deadline" on the school paper, learn skills to help in community affairs.

munity and the sacrifices that have been made by others to make it worth while and useful. He is proud of it and its institutions such as its churches, homes, and schools. But he is not so proud that he boasts about it and fails to see ways in which other communities are perhaps doing a better job. Nor does his pride blind him to his community's faults. He goes to the persons in authority who can act on his complaint. The young people told about in the first part of this chapter did that when they went to the mayor and later sent a delegate to see their representatives in the state legislature.

4. *He feels a personal concern about problems even when he does not personally suffer.* Even if he lives in a comfortable house and enjoys a comfortable income, he should feel that bad housing and poverty have the wrong effect on his community. He realizes that factors which harm one section of a community will harm the entire community eventually. And he also knows that others besides himself are entitled to complete and happy

lives. It would be very easy for him to adopt the attitude "Every man gets what he deserves," or to say "Let them get out and work for what they want, as I did." Causes and remedies for bad social conditions are not so simple as that. We must make an effort to understand the reasons and then take common action together.

Those who must live under less fortunate circumstances than this sort of citizen also have a duty. They mustn't consider their case hopeless any more than the comfortably fixed citizen should be smug about his situation. Like the young folks after the fire, they shouldn't go "sour" on the world, but turn their dissatisfaction into the kind of action that improves conditions.

5. *He respects the people in all groups in his community.* All of us, except a few of Indian blood, are the descendants of immigrants. The strength of our country lies in the fact that we have managed, in the atmosphere of freedom, to find and use some contribution from each of the many groups that have made our country. We accept the fact that we are not all alike, that we have certain honest differences, and we see that we can turn this fact to our advantage.

In reading history, particularly European history, you will come across many mentions of minority groups, or minorities. A minority group is one that makes up only a small part of the community. In Europe minority groups have often been a source of trouble. In this country we not only try to get along with minority groups, but appreciate the fact that these groups have something to contribute to the general good.

Your community probably has a minority group or groups. Maybe it is a racial group, such as Chinese, or perhaps a language group such as Albanians or any people who have come from countries that have languages and customs different from ours. Or perhaps your community has a religious minority or two. If a large majority of the people attend one

church, the small number who belong to other faiths may be looked on as not being a part of the community.

The plain fact of the matter is that if democracy is to work, and work well, there isn't any room for prejudices against race, language, or religion, or for any other sort of unfairness. These prejudices can be overcome, for that has been demonstrated many, many times, and it is up to each individual citizen to see that his community does not develop any. Or, if such prejudices do unfortunately exist, it is a big part of the citizen's duty to do his share in eliminating them. The basis for that is fair play and respect.

6. *He uses straight thinking in facing the community's problems.* The good citizen must not only have his heart in the right place but also must be able to use his head. This means critical thinking. When he and his fellow citizens run into difficulties, they do not rush into hasty, ill-considered action. They stop and do some critical and constructive thinking. Just to review the matter, here are the important steps in thinking which such people take when a problem is to be solved:

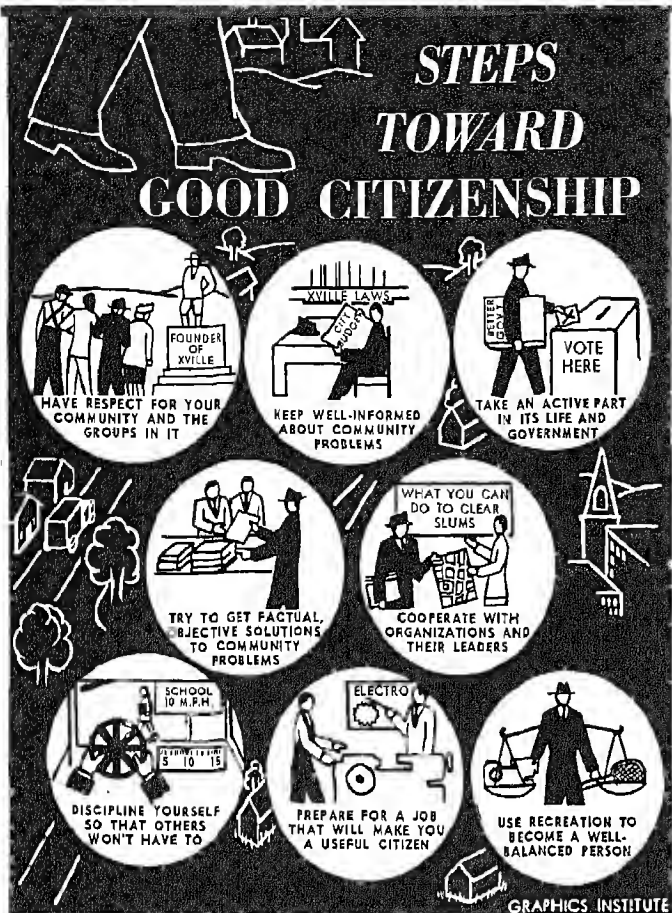
First, they try to find out what the problem is. This is not always so simple as it sounds. For example, perhaps the community is having trouble with its water supply. Do they need a complete new water system or just a new source of water? Or will just larger mains solve the problem? Or is it possible

that the superintendent of the department doesn't know his business? The first step, then, is to find out what the problem actually is. This means discovering what important elements are involved. Next, citizens must try to get information regarding these important elements. Suppose the water-supply problem turned out to be a matter of needing new pumping equipment. In this step the information needed is about pumps—the different kinds, the manufacturers, the costs, and so on.

The third step is to form some judgment on the basis of the information that has been collected. The fourth step is to discover if there is a way to test this judgment. Suppose, for example, that the problem is one of community recreation. Investigation shows that the community is well supplied with athletic fields and outdoor-sport equipment but has little for people who want to play cards, dance, or do such things as wood carving or painting. The investigating committee considers this information and arrives at its judgment, which is that the parks should have field houses for other types of recreation. They find an easy way to test this solution without going to the expense of building a field house in every park. They decide to build just one in a centrally located park and watch results.

The fifth step is to check the results of the test and see if they point to a real solution of the problem. All this is good thinking and action with a purpose. And it's not hard to

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- Suppose the seniors had to take a citizenship test to assure the taxpayers that the graduating class was ready to take its place in community life. It would be a challenge! You should be able to devise a set of questions for such an imaginary test, for usually a Grade A citizen can be spotted a mile away. Perhaps the best way would be for each member of the class to make out a list and then pool the results, or have a committee do the pooling. Can you estimate the degree and kind of feeling a senior boy has toward minority groups, for example? It will take smooth questioning to bring that out and to find out how people act under certain conditions. For a basis of the test use the twelve attributes of the good citizen as discussed in this chapter. Although the test is supposed to be for seniors, how about taking it yourself? Then set some goal for your own senior year.



do. Through such thinking and acting people transform their good intentions into practical actions.

7. *The good citizen keeps in touch with what is going on so that he can play an effective part in local affairs.* The young people who worked on the fire-trap problem were keeping in touch with community affairs. If they hadn't, they would never have known about the bill coming up in the legislature and couldn't have sent one of their number to the state capitol. The good citizen keeps informed by reading books, newspapers, and magazines. He listens to the radio and sees motion pictures that keep him up to date. It isn't so much a matter of knowing a lot of things but of realizing what is going on around him, of not being "asleep at the switch" when things happen.

8. *He looks to organizations and their leaders for help whenever it is needed.* The effective citizen knows that it is impossible to live alone and be independent of other people. He knows that he can and must rely on other

people in certain ways. He belongs to organizations because they offer him effective ways of meeting some of his important needs. If he is effective, he finds ways to use the resources of these organizations, to use the help they are ready to offer him.

In like manner, the effective young citizen must realize that he can get help from his school about planning his education for living, and then make use of that help. If he is troubled by questions which come to us all—questions of right or wrong, his place in the great scheme of things—he can go to his spiritual leaders in his church. Certain matters can best be handled by his family, of course. Others perhaps are for a recreation group, like a club, to handle. The important thing is that he must know he can draw on many different resources for the help he needs.

9. *He uses recreation to become a well-balanced and happy person.* The really effective citizen has learned that the best kind of life is one that maintains a sensible proportion of work and play. He joins with others in parties, games, or other forms of recreation that give him a rest from workaday cares. He uses recreation not only for fun but to keep fit.

10. *He takes an active part in the life and government of his community.* In the same way, young citizens participate in the school government, in athletic programs, dramatics, publications, and other activities. If all the students simply attended classes and did nothing else, that school would be a sad affair. The effective young citizen takes part in something outside his regular classwork. He takes his part in school government seriously, even to the point of voting against a friend he knows is not qualified to hold a school office. He looks for and encourages ability and leadership in others. This is immediately effective, as far as he is concerned, for it makes his school a better one, not at some vague time in the future, but while he is attending it.

11. *He develops skill in some vocation in*

order to become a contributing member of his community. Practically every young man and woman looks forward to the day when he or she will take a place in the adult world. Whether you call it "being independent," or "standing on my own feet," or "holding down a real job," it really means making a worthwhile contribution to the life of some community.

Whatever vocation you choose, you'll have to make use of many things which you are learning as a part of your "general" education. You will want to speak and write clear and understandable English. Certainly that's a requirement in most jobs and in getting along in everyday life. You will need some skill in arithmetic—or you'll not be able to figure such simple things as prices and change-making. You'll need some degree of social skill, for it will undoubtedly be necessary for you to get along with other people. You'll definitely need certain character traits such as honesty, industry, punctuality, truthfulness, and dependability. Wouldn't you look for those traits if you were hiring someone?

The good citizen of a community is one who has some kind of useful work to do. Sometimes the good citizen is forced into idleness through no fault of his own. He may be ill and unable to work. There may not be any of his kind of work to do. We have to learn to help these people to find useful employment and not condemn them for their enforced idleness. But we must be sensible enough to recognize laziness when we see it and to realize that the lazy individual who has no useful work to offer the community is not a good citizen.

By this time you should have arrived at the idea that there are many kinds of honorable, useful work. You have heard the expression "the dignity of labor," and you know that all useful work deserves our respect. If you still have any doubts about this matter, just ask a half-dozen successful men and women what kinds of work they have done.

12. *He disciplines himself and does not need to be disciplined by others.* In some parts of the world people are submissive to authority and obey laws because they are afraid. In democratic communities people should obey the laws because they are self-disciplined. They need no master because they are masters of themselves.

Self-discipline is the result of the use of intelligence. It takes a smart person to see that a rule is to be obeyed because there is a general need for such a rule. You do not park your car next to a hydrant, for example, not because you are afraid of the police, but because you realize that your parked car may cost a few minutes' delay to the fireman at the very time when minutes count in fighting a fire.

Goals For Growing Up

ALL OF THESE qualities, or ways of acting, are goals to grow toward. After all, the high-school students of today are the adult citizens of tomorrow, and today is not too soon to start learning something about tomorrow's plans and requirements. One thing is certain today—every one of our communities will need good citizens tomorrow. It will be strictly up to them to keep our communities democratic in spirit and action. And so you might as well ask yourself what makes a community democratic. You may wish to make up your own answer to that important question, and it is a good way to see some of the practical results of the learning you have been doing along citizenship lines. But if you'd like a ready-made answer, here is one that many people have found useful and acceptable.

A truly democratic community is one where (1) the personalities of all people are respected, regardless of race, language, wealth, occupation, or religion; (2) the citizens try to solve their problems through the use of intelligence and available resources; and (3) the people work together as a group, and

each person considers the welfare of the group as well as his own welfare.

Probably no community is a perfect democracy; some come closer to that than others. But you, meaning all young people who are

growing so fast toward manhood and womanhood, have an opportunity to help bring many communities closer to perfection. That is just one of the many challenges that the future holds for you.

YOUR GOALS and how you attain them are determined by your "philosophy of life"—this means the principles or rules which you use as a guide in making decisions. Your philosophy will cause you to have certain attitudes toward people and toward the whole world, and it will be important as you figure out in your own mind the meaning of life.



People who have no philosophy of life are really just existing, not living. They have no plans; they hope for good things in life, but often they aren't sure what the good things are. They can't solve problems or make decisions. They are likely to be uninteresting, even boring. They often have prejudices, but they can't explain them. A philosophy of life would help them to know what they believe and why; it would give them a reason to go after the things they believe in; it would help them to accept and adjust when pain, loss, or shock comes—as it does come to everyone sooner or later.

Robert Browning, a great English poet, once said, "Life has meaning; to find it is my meat and drink." Sara Teasdale, in her poem *The Philosopher*, says:

I make the most of all that comes
And the least of all that goes.

Edwin Markham expresses a part of his philosophy of life in his little poem *Preparedness*:

For all your days prepare,
And meet them ever alike;
When you are the anvil, bear —
When you are the hammer, strike.

Another phase of Edwin Markham's philosophy is expressed in *Outwitted*:

He drew a circle that shut me out —
Heretic, rebel, a thing to flout.
But Love and I had the wit to win;
We drew a circle that took him in.

Lizette Woodworth Reese says in the last four lines of her poem, *A Little Song of Life*:

All that we need to do,
Be we low or high,
Is to see that we grow
Nearer the sky.

Henry Van Dyke listed four rules of his philosophy for living in *Four Things*:

Four things a man must learn to do
If he would make his record true:
To think without confusion clearly;
To love his fellow-men sincerely;
To act from honest motives purely;
To trust in God and Heaven securely.

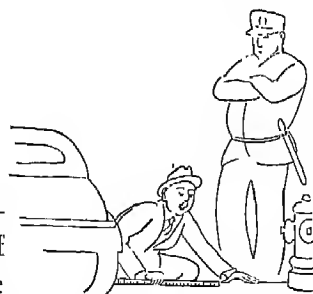
You don't have to be a poet in order to express your philosophy of life—all you need to do is to decide what you believe and what the best ways are for you to attain the things which you believe to be most worth while.

Wilbur Lucius Cross, governor of Connecticut from 1931 to 1939, kept this motto in a frame on his desk:

Always do right.
This will gratify
some people and
astonish the rest.

This quotation, typical of the philosophy of Governor Cross, is one of the unpublished epigrams of Mark Twain.

Happiness depends on the kind of philosophy of life people have. Here are some good books which will permit you to meet people with different philosophies—and you will see



how these philosophies are related to happiness:

Adventures of David Grayson, by Roy S. Baker, published by Sun Dial Press, Garden City, N. Y.

David Grayson felt that the greatest wealth consisted of friends, beauty, and contentment. From these he received happiness far beyond anything that money could get for him.



Gone with the Wind, by Margaret Mitchell, published by Macmillan Co., 60 Fifth Ave., New York City 11.

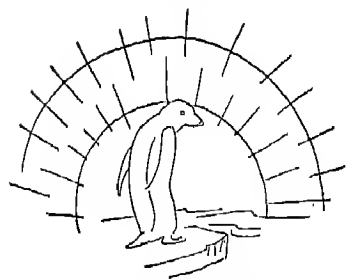
Scarlett O'Hara placed money first, and she gained it; but her methods cost her respect and happiness.

Adam Bede, by George Eliot, published by Dodd, Mead & Co., 432 Fourth Ave., New York City 16.

Adam was neither brilliant nor handsome, but he brought happiness to others. His brother was both, but he caused unhappiness.

Turmoil, by Booth Tarkington, published by Grosset & Dunlap, Inc., 1107 Broadway, New York City 10.

The young man and his father had different ideas about life's goals. The struggle which this brought about was really a turmoil.



Alone, by Richard E. Byrd, published by G. P. Putnam's Sons, 2 W. 45 St., New York City 19.

Admiral Byrd discovered the effect on his thinking from being entirely alone for a long period of time when he was in the Antarctic.

The Return to Religion and The Re-Discovery of Man, by Henry C. Link, published by Macmillan Company, 60 Fifth Ave., New York City 11.

If you have difficulty with your ideas about religion and science, if you think they contradict each other, these books will help. Henry

C. Link's books are easy to read and are interesting. Many people have found satisfying answers to their questions about the meaning of life from reading these books.

Wake Up and Live, by Dorothea Brande, published by World Publishing Co., 2231 W. 110 St., Cleveland.



This book, as its title suggests, is an inspirational one.

Investing in Yourself, by Ruth Strang, published by The Consumer Education Study, 1201 Sixteenth St., N. W., Washington 6, D. C.

This booklet—one of a series that you'll find helpful—will give you some pointers on how to develop a good philosophy of life.

Three more references which will help you realize the value of having the right kind of philosophy of life are: *The Journey of Life*, *The Airplane View—Developing a Life Philosophy*, and *What Can We Believe?* These are to be found, in this order, in the following books:

The Business of Life, by Zu Tavern and Erickson, published by H. M. Rowe Co., 624 N. Gilmore St., Baltimore.

Building Your Life, by Margaret E. Bennett, published by McGraw-Hill Book Co., Inc., 330 W. 42 St., New York City 18.

Coming of Age, by Lloyd-Jones and Fedder, published by McGraw-Hill Book Co., Inc., 330 W. 42 St., New York City 18.

A real test of life philosophies comes when difficulties arise. When people hold on with courage to their beliefs and their principles of living in the presence of danger, fatigue, and discouragement, we say they are keeping up morale. Here are three books about World War II which show what can be done by keeping up morale in the face of great opposition:

Mrs. Miniver, by Jan Struther, published by Harcourt, Brace & Co., Inc., 383 Madison Ave., New York City 17.

Morale is maintained in *Mrs. Miniver* by going on with the daily business of life.

Night Raid, by Eugene W. Lohrke, published by Henry Holt & Co., Inc., 257 Fourth Ave., New York City 10.

In this book an American doctor keeps up the morale of those in his charge, even after he has lost his medical supplies.

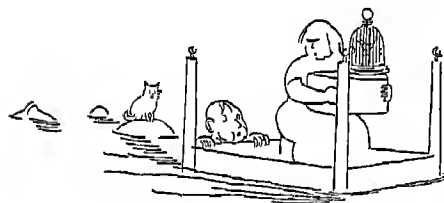
The Moon Is Down, by John Steinbeck, published by Viking Press, Inc., 18 E. 48 St., New York City 17.

This book shows that the unwavering morale of the people of Norway made it impossible for Germany to get complete control of that country.

If you are the type of person who is easily discouraged, or if you find yourself thinking most of the time that you are unimportant, perhaps your morale needs to be built up. Then you should read:

Your Morale and How to Build It, by Austin Pardue, published by Chas. Scribner's Sons, 597 Fifth Ave., New York City 17.

If you choose a vocation which really fits your interests and abilities, if you have democratic ideals and live up to them, if you profit by the lessons of the past, and if you are able to take your share of life's difficulties and go on, you will find living a great adventure. Abraham Lincoln never lost sight of his goals—he said, "The occasion is piled high with difficulties, but we must rise to the occasion."



Here is a picture of a boy whose father wanted him to have an easy life, but things didn't work out that way. The father had to kill the boy's yearling deer because it was destroying the much-needed growing crops. Jody, the boy, ran away, became lost, almost starved, and finally had to return home. Here is the conversation between the father and Jody:

"I'm going to talk to you, man to man. You figgered I went back on you. Now there's a thing ever' man has got to know. Mebbe you know it a'ready. 'Twa'n't only me. 'Twa'n't only your yearlin' deer havin' to be destroyed. Boy, life goes back on you."

Jody looked at his father. He nodded.

Penny said, "You've seed how things goes in the world of men. You've knowed men to be low-down and mean. You've messed around with ol' Starvation. Ever' man wants life to be a fine thing, and a easy. 'Tis fine, boy, powerful fine, but tain't easy. Life knocks a man down and he gits up and it knocks him down agin. I've been uneasy all my life."

His hands worked at the folds of the quilt.

"I've wanted life to be easy for you. Easier'n 'twas for me. A man's heart aches seein' his young uns face the world. Knowin' they got to git their guts tore out, the way his was tore. I wanted to spare you, long as I could. I wanted you to frolic with your yearlin'. I knowed the lonesomeness he eased for you. But ever' man's lonesome. What's he to do then? What's he to do when he gits knocked down? Why, take it for his share and go on."

Jody said, "I'm 'shamed I runned off."

If you want to read the rest of the story, go to the library and get

The Yearling, by Marjorie Kinnan Rawlings, published by Charles Scribner's Sons, 597 Fifth Ave., New York City 17.

FOR STUDY AND DISCUSSION:

1. How do the authors define good citizenship? Name as many qualifications for good citizenship as you can and discuss each.
2. What one quality did you admire most in the young people described in the excerpt from *Youth Serves the Community*? Why?
3. Why should the problems of your community be a challenge to you?
4. The word serve is used frequently in this chapter. How can the community serve you: and how can you, in turn, serve the community?

5. There are many national and international service clubs such as Kiwanis, Lions, and Rotary. What are some of the services which they give? The motto for one of these clubs is "Service above self." Do you think this is a good motto for a club? Give reasons for your answer.
6. When you take a job should you give as much consideration to the service you can give as to the amount of money you can make, or is one more important than the other? Explain.
7. The authors point out that the success of your education is measured by two standards. Name and discuss each one.
8. Explain these statements:
 Young people can't be expected to fulfill their duties to their communities without some preparation for taking an active part.
 The good citizen of a community is one who has some kind of useful work to do.
9. According to the authors, what three conditions must exist in a community in order for it to be truly democratic? What others would you add?

MORE THINGS TO DO:

1. Write two or three mottoes that illustrate your responsibility to the future. Hold a class discussion of all mottoes submitted, and then vote for the ones that best express this responsibility.
2. Form a committee of three or four members and write a one-act play called "The Good American." Base your play on ideas you have received from this course.
3. Review the work of the young people described in the excerpt from *Youth Serves the Community*. Then use original drawings or newspaper and magazine pictures to make a mural to illustrate the ten steps these boys and girls took to solve their problem.
4. Do you recall the allegorical play you were asked to write in Chapter 2 on page 60? Try your skill with another such play personifying the twelve qualities described on pages 551-555.
5. Prepare a three-minute talk on one of the following topics: all useful labor should be respected, both leaders and followers are needed in a democracy, citizenship requires training and education, the reward for work does not come in the pay envelope alone.

COMMITTEE WORK:

Adequate class time should be given to the special committees to carry out the suggestions given on pages 546 and 553.

The various committees should make reports covering their activities for the entire course, and the work of these committees should be evaluated by the class.

Each class member should rate his own work on the various committees. Here are some questions which should start you on this evaluation:

1. What is the most important thing you have learned from your work on committees?
2. What contributions have you made?
3. Have you learned how to get along with your classmates? Have you learned to compromise, to "give in" gracefully?
4. Have you learned to be generous with your praise of honest effort and good work?
5. Have you learned to make criticisms and suggestions in a friendly, tactful way?

6. Have you learned to take criticism?
7. Have you learned ways in which to judge the value of your own work?

CIVICS IN OTHER SUBJECTS:

1. For English class you might compose a poem which expresses your philosophy of life.
You might ask your English teacher if you may use one of the books which you used in this course for one of your required reviews in English.
2. If several pieces of art work have been done for art class to correlate civics with art, you might arrange an art display of the best art.

Looking Ahead to Citizenship

Now that you are through with the reading of this book, you can look back at what you have been reading and studying and see that the principal ideas given here have been fairly simple ones. Some of these main ideas are: You are a citizen (you'll be voting in a short time); as a citizen you have needs that grow and change; the government exists to meet these needs of the citizens; and citizens in a democracy control their government because they *are* the government.

Not one of these ideas is a difficult one, and when you grasp them, you also begin to see that you have a definite responsibility as a citizen—the responsibility of making your government an efficient one.

Making use of these fairly simple principles you read, studied, and learned is not difficult, either. Just knowing the principal ideas about citizenship makes a better citizen of you. But you'll discover, as you meet and know more people and make more contacts with the world, that there is a real satisfaction in becoming more informed, in making use of these principles of citizenship. You can make use of these principles and have that satisfaction if you keep on learning and doing. The *doing* is important, for citizens must not only know the principles of government, but must use them in making decisions and in taking action such as voting.

One purpose of this book has been to increase your power to think and to make decisions. In class discussions and in debates you have learned that some questions have many sides. Perhaps you have been on the wrong side of some questions and on the right side of others. And you have probably discovered that it isn't always easy to decide which side of a question is right—or most nearly right. Certainly you know by now that deciding calls for *knowing*—for knowing facts.

Knowing the facts about any matter is not always a simple process. You have to do a lot of sorting, and you are the only person who can really do it well for yourself. The whole business is very much as if someone dumped down in front of you a wheelbarrow load of assorted facts, opinions, lies, misstatements, half-truths, and so on. You have to sort out the facts. Today, and every day of your life, you are going to have this load of stuff dumped in front of you. You'll listen to radio programs, see movies, read newspapers and magazines, hear arguments—each including ideas that you are supposed to accept as facts. You are smart enough to know that both sides can't be right at the same time, but are you smart enough, have you learned enough so far, to realize that there may be *some* right on each side?

If you realize these things, you are much further along the road to being a good citizen than you were when you began this book. You'll be willing to listen. You'll want to get the facts before you make your decisions. You'll read newspapers with different political slants, listen to radio programs (such as round-table discussions) which present different points of view, and you'll take part in friendly arguments. Hearing these different points of view will help you to make decisions.

Making decisions from the real facts as you see them is going to be an important thing in your life. This is not just a matter of some vague thing called "civic duty"—it is something that really affects you. A large part of this book was taken up with explaining and emphasizing that this thing we call "government" touches every one of us in many ways. Government is a part of your life, of everyone's life. It is up to you whether or not you'll neglect that important part of yourself, your friends, and your neighbors.

The Declaration of Independence in Congress, July 4, 1776

THE UNANIMOUS DECLARATION OF THE THIRTEEN UNITED STATES OF AMERICA,

WHEN in the Course of human events, it becomes necessary for one people to dissolve the political bands which have connected them with another, and to assume among the powers of the earth, the separate and equal station to which the Laws of Nature and of Nature's God entitle them, a decent respect to the opinions of mankind requires that they should declare the causes which impel them to the separation. — We hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain unalienable Rights, that among these are Life, Liberty and the pursuit of Happiness. — That to secure these rights, Governments are instituted among Men, deriving their just powers from the consent of the governed, — That whenever any Form of Government becomes destructive of these ends, it is the Right of the People to alter or to abolish it, and to institute new Government, laying its foundation on such principles and organizing its powers in such form, as to them shall seem most likely to effect their Safety and Happiness. Prudence, indeed, will dictate that Governments long established should not be changed for light and transient causes; and accordingly all experience hath shewn, that mankind are more disposed to suffer, while evils are sufferable, than to right themselves by abolishing the forms to which they are accustomed. But when a long train of abuses and usurpations, pursuing invariably the same Object evinces a design to reduce them under absolute Despotism, it is their right, it is their duty, to throw off such Government, and to provide new Guards for their future security. — Such has been the patient sufferance of these Colonies; and such is now the necessity which constrains them to alter their former Systems of Government. The history of the present King of Great Britain is a history of repeated injuries and usurpations, all having in direct object the establishment of an absolute Tyranny over these States. To prove this, let Facts be submitted to a candid world. — He has refused his Assent to Laws, the most wholesome and necessary for the public good. — He has forbidden his Governors to pass Laws of immediate and pressing importance, unless suspended in their operation till his Assent should be obtained; and when so suspended, he has utterly neglected to attend to them. — He has refused to pass other Laws for the accommodation of large districts of people, unless those people would relinquish the right of Representation in the Legislature, a right inestimable to them and formidable to tyrants only. — He has called together legis-

lative bodies at places unusual, uncomfortable, and distant from the depository of their public Records, for the sole purpose of fatiguing them into compliance with his measures. — He has dissolved Representative Houses repeatedly, for opposing with manly firmness his invasions on the rights of the people. — He has refused for a long time, after such dissolutions, to cause others to be elected; whereby the Legislative powers, incapable of Annihilation, have returned to the People at large for their exercise; the State remaining in the mean time exposed to all the dangers of invasion from without, and convulsions within. — He has endeavoured to prevent the population of these States; for that purpose obstructing the Laws for Naturalization of Foreigners; refusing to pass others to encourage their migration hither, and raising the conditions of new Appropriations of Lands. — He has obstructed the Administration of Justice, by refusing his Assent to Laws for establishing Judiciary powers. — He has made Judges dependent on his Will alone, for the tenure of their offices, and the amount and payment of their salaries. — He has erected a multitude of New Offices, and sent hither swarms of Officers to harass our people, and eat out their substance. — He has kept among us, in times of peace, Standing Armies without the Consent of our legislatures. — He has affected to render the Military independent of and superior to the Civil power. — He has combined with others to subject us to a jurisdiction foreign to our constitution, and unacknowledged by our laws; giving his Assent to their Acts of pretended Legislation: — For quartering large bodies of armed troops among us: — For protecting them, by a mock Trial, from punishment for any Murders which they should commit on the Inhabitants of these States: — For cutting off our Trade with all parts of the world: — For imposing Taxes on us without our Consent: — For depriving us in many cases, of the benefits of Trial by jury: — For transporting us beyond Seas to be tried for pretended offenses: — For abolishing the free System of English Laws in a neighbouring Province, establishing therein an Arbitrary government, and enlarging its Boundaries so as to render it at once an example and fit instrument for introducing the same absolute rule into these Colonies: — For taking away our Charters, abolishing our most valuable Laws, and altering fundamentally the Forms of our Governments: — For suspending our own Legislatures, and declaring themselves invested with power to legislate for us in all cases whatsoever. — He has abdicated Government here, by

declaring us out of his Protection and waging War against us. — He has plundered our seas, ravaged our Coasts, burnt our towns, and destroyed the lives of our people. — He is at this time transporting large Armies of foreign Mercenaries to compleat the works of death, desolation and tyranny, already begun with circumstances of Cruelty & perfidy scarcely paralleled in the most barbarous ages, and totally unworthy the Head of a civilized nation. — He has constrained our fellow Citizens taken Captive on the high Seas to bear Arms against their Country, to become the executioners of their friends and Brethren, or to fall themselves by their Hands. — He has excited domestic insurrections amongst us, and has endeavoured to bring on the inhabitants of our frontiers, the merciless Indian Savages, whose known rule of warfare, is an undistinguished destruction of all ages, sexes and conditions. In every stage of these Oppressions We have Petitioned for Redress in the most humble terms: Our repeated Petitions have been answered only by repeated injury. A Prince, whose character is thus marked by every act which may define a Tyrant, is unfit to be the ruler of a free people. Nor have We been wanting in attentions to our British brethren. We have warned them from time to time of attempts by their legislature to extend an unwarrantable jurisdiction over us. We have reminded them of the circumstances of our emigration and settlement here. We have appealed to their native justice and mag-

nanimity, and we have conjured them by the ties of our common kindred to disavow these usurpations, which, would inevitably interrupt our connections and correspondence. They too have been deaf to the voice of justice and of consanguinity. We must, therefore, acquiesce in the necessity, which denounces our Separation, and hold them, as we hold the rest of mankind, Enemies in War, in Peace Friends. —

WE, THEREFORE, THE REPRESENTATIVES OF THE UNITED STATES OF AMERICA, in General Congress, Assembled, appealing to the Supreme Judge of the world for the rectitude of our intentions, do, in the Name, and by authority of the good People of these Colonies, solemnly publish and declare, That these United Colonies are, and of Right ought to be FREE AND INDEPENDENT STATES; that they are Absolved from all Allegiance to the British Crown, and that all political connection between them and the State of Great Britain, is and ought to be totally dissolved; and that as Free and Independent States, they have full Power to levy War, conclude Peace, contract Alliances, establish Commerce, and to do all other Acts and Things which Independent States may of right do. — And for the support of this Declaration, with a firm reliance on the protection of divine Providence, we mutually pledge to each other our Lives, our Fortunes and our Sacred Honor.

JOHN HANCOCK

Button Gwinnett
Lyman Hall
Geo Walton.
W^m Hooper
Joseph Hewes,
John Penn
Edward Rutledge.
Tho^s Heyward Jun^r.
Thomas Lynch Jun^r.
Arthur Middleton
Samuel Chase
W^m. Paca
Tho^s. Stone
Charles Carroll of
Carrollton

George Wythe
Richard Henry Lee.
Th Jefferson
Benj^a Harrison
Tho^s Nelson Jr.
Francis Lightfoot Lee
Carter Braxton
Rob^t Morris
Benjamin Rush
Benj^a. Franklin
John Morton
Geo Clymer
Ja^s. Smith
Geo. Taylor

James Wilson
Geo. Ross
Casar Rodney
Geo Read
Tho M: Kean
W^m Floyd
Phil. Livingston
Fran^s. Lewis
Lewis Morris
Rich^d. Stockton
Jn^o Witherspoon
Fra^s. Hopkinson
John Hart
Abra Clark

Josiah Bartlett
W^m. Whipple
Sam^l Adams
John Adams
Rob^t Treat Payne
Elbridge Gerry
Step Hopkins
William Ellery
Roger Sherman
Sam^{el} Huntington
W^m. Williams
Oliver Wolcott
Matthew Thornton

The text of the Constitution is taken from the "literal print" issued by the Department of State. The headings printed in type like that in this paragraph have been added to help the reader identify the sections. They are not a part of the Constitution. Portions of the text within brackets [.] have been affected by an amendment. The number of the amendment is given after the final bracket, so]¹⁶.

Constitution of the United States of America

The People Establish the Union

WE THE PEOPLE of the United States, in Order to form a more perfect Union, establish Justice, insure domestic Tranquillity, provide for the common defence, promote the general Welfare, and secure the Blessings of Liberty to ourselves and our Posterity, do ordain and establish this Constitution for the United States of America.

ARTICLE. I.

The Legislative Department • Congress

SECTION. 1. All legislative Powers herein granted shall be vested in a Congress of the United States, which shall consist of a Senate and House of Representatives.

The House of Representatives • Representatives Shall Be Elected by the People

SECTION. 2. The House of Representatives shall be composed of Members chosen every second Year by the People of the Several States, and the Electors in each State shall

have the Qualifications requisite for Electors of the most numerous Branch of the State Legislature.

Qualifications of Representatives

No Person shall be a Representative who shall not have attained to the Age of twenty five Years, and been seven Years a Citizen of the United States, and who shall not, when elected, be an Inhabitant of that State in which he shall be chosen.

Representation Is Based on Population

Representatives and [direct Taxes]¹⁰ shall be apportioned among the several States which may be included within this Union, according to their respective Numbers, which shall be determined by adding to the whole Number of free Persons, including those bound to Service for a Term of Years, and excluding Indians not taxed, three fifths of all other Persons. The actual Enumeration shall be made within three Years after the first Meeting of the Congress of the United States, and within every subsequent Term of ten Years, in such Manner as they shall by Law direct. The

Number of Representatives shall not exceed one for every thirty Thousand, but each State shall have at Least one Representative; and until such enumeration shall be made, the State of New Hampshire shall be entitled to chuse three, Massachusetts eight, Rhode-Island and Providence Plantations one, Connecticut five, New-York six, New Jersey four, Pennsylvania eight, Delaware one, Maryland six, Virginia ten, North Carolina five, South Carolina five, and Georgia three.

Vacancies Are Filled by Election

When vacancies happen in the Representation from any State, the Executive Authority thereof shall issue Writs of Election to fill such Vacancies.

Selection of Speaker • Impeachment

The House of Representatives shall chuse their Speaker and other Officers; and shall have the sole Power of Impeachment.

The Senate

SECTION. 3. The Senate of the United States shall be composed of two Senators from each State, chosen [by the Legislature thereof,]¹⁷ for six Years; and each Senator shall have one Vote.

When Senators Are Chosen • Vacancies

Immediately after they shall be assembled in Consequence of the first Election, they shall be divided as equally as may be into three Classes. The Seats of the Senators of the first Class shall be vacated at the Expiration of the second Year, of the second Class at the Expiration of the fourth Year, and of the third Class at the Expiration of the sixth Year, so that one third may be chosen every second Year; and if Vacancies happen by Resignation, or otherwise, [during the Recess of the Legislature of any State, the Executive thereof may make temporary Appointments until the next Meeting of the Legislature, which shall then fill such Vacancies.]¹⁷

Qualifications of Senators

No Person shall be a Senator who shall not have attained to the Age of thirty Years, and been nine Years a Citizen of the United States, and who shall not, when elected, be an Inhabitant of that State for which he shall be chosen.

Officers of the Senate

The Vice President of the United States shall be President of the Senate, but shall have no Vote, unless they be equally divided.

The Senate shall chuse their other Officers, and also a President pro tempore, in the Absence of the Vice President, or when he shall exercise the Office of President of the United States.

Impeachments

The Senate shall have the sole Power to try all Impeachments. When sitting for that Purpose, they shall be on Oath or Affirmation. When the President of the United States is tried the Chief Justice shall preside: And no Person shall be convicted without the Concurrence of two thirds of the Members present.

Judgment in Cases of Impeachment shall not extend further than to removal from Office, and disqualification to hold and enjoy any Office of honor, Trust or Profit under the United States: but the Party convicted shall nevertheless be liable and subject to Indictment, Trial, Judgment and Punishment, according to Law.

Elections and Meetings of the Congress

SECTION. 4. The Times, Places and Manner of holding Elections for Senators and Representatives, shall be prescribed in each State by the Legislature thereof; but the Congress may at any time by Law make or alter such Regulations, except as to the Places of chusing Senators.

The Congress shall assemble at least once in every Year, [and such Meeting shall be on the first Monday in December, unless they shall by Law appoint a different Day.]²⁰

Organization and Rules of Congress

SECTION. 5. Each House shall be the Judge of the Elections, Returns and Qualifications of its own Members, and a Majority of each shall constitute a Quorum to do Business; but a smaller Number may adjourn from day to day, and may be authorized to compel the Attendance of absent Members, in such Manner, and under such Penalties as each House may provide.

Each House may determine the Rules of its Proceedings, punish its Members for disorderly Behaviour, and, with the Concurrence of two thirds, expel a Member.

Each House shall keep a Journal of its Proceedings, and from time to time publish the same, excepting such Parts as may in their Judgment require Secrecy; and the Yeas and Nays of the Members of either House on any question shall, at the Desire of one fifth of those Present, be entered on the Journal.

Neither House, during the Session of Congress, shall, without the Consent of the other, adjourn for more than three days, nor to any other Place than that in which the two Houses shall be sitting.

Congressional Privileges and Prohibitions

SECTION. 6. The Senators and Representatives shall receive a Compensation for their Services, to be ascertained by Law, and paid out of the Treasury of the United States. They shall in all Cases, except Treason, Felony and Breach of the Peace, be privileged from Arrest during their Attendance at the Session of their respective Houses, and in going to and returning from the same; and for any Speech or Debate in either House, they shall not be questioned in any other Place.

No Senator or Representative shall, during the Time for which he was elected, be appointed to any civil Office under the Authority of the United States, which shall have been created, or the Emoluments whereof shall have been increased during such time; and no Person holding any Office under the United

States, shall be a Member of either House during his Continuance in Office.

Lawmaking • Revenue Bills Must Originate in the House

SECTION. 7. All Bills for raising Revenue shall originate in the House of Representatives; but the Senate may propose or concur with Amendments as on other Bills.

The President's Veto Power

Every Bill which shall have passed the House of Representatives and the Senate, shall, before it become a Law, be presented to the President of the United States; If he approve he shall sign it, but if not he shall return it, with his Objections to that House in which it shall have originated, who shall enter the Objections at large on their Journal, and proceed to reconsider it. If after such Reconsideration two thirds of that House shall agree to pass the Bill, it shall be sent, together with the Objections, to the other House, by which it shall likewise be reconsidered, and if approved by two thirds of that House, it shall become a Law. But in all such Cases the Votes of both Houses shall be determined by yeas and Nays, and the Names of the Persons voting for and against the Bill shall be entered on the Journal of each House respectively. If any Bill shall not be returned by the President within ten Days (Sundays excepted) after it shall have been presented to him, the Same shall be a Law, in like Manner as if he had signed it, unless the Congress by their Adjournment prevent its Return, in which Case it shall not be a Law.

The President's Approval

Every Order, Resolution, or Vote to which the Concurrence of the Senate and House of Representatives may be necessary (except on a question of Adjournment) shall be presented to the President of the United States; and before the Same shall take Effect, shall be approved by him, or being disapproved

by him, shall be repassed by two thirds of the Senate and House of Representatives, according to the Rules and Limitations prescribed in the Case of a Bill.

Powers Granted to Congress • Regarding Taxes

SECTION. 8. The Congress shall have the Power To lay and collect Taxes, Duties, Imposts and Excises, to pay the Debts and provide for the common defence and general Welfare of the United States; but all Duties, Imposts and Excises shall be uniform throughout the United States;

Borrowing Money

To borrow Money on the credit of the United States;

Regulating Commerce

To regulate Commerce with foreign Nations, and among the several States, and with the Indian Tribes;

Naturalization, Bankruptcy Laws

To establish an uniform Rule of Naturalization, and uniform Laws on the subject of Bankruptcies throughout the United States;

Coining Money

To coin Money, regulate the Value thereof, and of foreign Coin, and fix the Standard of Weights and Measures;

Punishing Counterfeiters

To provide for the Punishment of counterfeiting the Securities and current Coin of the United States;

Establishing a Postal Service

To establish Post Offices and post Roads;

Issuing Patents and Copyrights

To promote the Progress of Science and useful Arts, by securing for limited Times to Authors and Inventors the exclusive Right to their respective Writings and Discoveries;

Establishing Courts

To constitute Tribunals inferior to the supreme Court;

Punishing Crimes at Sea

To define and punish Piracies and Felonies committed on the high Seas, and Offences against the Law of Nations;

Declaring War

To declare War, grant Letters of Marque and Reprisal, and make Rules concerning Captures on Land and Water;

Maintaining Armed Forces

To raise and support Armies, but no Appropriation of Money to that Use shall be for a longer Term than two Years;

To provide and maintain a Navy;

To make Rules for the Government and Regulation of the land and naval Forces;

Regarding the Militia

To provide for calling forth the Militia to execute the Laws of the Union, suppress Insurrections and repel Invasions;

To provide for organizing, arming, and disciplining, the Militia, and for governing such Part of them as may be employed in the Service of the United States, reserving to the States respectively, the Appointment of the Officers, and the Authority of training the Militia according to the discipline prescribed by Congress;

Making Laws for the Federal District

To exercise exclusive Legislation in all Cases whatsoever, over such District (not exceeding ten Miles square) as may, by Cession of particular States, and the Acceptance of Congress, become the Seat of the Government of the United States, and to exercise like Authority over all Places purchased by the Consent of the Legislature of the State in which the Same shall be, for the Erection of Forts, Magazines, Arsenals, dock-Yards, and other needful Buildings;—And

Making Laws to Carry Out Powers

To make all Laws which shall be necessary and proper for carrying into Execution the foregoing Powers, and all other Powers vested by this Constitution in the Government of the United States, or in any Department or Officer thereof.

Powers Denied the Federal Government • Regarding Immigration

SECTION. 9. The Migration or Importation of such Persons as any of the States now existing shall think proper to admit, shall not be prohibited by the Congress prior to the Year one thousand eight hundred and eight, but a Tax or duty may be imposed on such Importation, not exceeding ten dollars for each Person.

Suspending Writs of Habeas Corpus and Other Legal Rights

The Privilege of the Writ of Habeas Corpus shall not be suspended, unless when in Cases of Rebellion or Invasion the public Safety may require it.

No Bill of Attainder or ex post facto Law shall be passed.

Apportioning Direct Taxes

No Capitation, or other direct, Tax shall be laid, unless in Proportion to the Census or Enumeration herein before directed to be taken.

Forbidding Export Duties

No Tax or Duty shall be laid on Articles exported from any State.

Discriminating Between Ports

No Preference shall be given by any Regulation of Commerce or Revenue to the Ports of one State over those of another: nor shall Vessels bound to, or from, one State, be obliged to enter, clear, or pay Duties in another.

Public Money and Appropriations

No Money shall be drawn from the Treasury, but in Consequence of Appropriations

made by Law; and a regular Statement and Account of the Receipts and Expenditures of all public Money shall be published from time to time.

Titles of Nobility

No Title of Nobility shall be granted by the United States: And no Person holding any Office of Profit or Trust under them, shall, without the Consent of the Congress, accept of any present, Emolument, Office, or Title, of any kind whatever, from any King, Prince, or foreign State.

Powers Denied to the States

SECTION. 10. No State shall enter into any Treaty, Alliance, or Confederation; grant Letters of Marque and Reprisal; coin Money; emit Bills of Credit; make any Thing but gold and silver Coin a Tender in Payment of Debts; pass any Bill of Attainder, ex post facto Law, or Law impairing the Obligation of Contracts, or grant any Title of Nobility.

No State shall, without the Consent of the Congress, lay any Imposts or Duties on Imports or Exports, except what may be absolutely necessary for executing it's inspection Laws: and the net Produce of all Duties and Imposts, laid by any State on Imports or Exports, shall be for the Use of the Treasury of the United States; and all such Laws shall be subject to the Revision and Controul of the Congress.

No State shall, without the Consent of Congress, lay any Duty of Tonnage, keep Troops, or Ships of War in time of Peace, enter into any Agreement or Compact with another State, or with a foreign Power, or engage in War, unless actually invaded, or in such imminent Danger as will not admit of delay.

ARTICLE. II.

The Executive Department • The President and the Vice-President

SECTION. 1. The executive Power shall be vested in a President of the United States of

America. He shall hold his Office during the Term of four Years, and, together with the Vice President, chosen for the same Term, be elected, as follows

Electors and Their Duties

Each State shall appoint, in such Manner as the Legislature thereof may direct, a Number of Electors, equal to the whole Number of Senators and Representatives to which the State may be entitled in the Congress: but no Senator or Representative, or Person holding an Office of Trust or Profit under the United States, shall be appointed an Elector.

[The Electors shall meet in their respective States, and vote by Ballot for two Persons, of whom one at least shall not be an Inhabitant of the same State with themselves. And they shall make a List of all the Persons voted for, and of the Number of Votes for each; which List they shall sign and certify, and transmit sealed to Seat of Government of the United States, directed to the President of the Senate. The President of the Senate shall, in the Presence of the Senate and House of Representatives, open all the Certificates, and the Votes shall then be counted. The Person having the greatest Number of Votes shall be the President, if such Number be a Majority of the whole Number of Electors appointed; and if there be more than one who have such Majority, and have an equal Number of Votes, then the House of Representatives shall immediately chuse by Ballot one of them for President; and if no Person have a Majority, then from the five highest on the List the said House shall in like Manner chuse the President. But in chusing the President, the Votes shall be taken by States, the Representation from each State having one Vote; A quorum for this Purpose shall consist of a Member or Members from two thirds of the States, and a Majority of all the States shall be necessary to a Choice. In every Case, after the Choice of the President, the Person having the greatest Number of Votes of the Electors shall

be the Vice President. But if there should remain two or more who have equal Votes, the Senate shall chuse from them by Ballot the Vice President.]¹²

The Congress may determine the Time of chusing the Electors, and the Day on which they shall give their Votes; which Day shall be the same throughout the United States.

Qualifications for President

No Person except a natural born Citizen, or a Citizen of the United States, at the time of the Adoption of this Constitution, shall be eligible to the Office of President; neither shall any Person be eligible to that Office who shall not have attained to the Age of thirty five Years, and been fourteen Years a Resident within the United States.

Succession to the Presidency

In Case of the Removal of the President from Office, or of his Death, Resignation, or Inability to discharge the Powers and Duties of the said Office, the Same shall devolve on the Vice President, and the Congress may by Law provide for the Case of Removal, Death, Resignation or Inability, both of the President and Vice President declaring what Officer shall then act as President, and such Officer shall act accordingly, until the Disability be removed, or a President shall be elected.

President's Salary

The President shall, at stated Times, receive for his Services, a Compensation, which shall neither be increased nor diminished during the Period for which he shall have been elected, and he shall not receive within that Period any other Emolument from the United States, or any of them.

Presidential Oath of Office

Before he enter on the Execution of his Office, he shall take the following Oath or Affirmation:—"I do solemnly swear (or affirm)

that I will faithfully execute the Office of President of the United States, and will to the best of my Ability, preserve, protect and defend the Constitution of the United States.”

Powers of the President • Military and Civil

SECTION. 2. The President shall be Commander in Chief of the Army and Navy of the United States, and of the Militia of the several States, when called into the actual Service of the United States; he may require the Opinion, in writing, of the principal Officer in each of the executive Departments, upon any Subject relating to the Duties of their respective Offices, and he shall have Power to grant Reprieves and Pardons for Offences against the United States, except in Cases of Impeachment.

Making Treaties; Appointing Officers

He shall have Power, by and with the Advice and Consent of the Senate, to make Treaties, provided two thirds of the Senators present concur; and he shall nominate, and by and with the Advice and Consent of the Senate, shall appoint Ambassadors, other public Ministers and Consuls, Judges of the supreme Court, and all other Officers of the United States, whose Appointments are not herein otherwise provided for, and which shall be established by Law: but the Congress may by Law vest the Appointment of such inferior Officers, as they think proper, in the President alone, in the Courts of Law, or in the Heads of Departments.

The President shall have Power to fill up all Vacancies that may happen during the Recess of the Senate, by granting Commissions which shall expire at the End of their next Session.

Other Presidential Powers

SECTION. 3. He shall from time to time give to the Congress Information of the State of the Union, and recommend to their Consideration such Measures as he shall judge necessary and expedient; he may, on extraordinary Oc-

casions, convene both Houses, or either of them, and in Case of Disagreement between them, with Respect to the Time of Adjournment, he may adjourn them to such Time as he shall think proper; he shall receive Ambassadors and other public Ministers; he shall take Care that the Laws be faithfully executed, and shall Commission all the Officers of the United States.

Impeachment

SECTION. 4. The President, Vice President and all civil Officers of the United States, shall be removed from Office on Impeachment for, and Conviction of, Treason, Bribery, or other high Crimes and Misdemeanors.

ARTICLE. III.

Judicial Department • Judicial Power; Judges

SECTION. 1. The judicial Power of the United States, shall be vested in one supreme Court, and in such inferior Courts as the Congress may from time to time ordain and establish. The Judges, both of the supreme and inferior Courts, shall hold their Offices during good Behaviour, and shall, at stated Times, receive for their Services, a Compensation which shall not be diminished during their Continuance in Office.

Cases Heard in United States Courts

SECTION. 2. The judicial Power shall extend to all Cases, in Law and Equity, arising under this Constitution, the Laws of the United States, and Treaties made, or which shall be made, under their Authority;—to all Cases affecting Ambassadors, other public Ministers and Consuls;—to all Cases of admiralty and maritime Jurisdiction;—to Controversies to which the United States shall be a Party;—to Controversies between two or more States;—[between a State and Citizens of another State;]¹¹—between Citizens of different States, —between Citizens of the same State claiming Lands under Grants of different States, and between a State, or the Citizens thereof, and foreign States, Citizens or Subjects.

Jurisdiction of the Courts

In all Cases affecting Ambassadors, other public Ministers and Consuls, and those in which a State shall be Party, the supreme Court shall have original Jurisdiction. In all the other Cases before mentioned, the supreme Court shall have appellate Jurisdiction, both as to Law and Fact, with such Exceptions, and under such Regulations as the Congress shall have.

Criminal Trials Are by Jury

The Trial of all Crimes, except in cases of Impeachment, shall be by Jury; and such Trial shall be held in the State where the said Crimes shall have been committed; but when not committed within any State, the Trial shall be at such Place or Places as the Congress may by Law have directed.

Treason

SECTION. 3. Treason against the United States, shall consist only in levying War against them, or in adhering to their Enemies, giving them Aid and Comfort. No Person shall be convicted of Treason unless on the Testimony of two Witnesses to the same overt Act, or on Confession in open Court.

The Congress shall have Power to declare the Punishment of Treason, but no Attainder of Treason shall work Corruption of Blood, or Forfeiture except during the Life of the Person attainted.

ARTICLE. IV.

Relations of the States • Acts, Records, and Proceedings

SECTION. 1. Full Faith and Credit shall be given in each State to the public Acts, Records, and judicial Proceedings of every other State. And the Congress may by general Laws prescribe the Manner in which such Acts, Records and Proceedings shall be proved, and the Effect thereof.

Rights of Citizens in Other States

SECTION. 2. The Citizens of each State shall be

entitled to all Privileges and Immunities of Citizens in the several States.

A Person charged in any State with Treason, Felony, or other Crime, who shall flee from Justice, and be found in another State, shall on Demand of the Executive Authority of the State from which he fled, be delivered up, to be removed to the State having Jurisdiction of the Crime.

No Person held to Service or Labour in one State, under the Laws thereof, escaping into another, shall, in Consequence of any Law or Regulation therein, be discharged from such Service or Labour, but shall be delivered up on claim of the Party to whom such Service or Labour may be due.

New States and Territories

SECTION. 3. New States may be admitted by the Congress into this Union; but no new State shall be formed or erected within the Jurisdiction of any other State; nor any State be formed by the Junction of two or more States, or Parts of States, without the Consent of the Legislatures of the States concerned as well as of the Congress.

The Congress shall have Power to dispose of and make all needful Rules and Regulations respecting the Territory or other Property belonging to the United States; and nothing in this Constitution shall be so construed as to Prejudice any Claims of the United States, or of any particular State.

Protecting the States

SECTION. 4. The United States shall guarantee to every State in this Union a Republican Form of Government, and shall protect each of them against Invasion; and on Application of the Legislature, or of the Executive (when the Legislature cannot be convened) against domestic Violence.

ARTICLE. V.

Amending the Constitution

The Congress, whenever two thirds of both Houses shall deem it necessary, shall propose

Amendments to this Constitution, or, on the Application of the Legislatures of two thirds of the several States, shall call a convention for proposing Amendments, which, in either Case, shall be valid to all Intents and Purposes, as Part of this Constitution, when ratified by the Legislatures of three fourths of the several States, or by Conventions in three fourths thereof, as the one or the other Mode of Ratification may be proposed by the Congress; Provided that no Amendment which may be made prior to the Year One thousand eight hundred and eight shall in any Manner affect the first and fourth Clauses in the Ninth Section of the first Article; and that no State, without its Consent, shall be deprived of it's equal Suffrage in the Senate.

ARTICLE. VI.

General Provisions

All Debts contracted and Engagements entered into, before the Adoption of this Constitution, shall be as valid against the United States under this Constitution, as under the Confederation.

This Constitution, and the Laws of the United States which shall be made in pursuance thereof; and all Treaties made or which shall be made, under the Authority of the United States, shall be the supreme Law of the Land; and the Judges in every State shall be bound thereby, any Thing in the Constitution or Laws of any State to the Contrary notwithstanding.

The Senators and Representatives before mentioned, and the Members of the several State Legislatures, and all executive and judicial Officers, both of the United States and of the several States, shall be bound by Oath or Affirmation, to support this Constitution; but no religious Test shall ever be required as a Qualification to any Office or public Trust under the United States.

ARTICLE. VII.

The Ratification of the Conventions of nine States, shall be sufficient for the Estab-

lishment of this Constitution between the States so ratifying the Same.

done in Convention by the Unanimous Consent of the States present the Seventeenth Day of September in the Year of our Lord one thousand seven hundred and Eighty seven; and of the Independence of the United States of America the Twelfth In witness whereof We have hereunto subscribed our Names,

Go Washington—Presid^t.

Attest WILLIAM JACKSON Secretary
and deputy from Virginia

New Hampshire	{ John Langdon Nicholas Gilman }
Massachusetts	{ Nathaniel Gorham Rufus King }
Connecticut	{ W ^m Sam ^l Johnson Roger Sherman }
New York	{ Alexander Hamilton Wil ^t Livingston David Brearley W ^m Paterson Jona ^s Dayton }
New Jersey	{ B Franklin Thomas Millin Rob ^t Morris Gen. Clynmer Tho ^s FitzSimons Jared Ingersoll James Wilson Gouv Morris }
Pennsylvania	{ Geo: Read Gunning Bedford jun John Dickinson Richard Bassett Jaco: Broom }
Delaware	{ James M ^c Henry Dan of S ^t Tho ^s Jenifer Dan ^l Carroll }
Maryland	{ John Blair James Madison Jr. }
Virginia	{ W ^m Blount Rich ^d Dobbs Spaight Hu Williamson }
North Carolina	{ J. Rutledge Charles Cotesworth Pinckney Charles Pinckney }
South Carolina	{ Pierce Butler William Few Abr Baldwin }
Georgia	

AMENDMENTS TO THE CONSTITUTION

The first ten Amendments, adopted in 1791, are frequently called the Bill of Rights

AMENDMENT 1.

Religious and Political Freedom

Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof; or abridging the freedom of speech, or of the press; or the right of the people peaceably to assemble, and to petition the Government for a redress of grievances.

AMENDMENT 2.

The Right to Bear Arms

A well regulated Militia, being necessary to the security of a free State, the right of the people to keep and bear Arms, shall not be infringed.

AMENDMENT 3.

Quartering of Soldiers

No Soldier shall, in time of peace be quartered in any house, without the consent of the Owner, nor in time of war, but in a manner to be prescribed by law.

AMENDMENT 4.

Searches and Seizures

The right of the people to be secure in their persons, houses, papers, and effects, against unreasonable searches and seizures, shall not be violated, and no Warrants shall issue, but upon probable cause, supported by Oath or affirmation, and particularly describing the place to be searched, and the persons or things to be seized.

AMENDMENT 5.

The Right to Life, Liberty, and Property

No person shall be held to answer for a capital, or otherwise infamous crime, unless on a presentment or indictment of a Grand Jury, except in cases arising in the land or naval forces, or in the Militia, when in actual service in time of War or public danger; nor shall any person be subject for the same of-

fence to be twice put in jeopardy of life or limb; nor shall be compelled in any criminal case to be a witness against himself, nor be deprived of life, liberty, or property, without due process of law; nor shall private property be taken for public use, without just compensation.

AMENDMENT 6.

Protection in Criminal Trials

In all criminal prosecutions, the accused shall enjoy the right to a speedy and public trial, by an impartial jury of the State and district wherein the crime shall have been committed, which district shall have been previously ascertained by law, and to be informed of the nature and cause of the accusation; to be confronted with the witnesses against him; to have compulsory process for obtaining witnesses in his favor, and to have the Assistance of Counsel for his defence.

AMENDMENT 7.

Cases at Common Law

In Suits at common law, where the value in controversy shall exceed twenty dollars, the right of trial by jury shall be preserved, and no fact tried by a jury, shall be otherwise re-examined in any Court of the United States than according to the rules of the common law.

AMENDMENT 8.

Bail, Fines, Punishments

Excessive bail shall not be required, nor excessive fines imposed, nor cruel and unusual punishments inflicted.

AMENDMENT 9.

All Other Rights

The enumeration in the Constitution of certain rights, shall not be construed to deny or disparage others retained by the people.

AMENDMENT 10.

Powers Reserved to States and People

The powers not delegated to the United States by the Constitution, nor prohibited by

it to the States, are reserved to the States respectively, or to the people.

AMENDMENT 11. (1798)

Suits Against a State

The Judicial power of the United States shall not be construed to extend to any suit in law or equity, commenced or prosecuted against one of the United States by Citizens of another State, or by Citizens or Subjects of any Foreign State.

AMENDMENT 12. (1804)

Election of President and Vice-President

The Electors shall meet in their respective states, and vote by ballot for President and Vice-President, one of whom, at least, shall not be an inhabitant of the same state with themselves; they shall name in their ballots the person voted for as President, and in distinct ballots the person voted for as Vice-President, and they shall make distinct lists of all persons voted for as President, and of all persons voted for as Vice-President, and of the number of votes for each, which list they shall sign and certify, and transmit sealed to the seat of the government of the United States, directed to the President of the Senate;—The President of the Senate shall, in the presence of the Senate and House of Representatives, open all the certificates and the votes shall then be counted;—The person having the greatest number of votes for President, shall be the President, if such number be a majority of the whole number of Electors appointed; and if no person have such majority, then from the persons having the highest numbers not exceeding three on the list of those voted for as President, the House of Representatives shall choose immediately, by ballot, the President. But in choosing the President, the votes shall be taken by states, the representation from each state having one vote; a quorum for this purpose shall consist of a member or members from two-thirds of the states, and a majority of all the states shall be necessary to

a choice. And if the House of Representatives shall not choose a President whenever the right of choice shall devolve upon them, before the fourth day of March next following, then the Vice-President shall act as President, as in the case of the death or other constitutional disability of the President.—The person having the greatest number of votes as Vice-President, shall be the Vice-President, if such number be a majority of the whole number of Electors appointed, and if no person have a majority, then from the two highest numbers on the list, the Senate shall choose the Vice-President; a quorum for the purpose shall consist of two-thirds of the whole number of Senators, and a majority of the whole number shall be necessary to a choice. But no person constitutionally ineligible to the office of President shall be eligible to that of Vice-President of the United States.

AMENDMENT 13. (1865)

Abolishing Slavery

SECTION. 1. Neither slavery nor involuntary servitude, except as a punishment for crime whereof the party shall have been duly convicted, shall exist within the United States, or any place subject to their jurisdiction.

SECTION. 2. Congress shall have power to enforce this article by appropriate legislation.

AMENDMENT 14. (1868)

Civil Rights in the States

SECTION. 1. All persons born or naturalized in the United States, and subject to the jurisdiction thereof, are citizens of the United States and of the State wherein they reside. No State shall make or enforce any law which shall abridge the privileges or immunities of citizens of the United States; nor shall any State deprive any person of life, liberty, or property, without due process of law; nor deny to any person within its jurisdiction the equal protection of the laws.

SECTION. 2. Representatives shall be appor-

tioned among the several States according to their respective numbers, counting the whole number of persons in each State, excluding Indians not taxed. But when the right to vote at any election for the choice of electors for President and Vice President of the United States, Representatives in Congress, the Executive and Judicial officers of a State, or the members of the Legislature thereof, is denied to any of the male inhabitants of such State, being twenty-one years of age, and citizens of the United States, or in any way abridged, except for participation in rebellion, or other crime, the basis of representation therein shall be reduced in the proportion which the number of such male citizens shall bear to the whole number of male citizens twenty-one years of age in such State.

SECTION. 3. No person shall be a Senator or Representative in Congress, or elector of President and Vice President, or hold any office, civil or military, under the United States, or under any State, who, having previously taken an oath, as a member of Congress, or as any officer of the United States, or as a member of any State legislature, or as an executive or judicial officer of any State, to support the Constitution of the United States, shall have engaged in insurrection or rebellion against the same, or given aid or comfort to the enemies thereof. But Congress may by a vote of two-thirds of each House, remove such disability.

SECTION. 4. The validity of the public debt of the United States, authorized by law, including debts incurred for payment of pensions and bounties for services in suppressing insurrection or rebellion shall not be questioned. But neither the United States nor any State shall assume or pay any debt or obligation incurred in aid of insurrection or rebellion against the United States, or any claim for the loss or emancipation of any slave; but all such debts, obligations and claims shall be held illegal and void.

SECTION. 5. The Congress shall have power to

enforce, by appropriate legislation, the provisions of this article.

AMENDMENT 15. (1870)

Negro Suffrage

SECTION. 1. The right of citizens of the United States to vote shall not be denied or abridged by the United States or by any State on account of race, color, or previous condition of servitude—

SECTION. 2. The Congress shall have power to enforce this article by appropriate legislation—

AMENDMENT 16. (1913)

Income Taxes

The Congress shall have power to lay and collect taxes on incomes, from whatever source derived, without apportionment among the several States, and without regard to any census or enumeration.

AMENDMENT 17. (1913)

Direct Election of Senators

The Senate of the United States shall be composed of two Senators from each State, elected by the people thereof, for six years; and each Senator shall have one vote. The electors in each State shall have the qualifications requisite for electors of the most numerous branch of the State legislatures.

When vacancies happen in the representation of any State in the Senate, the executive authority of such State shall issue writs of election to fill such vacancies: *Provided*, That the legislature of any State may empower the executive thereof to make temporary appointments until the people fill the vacancies by election as the legislature may direct.

This amendment shall not be so construed as to affect the election or term of any Senator chosen before it becomes valid as part of the Constitution.

AMENDMENT 18. (1919)

National Prohibition

SECTION 1. After one year from the ratification of this article the manufacture, sale, or

transportation of intoxicating liquors within, the importation thereof into, or the exportation thereof from the United States and all territory subject to the jurisdiction thereof for beverage purposes is hereby prohibited.

SEC. 2. The Congress and the several States shall have concurrent power to enforce this article by appropriate legislation.

SEC. 3. This article shall be inoperative unless it shall have been ratified as an amendment to the Constitution by the legislatures of the several States, as provided in the Constitution, within seven years from the date of the submission hereof to the States by the Congress.

AMENDMENT 19. (1920)

Woman Suffrage

The right of citizens of the United States to vote shall not be denied or abridged by the United States or by any State on account of sex.

Congress shall have power to enforce this article by appropriate legislation.

AMENDMENT 20. (1933)

Presidential and Congressional Terms of Office

SECTION 1. The terms of the President and Vice President shall end at noon on the 20th day of January, and the terms of Senators and Representatives at noon on the 3d day of January, of the years in which such terms would have ended if this article had not been ratified; and the terms of their successors shall then begin.

SEC. 2. The Congress shall assemble at least once in every year, and such meeting shall begin at noon on the 3d day of January, unless they shall by law appoint a different day.

SEC. 3. If, at the time fixed for the beginning of the term of the President, the President elect shall have died, the Vice President elect shall become President. If a President shall not have been chosen before the time fixed for the beginning of his term, or if the President elect shall have failed to qualify, then

the Vice President elect shall act as President until a President shall have qualified; and the Congress may by law provide for the case wherein neither a President elect nor a Vice President elect shall have qualified, declaring who shall then act as President, or the manner in which one who is to act shall be selected, and such person shall act accordingly until a President or Vice President shall have qualified.

SEC. 4. The Congress may by law provide for the case of the death of any of the persons from whom the House of Representatives may choose a President whenever the right of choice shall have devolved upon them, and for the case of the death of any of the persons from whom the Senate may choose a Vice President whenever the right of choice shall have devolved upon them.

SEC. 5. Sections 1 and 2 shall take effect on the 15th day of October following the ratification of this article.

SEC. 6. This article shall be inoperative unless it shall have been ratified as an amendment to the Constitution by the legislatures of three-fourths of the several States within seven years from the date of its submission.

AMENDMENT 21. (1933)

Repeal of National Prohibition

SECTION 1. The eighteenth article of amendment to the Constitution of the United States is hereby repealed.

SEC. 2. The transportation or importation into any State, Territory, or possession of the United States for delivery or use therein of intoxicating liquors, in violation of the laws thereof, is hereby prohibited.

SEC. 3. This article shall be inoperative unless it shall have been ratified as an amendment to the Constitution by conventions in the several States, as provided in the Constitution, within seven years from the date of the submission hereof to the States by the Congress.

OFFICEHOLDERS CHOSEN BY THE VOTERS

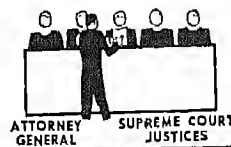
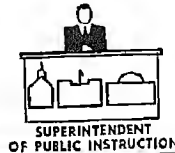
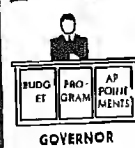


In your area, officials may have different titles or they may belong to different governmental units from the ones shown here, which are common to many states, especially those in the Midwest. Notice that a school district and other special districts, such as park and drainage, are included here. What are the special districts where you live? Compare the voter's responsibilities in your community with the responsibilities represented here.

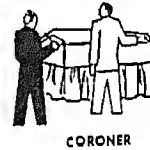
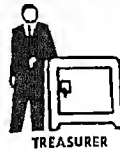
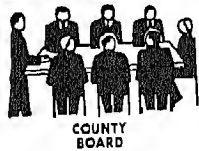
FEDERAL



STATE



COUNTY



SCHOOL DISTRICT



SPECIAL DISTRICTS



TOWNSHIP



CITY

OR



VILLAGE



GRAPHICS INSTITUTE, N.Y.C.

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Index

Using This Index Effectively

Everyone knows that the purpose in using an index is to save time. What few people realize is that they can save even more time by learning how to use an index more efficiently.

In the index to this book, for example, types of different sizes and appearance have been used to help you to choose the reference that tells you most exactly what you want to know.

Some of these are:

1. **Bold face** type for main subject headings, to distinguish them from subheadings. When several page references are given, and one contains the best, most exact, or most complete information, the page numbers for that one are also printed in bold face.

Example: **Medical Advice and Care**

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2. *Italics* for titles of stories, poems, or reproductions of paintings.

Examples: *County Election* (art reproduction) 431

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Because we have so many different words for the same thing, no one can be sure which is the best word to use for a particular heading. Sometimes we must decide whether to look under the most common or under the most exact term. Whichever is chosen, how-

ever, a "see" reference suggests other headings with meanings similar to the term you are looking under.

Examples: **Legislation**, see **Laws and Law-making**

Patriotism, see **Citizenship**

In this index, the more common term is used wherever it is suitable. What author do you think of when you hear the title *Huckleberry Finn*? You can see why this index uses **Twain** as the main entry, with a "see" reference from **Clemens**.

Sometimes additional material can be found under another smaller or related heading; in this case, a "see also" reference helps us to find it. For example, **Housing**, which has a number of page references listed, has as its last entry "See also **Federal Housing Authority, Slum and Tenement Districts**." You will find many such references.

Here's a tip. Before you start looking for material, think of several key words. If the first one isn't listed, try another. If the book contains the information you want, sooner or later you will be guided to it by these cross references.

Incidentally, have you ever used an index just to pick out your own particular interests? If you are a good art student, try "Art Reproductions" or "Cartoons." If you like short stories and poems, look for some interesting titles. (How will you recognize them?) If you are looking for extra-credit projects that you can plan ahead to do, find your favorite kind of project under "Activities, Pupil."

An index is a help around examination time, too. Use it when you review; it's a wonderful way to find out what you don't know. What's more, it will guide you right to the facts you need. Try it sometime.

Della Thomas

Madison, Wisconsin

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